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NEW ANALYSIS

OF

CHRONOLOGY AND GEOGRAPHY,

HISTORY AND PROPHECY:

IN WHICH

THEIR ELEMENTS

ARE ATTEMPTED TO BE EXPLAINED, HARMONIZED, AND VINDICATED,

UPON SCRIPTURAL AND SCIENTIFIC PRINCIPLES;

TENDING TO REMOVE THE IMPERFECTION AND DISCORDANCE OF PRECEDING SYSTEMS, AND TO OBVIATE THE CAVILS OF SCEPTICS, JEWS, AND INFIDELS.

BY THE

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SECOND EDITION, CORRECTED AND IMPROVED.

IN FOUR VOLUMES.

VOL. III.

CHRONOLOGICAL HISTORY OF THE NEW TESTAMENT.

LONDON:

PRINTED FOR C. J. G. & F. RIVINGTON,

ST PAUL'S CHURCH-YARD,

AND WATERLOO-PLACE, PALL-MALL.

MDCCCXXX.

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ANALYSIS

OF

SACRED CHRONOLOGY.

CONTAINING A

CHRONOLOGICAL HISTORY

OF

THE NEW TESTAMENT.

Των παντων κακων αιτιον, μη αναγινωσκειν ΒΙΒΛΙΑ, ΨΥΧΗΣ ΦΑΡΜΑΚΑ.

CHRYSOSTOM.

"*The cause of all these evils, not to read*
THE SACRED BOOKS, *those* MEDICINES OF THE SOUL."

ANALYSIS

OF

SACRED CHRONOLOGY.

NINTH PERIOD.

FROM THE BIRTH OF JOHN BAPTIST TO THE DESTRUCTION OF JERUSALEM, 75 YEARS.

ROMAN DYNASTY.

IDUMÆAN KINGS.

		B.C.
Herod the Great	2 last	5
John Baptist born about Spring		
Roman Enrollment by *Cyrenius*		
Nativity of JESUS CHRIST about Autumn ..		
Visit of the *Parthian Magi* to *Jerusalem*		4
Massacre of the Infants at *Bethlehem*		
Archelaus Ethnarch of *Judea*.....	10	
Passover, April 12.....		

ROMAN PROCURATORS.

		A.D.
Roman Assessment, or *Taxing*, by *Cyrenius*		6
1. Procurator, *Coponius*.....	2	
CHRIST visits the Temple.....		8
2. P. *Marcus Ambivius*	4	9
Tiberius made Colleague of *Augustus*		12
3. P. *Annius Rufus*.....	1	13
4. P. *Valerius Gratus*	11	14
5. P. *Pontius Pilate*	10	25
John's Ministry, about Autumn		26
CHRIST baptized about Autumn		27

CHRIST'S MINISTRY.

		A.D.
I. PASSOVER		28
CHRIST purges the Temple		
——— opens his Ministry in *Judea*		
John imprisoned by *Herod Antipas*		
CHRIST's Ministry in *Galilee*		
Sermon on *the Mount*		
II. PASSOVER		29
12 *Apostles* sent to proclaim CHRIST		
John beheaded		
III. PASSOVER		
70 *Disciples* sent to proclaim CHRIST		30
CHRIST's Transfiguration		
IV. PASSOVER		
CHRIST's *Crucifixion, Resurrection, Ascension*		31
Church of CHRIST founded at *Pentecost*		
Church encreased		32
Church multiplied		33
Martyrdom of *Stephen* about Autumn		34
I. *Jewish* persecution of the *Church*		
Paul's Conversion and Ministry		
6. P. *Marcellus*	1	35
7. P. *Marullus*	5	36
Jewish Embassy to *Caligula*		40
Herod Agrippa, King of *Judea*	3	41
Martyrdom of *James* the Elder		
II. *Jewish* Persecution of the Church		44
Famine in *Judea* in the reign of *Claudius*		
8. P. *Cuspius Fadius*	2	44
9. P. *Tiberius Alexander*	1	46
10. P. *Ventidius Cumanus*	5	47
I. *Council* at *Jerusalem*		49
11. P. *Felix*	10	52
Paul imprisoned at *Jerusalem*		59
12. P. *Porcius Festus*	1	61
Paul's first visit to *Rome*		
13. P. *Albinus*	1	63
14. *Gessius Florus*	1	64
Paul's second visit to *Rome*		
The *Jewish* war	5	65
Martyrdom of *Peter* and *Paul*		65
I. *Roman* Persecution of the Church		
Vespasian invades *Judea*		68
Titus destroys *Jerusalem*		70

The *Chronology* of this short, but most eventful and important

period, is exceedingly intricate and embarrassed. The *Evangelists*, in their concise *memoirs*, notice but few dates, and even these are not easily reconcilcable with each other, nor with the corresponding annals of *ecclesiastical*, *Jewish*, and *profane history*. Nor is *Josephus*, to whom we are principally indebted for this outline, sufficiently explicit in determining the several years of the reigns and administrations of the *Roman* emperors and procurators. However, from those that he has determined, the rest may be supplied with a considerable degree of precision. A fuller outline of the *Gospel Chronology*, during the former part, to the *conversion* and *ministry* of *Paul*, A.D. 35, and of the principles upon which it was constructed, may be seen, Vol. I. p. 96—99.

Before we enter upon the *history* of this period, it will be requisite to enquire into the nature and extent of the evidence afforded by those *incomparable historians*, the Evangelists, in

THE CANONICAL GOSPELS,

respecting their, 1. *authenticity*, *genuineness*, and *integrity*, or freedom from *adulteration*; 2. *order*; 3. *time* of composition; 4. *inspiration*; 5. *style*; and, 6. *credibility*.

AUTHENTICITY.

The four Gospels have been uniformly attributed, by the uninterrupted tradition of the Church, to the Apostles *Matthew* and *John*, and, the companions of Apostles, *Luke* and *Mark*. The two former personally attended CHRIST throughout the greater part, or the whole, of his ministry. And *Luke*, "the physician" of Antioch, was the intimate friend and companion of *Paul* in his travels, who mentions him honourably, Philemon 24; Col. iv. 14; 2 Tim. iv. 11; whose ministry forms the latter part of his second work, the *Acts of the Apostles*. *Mark* also, was the nephew of *Barnabas*, Col. iv. 10, and the joint companion of him and *Paul*, Acts xii. 25, and afterwards of *Barnabas*, when they parted, Acts xv. 39, and also the intimate friend of *Peter*, Acts xii. 12, whom he accompanied to the mystical "*Babylon*," or *Rome*, 1 Pet. v. 13. All, therefore, had the best opportunities of procuring the most authentic and correct information; as stated by *Luke*, in the classical preface to his Gospel, which may thus be more clearly rendered, 1—4.

" Forasmuch as *many* have taken in hand to compose a narrative of the things that are fully believed among *us*, [Christians]; according as they delivered them to us, who, *from the beginning*, were *eye-witnesses* and *ministers* of THE ORACLE: it seemed good to *me also*, having been *accurately informed* in all things *from the very first*, to *write* unto thee, *in order*, most excellent *Theophilus*, that thou mightest well know the certainty of those matters, in which thou hast been *instructed by word of mouth*."

In the original, the term πολλοι, may reasonably include the preceding Evangelists, *Matthew*, and perhaps *Mark*, among other *writers* of Gospels. The verb επεχειρησαν, "*have taken in hand*," or "*undertaken*," is used with latitude, both in a good and a bad sense. Several commentators, following *Origen*, take it in the latter; but that it should rather be taken in the former, may justly be inferred from St. *Luke* classing himself among those writers, εδοξε καμοι, " It seemed good *to me also*." Πραγματων, the general subject of their writings, is rightly rendered " *things*," as including both *facts* and *doctrines;* and seems to be synonymous with λογων, "*matters*" afterwards; by a usual Hebraism, denoting *words* and *things*. Οι αυτοπται, και ὑπηρεται ΤΟΥ ΛΟΓΟΥ, in strictness, can only denote the *eye-witnesses* and *ministers* of the PERSONAL WORD, or ORACLE, who conversed with, and ministered unto Him, απ' αρχης, "*from the beginning*" of his mission; as understood in the parallel passages, John xv. 27; Acts i. 22, 23; 1 John ii. 14, &c.; and παρεδοσαν, " delivered them by *tradition*," either in speech or writing; and these were the *apostles* and *disciples* in general; from whom likewise St. Luke, παρηκολουθηκοτι, " *derived information*, as *an attendant*," on St. *Paul* especially, ανωθεν πασιν ακριβως, " *in all things, accurately, from the very first*," or from the very commencement of the GOSPEL dispensation, in all the wonders accompanying the *birth of the Baptist*, the *annunciation to the Virgin Mary*, &c. which he alone records in his curious and valuable Introduction. And he wrote καθεξης, " *in order*," or *methodically*, in a regular, well connected narrative, though more observant of the *order* of *place*, than of *time*. And his chief object in writing his Gospel, was that *Theophilus*, επιγνως, might *well*, or *intimately know*, (which is the proper import of the verb, 2 Cor. vi. 9; Matt. xi. 27, &c.) by a *written* and *authentic* record, ασφαλειαν, " the *certainty*"

of the matters, in which κατηχηθης, he had been *instructed by word of mouth*, or by some preachers of the Gospel.

This, it is hoped, will be found a more correct translation and explanation of this concise and difficult Preface; suggested, chiefly, by *Townson's* judicious Observations, Vol. I. p. 212, &c.

Some *German* critics, *Le Clerc*, *Michaelis*, *Koppe*, *Lessing*, *Eichhorne*, &c. have supposed that the three first Evangelists did not see each other's Gospels; and to account for the remarkable *verbal* harmony notwithstanding, that appears between their Gospels, they have supposed that all the Evangelists made use of a *common document* in the *Hebrew* or *Syrochaldee* dialect, which contained a short narrative of the principal transactions of CHRIST'S ministry, which served as a basis for their Gospels; and which they altered and enlarged, according as they got fuller information.

This hypothesis has been adopted and modified by the learned and ingenious Dr. *Marsh*, in his elaborate *Dissertation on the origin of the three first Gospels*, annexed to his Notes on the third volume of *Michaelis*; who conjectures that *Luke* meant to express the title of this common document, which was Διηγησις περι των πεπληροφορημενων πραγματων. κ. τ. λ. p. 197.

At the same time, he candidly notices an objection, which he leaves to the decision of the learned, whether it may not destroy the whole conjecture: namely, that Luke omits the article την, in his account, αναταξασθαι διηγησιν, κ. τ. λ. p. 199, note.

But that profound Greek critic, *Middleton*, in his Doctrine of the Greek Article, p. 288, gives a verdict against him, observing, that "The title of a book, as prefixed to the book itself, should be anarthrous, [without the article:] but when the book is *referred* to, the article should be inserted." And he instances, in *Hesiod's* Poem, entitled Ασπις Ἡρακλεους, [*Hercules' Shield*,] which *Longinus* thus cites, ειγε Ἡσιοδου και ΤΗΝ Ασπιδα θετεον. ["If *the Shield* also is to be ascribed to *Hesiod*."]

And surely, *Luke's* preface militates against this hypothesis throughout: for *Matthew* and *John*, who were "*eye-witnesses* and *ministers*" of the "ORACLE," had no need of a common document; and *Luke* expressly asserts that he derived his information from *Apostles**; and we may conclude the same of

* *Luke* accompanied *Paul* the *Apostle* to *Jerusalem*, Acts xxi. 8, and continued there for two years, during *Paul's* imprisonment, till the administration of *Festus*, A. D. 62.

Mark; while, according to *Origen*, all were impelled to write, and inspired by THE HOLY SPIRIT; whom CHRIST had solemnly promised to send, to guide them into *all the truth* of the Gospel, John xvi. 13.

That the succeeding Evangelists *did not see* the Gospels of their predecessors, upon which the whole hypothesis hinges, is a negative which cannot be proved. Whereas, the affirmative, that they *did*, is not only highly probable, if we consider the intimate connexion and correspondence subsisting between them, but appears to be sufficiently proved, from *internal evidence*, namely, by the *verbal* agreement between the first three Evangelists: as appears by comparing, 1. *Matthew* and *Mark* together, and *Matthew* and *Luke* together; 2. *Mark* and *Luke* together; and 3. *all three* together.

1. *Matthew* and *Mark* agree together, verbally in several passages; especially one long passage of *Matthew* xxiv. 9—36; compared with *Mark* xiii. 13—32; and *Matthew* and *Luke* also; compare Matt. xi. 4—19, with Luke vii. 22—35. In each of these cases, the variations are so trifling, that they might easily pass, as belonging to one and the same text. At least they do not differ more from each other, than each differs from itself in different manuscripts. *Marsh's* Dissert. p. 4, note.

2. *Mark* and *Luke* agree together, and differ from *Matthew* in many places. For instance, if we compare Mark x. 14—19, with Luke xviii. 16—20, we shall find every word of the latter contained in the former, which is somewhat fuller; while both differ from the *Hebrew* and from the *Sept.* of Exod. xx. 12—17, in the order and in the enunciation of the moral commandments of the Decalogue. Dissert. p. 73.

3. *Matthew, Mark,* and *Luke,* agree word for word, in several passages; for instance, Matt. xxiv. 33—35, Mark xiii. 29—31, Luke xxi. 31—33, &c.

And this agreement is strongly marked in several *unusual* words and phrases.

They all agree in the citation, ὃς κατασκευασει την ὁδον σου εμπροσθεν σου, Matt. xi. 10, Mark i. 2, Luke vii. 27, which differs from Mal. iii. 1, both in the *Hebrew* and in the *Sept.* Diss. p. 133.

They all use the same phrase, and only once, ου μη γευσωνται

He had, therefore, abundant leisure and opportunity to acquire the fullest and most authentic information, at the fountain head, from the *Apostles* themselves.

θανατου, though they differ from each other in the remainder of the sentence, Matt. xvi. 22, Mark ix. 1, Luke ix. 27. This expression is not found in the *Old Testament;* it occurs only in the *Chaldee* Paraphrase. Dissert. p. 69.

They all use the verb απαρθη, once only, and that unusually, in the passive voice, Matt. ix. 15, Mark ii. 20, Luke v. 35. p. 55.

They all use the adverb δυσκολως, once only, and in the earlier sense of δυσχερως, or χαλεπως, "*hardly*" or "*difficultly*," with *Thales;* which in classical usage signifies "*morosely*," Matt. xix. 13, Mark x. 23, Luke xviii. 24. It is remarkable that this adverb occurs no where else, neither in the *New Test.* nor in the *Sept.* nor in the *Greek Apocrypha*, p. 75.

To these curious and critical instances, selected from the copious and valuable Tables of parallel and coincident passages in the first three Evangelists, given in the *Dissertation*, p. 44—147, we may add,

4. That two or more independent Translators of the same common *Hebrew* document, who had not seen each other's translations, would not be likely to agree so often, critically, in expression. Dr. *Marsh* himself, p. 167, has produced the following instances of verbal disagreement in three distinct translators of *Luke's* foregoing introduction, ver. 1. to which a fourth is here adjoined.

1. ENGLISH BIBLE.

"*Forasmuch* as many *have taken in hand* to *set forth in order* a *declaration* of those *things* which are *most surely believed* among us."

2. DODDRIDGE'S VERSION.

"*Whereas* many have *undertaken* to *compose the history* of those *facts* which have been *confirmed* among us."

3. CAMPBELL'S VERSION.

"*Forasmuch* as many have *undertaken* to *compose* a *narrative* of those *things* which have been *accomplished* among us."

4. WAKEFIELD'S VERSION.

"*Forasmuch* as many have *taken in hand* to *write an account* of those *things about* which we have been *fully satisfied*."

The foregoing translation, the fifth and latest, differs from them all. And yet all had the advantage of the *common document* of the English Bible; without which, we may be assured, their verbal disagreement would have been still greater.

Even in the English Bible, the same Greek text, as Dr. *Marsh** himself observes, p. 169, 170, is rendered differently in several places. Thus, CHRIST'S censure of the *Pharisees*, related nearly in the same words by Mark, xii. 38—40, and by Luke, xx. 45—47, exhibits the following variations in the translation.

GREEK in *both.*	ENGLISH, *Mark.*	ENGLISH, *Luke.*
— των θελοντων	— "which *love*	— "which *desire*
περιπατειν.....	to *go*	to *walk*
εν στολαις, ...	in long *clothing*, ...	in long *robes*,
— ασπασμους	— *salutations*.....	— *greetings*
εν ταις αγοραις.....	in the market *places*, ...	in the markets,
και πρωτοκαθεδριας	and the *chief* seats, ...	and the *highest* seats,
και πρωτοκλισιας	and the *uppermost* rooms."	and the *chief* rooms."

"In the compass of one short sentence, (says he) we have here, not less than seven easy *Greek* expressions, all of which are rendered differently in two places of the same Version. Is it credible then, if our first three Gospels contained three *independent translations* of the same original, that they would resemble each other in the manner in which they do? The numerous and long examples of *verbal* coincidence, which have been produced in the preceding table, are surely proofs to the contrary.

"In translating [also] from *Hebrew* into *Greek*, there is still less probability of agreeing by *mere accident*, than in translating from *Greek* into *English*; because the Greek language admits of *much greater variety* both in the *choice* and in the *position* of the words, than the English language." Dissert. p. 170.

Thus are we indebted to the learned and ingenious author of this Dissertation, for a plain and simple refutation of his own abstruse and complicated hypothesis, in all its parts; satisfactory, as it should seem, to every unprejudiced and unbiassed critic. And we are persuaded, that should it attract his notice, it will so appear, on mature consideration, to himself, from the

* Dr. *Townson* had before produced the same passage, and for the same purpose. Vol. I. p. 62.

candour evidently pervading his Translation and Notes, which form a valuable and important accession to *Biblical* Literature.

The remarkable coincidence of expression between the Evangelists, especially in OUR LORD'S *discourses*, in which it prevails most, may rather be ascribed to the uncommon *attention* with which his sayings were treasured up in the memories of his hearers, and to the *supernatural aid* promised, "to bring all things to their *remembrance*, whatsoever he had said unto them," John xiv. 26, while they all exercised the freedom of *original historians*, in the use and arrangement of their common materials, as they judged fit, to follow or to vary from their predecessors.

ORDER.

Of the three Evangelists, *Matthew* is generally allowed to have written the first. His Gospel, in all the codes or volumes of the Gospels, and most ancient manuscripts, is placed first; and the priority is given thereto in the citations of the primitive Fathers, and of the early heretics. Its precedence therefore is unquestionable.

Whether he wrote in *Hebrew* or in *Greek*, is a point one of the most litigated among critics. The presumption is strongly in favour of the latter. *Greek*, at that time, was the prevailing language *. And as not only the rest of the Evangelists, but also the Apostles, *Peter*, *James*, *John*, *Jude*, and *Paul*, wrote all their Epistles in Greek, to *Christians*, *Jews*, and *Gentiles*, throughout the known world; and as *Matthew's* Gospel was designed for universal dissemination, not less than theirs, (Matt. xxvi. 13, xxviii. 19,) it is unlikely that it was originally written in any other language than that employed by all the other writers of the New Testament.

And this is strongly confirmed by the foregoing numerous and remarkable instances of *verbal* agreement between him and the other Evangelists; which, on the supposition that he wrote in *Hebrew*, or the vernacular *Syro-Chaldaic* dialect, would not be credible. Even they who maintain that opinion, are forced to confess, that an early *Greek* translation of his Gospels, existed

* This is vouched by *Cicero*. *Græca* leguntur in *omnibus fere gentibus: Latina* suis finibus, *exiguis* sane, continentur. "*Greek* authors are read in *almost all countries: Latin* are confined to their own *narrow* boundaries."

before *Luke* and *Mark* wrote theirs; which they saw and consulted.

The main point in dispute, after all, is, whether the present *Greek* copy is entitled to the *authority* of an original or not. And as this is a question of real and serious importance, the principal arguments on both sides deserve and require to be considered in this place.

The advocates of the *Hebrew* Gospel, *Campbell*, *Michaelis*, *Marsh*, &c. lay most stress on the testimonies of *Papias*, Bishop of *Hierapolis*, in *Phrygia*, A.D. 116, *Irenæus*, A.D. 178, and the learned *Origen*, A.D. 230, which have been followed by several of the Fathers, *Jerom*, &c.

1. *Papias*, as cited by *Eusebius*, says, "*Matthew* composed the [sacred] oracles in the *Hebrew* dialect, and *each interpreted them as he was able* *."

2. *Irenæus*, as cited by *Eusebius*, says, "*Matthew* published also a Scripture of the Gospel among the *Hebrews*, in their own dialect †."

3. *Origen*, as cited by *Eusebius*, says, "As I have learned *by tradition* concerning the four Gospels, which alone are received, without dispute, by *the whole Church of God under heaven:* The first was written by *Matthew*, once a publican, afterwards an Apostle of JESUS CHRIST; who published it for the believers from *Judaism*, composed in *Hebrew letters* ‡."

On the other hand, their opponents, *Whitby*, *Lardner*, *Jones*, *Jortin*, &c. contend,

1. That the testimony of *Papias* is vague and indecisive; that he had not seen the *Hebrew* Gospel itself; that it could not have been intended for universal circulation by his own account, because every one was not able to interpret it; and that the *Greek* Gospel was published before his time, as appears from the express or tacit references thereto, of *Barnabas* the Apostle, A.D. 71; *Clemens Romanus*, A.D. 96; *Hermas*, A.D. 100; *Ignatius*, A.D. 107, and *Polycarp*, A.D. 108, who were all prior to *Papias*, who all wrote in Greek, and who, unques-

* Ματθαιος μεν ουν Εβραιδι διαλεκτῳ τα λογια συνεγραψατο· ἡρμηνευσε δ'αυτα ὡς ηδυνατο εκαστος.

† Ο μεν δη Ματθαιος εν τοις Εβραιοις, εν τῃ ιδιᾳ αυτων διαλεκτῳ, και γραφην εξηνεγκεν ευαγγελιου.

‡ Ματθαιον, εκδεδωκοτα τοις απο Ιουδαισμου πιστευσασι γραμμασιν Εβραικοις συντεταγμενον [ευαγγελιον.].

tionably, referred to the *Greek* Gospels. See those references collected by *Lardner*, Vol. II. p. 15—93.

2. *Irenæus*, more critically translated, may well be understood to signify, that in addition to his *Greek* Gospel, *Matthew* published *also* a *Hebrew* Gospel for the benefit of the Hebrews, or converts from *Judaism*, who used the vernacular language of *Palestine*. This surely is the unstrained import of the particle και, in the original και γραφην εξηνεγκεν ευαγγελιου. And this was most probably the fact *. This was the original basis of the Gospel of the *Nazarenes*, the Gospel of the *Ebionites*, the Gospel according to the *Hebrews*, cited by *Origen*, *Epiphanius*, and *Jerom*, which, in process of time, became so adulterated by these *Judaizing* converts, as to lose all authority in the Church, and to be reckoned spurious.

3. The testimony of *Origen* perfectly corresponds therewith; for surely when he cited *tradition* for the existence of a *Hebrew* Gospel written by *Matthew*, for the converts from *Judaism*, he by no means denied, but rather presupposed his *Greek* Gospel, written for all classes of Christians, composing *the whole Church of God under heaven*; for whose use the *Hebrew* Gospel would be utterly inadequate.

And that *Origen* himself considered the *Greek* as the only authentic original in *his time*, is evident for the following reasons.

1. *Origen*, in his *Hexapla*, was accustomed to correct the *Greek* versions of the Old Testament by the *Hebrew* original; but he virtually confesses that he had none such by which he could correct the Greek text of *Matthew's* Gospel. See his own words, Tom. III. 671, edit. Delarue, or *Marsh's* citation and explanation of their meaning, in his Notes on *Michaelis*, Vol. III. p. 114, 115.

2. *Origen* expressly cites "a certain Gospel, according to the *Hebrews*, if any one, (says he) chuses to receive it, not as of *authority*, but for *illustration* of the present question: "A certain rich man," says *that Gospel*, "said to him, Master, what good thing shall I do, and live? He said unto him, *Man*, keep the law and the prophets. He answered him, I have done so.

* This derives additional weight even from the incorrect reports of *Eutychius* and *Theophylact*; that *Matthew* wrote his *Hebrew* Gospel at Jerusalem, which *John* the Evangelist translated into *Greek*. *Matthew* probably wrote first indeed in *Greek*, and afterwards translated into *Hebrew* himself.

He said unto him, Go, sell all that thou hast, and distribute to the poor, and come, follow me. But *the rich man began to scratch his head, and it displeased him. And the Lord said unto him, How sayest thou, I have kept the law and the prophets? seeing it is written in the law, Thou shalt love thy neighbour as thyself; and behold many of thy brethren, sons of Abraham, are clothed with filthy rags, dying for hunger, whilst thy house is filled with many good things, and nothing of it goes out of it unto them.* And turning about he said to his disciple *Simon, who was sitting by him, Simon son of Joanna,* it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven." See the original, Lardner, Vol. II. p. 505.

Who does not see that this is an incongruous parody of the genuine Gospel, Matt. xix. 16—24, and a medley of the parable of the rich man and Lazarus, Luke xvi. 20—25, with some detached texts of Scripture interspersed, which are irrelevant: For, "*thou shalt love thy neighbour as thyself,*" is but a bad substitute for "*If thou desirest to be perfect.*" The question being now, not about the observance of the *moral* commandments, but about *Christian perfection,* to which the young man aspired. *Michaelis* has mistaken this: and also asserted, without foundation, that "*Jerom* was *inclined to believe* that the *Hebrew* Gospel used by the *Nazarenes,* was the original of *Matthew's* Gospel." Introduction, Vol. III. p. 137, 138. *Jerom* believed no such thing; he only stated a current report of the ignorant many:—In evangelio *juxta Hebræos,* quod *Chaldaico* quidem *Syroque* sermone, sed *Hebraicis literis* scriptum est, quo utuntur usque hodie *Nazareni, secundum Apostolos* *, sive ut *plerique autumant, juxta Matthæum,* &c. See *Marsh's* Notes, Vol. III. p. 115, 116.

II. Whether of the twain, *Mark* or *Luke,* wrote first, is a matter of more difficult determination.

It was long the received opinion, that the Gospels were written exactly in the order in which they are placed in our Canon, from the testimonies of *Irenæus, Origen, Jerom, Augustine, Chrysostom,* &c. who so cite the Evangelists. Hence *Grotius, Mill, Wetstein, Townson,* &c. entertained no doubt of the pri-

* *Origen,* we have seen before, when speaking of the four *canonical Gospels,* considered this, *according to the twelve Apostles,* to be spurious.

ority of *Mark's* Gospel to *Luke's*. But later critics have found reason to question the validity of this assumption, *Owen*, *Busching*, &c. And the critical penetration of that skilful editor and collator, *Griesbach*, by an elaborate process, has furnished internal evidence of the priority of *Luke's* Gospel; shewing that *Mark* copied both from *Matthew* and *Luke*; that his Gospel is a compilation from both; the whole of it being contained in their Gospels, with the exception of about four and twenty verses, which contain facts not recorded by either of his predecessors, but illustrative of the general subject.

To render this investigation more perspicuous to those who have not access to the *Commentationes Theologicæ*, Lipsiæ, 1794, Vol. I. p. 374—384, in which *Griesbach* published it, we shall copy here, from *Marsh's* Dissertation, p. 14, his Table of the contents of *Mark's* Gospel, compared with those of *Matthew* and *Luke*. The middle column contains the whole of *Mark's* Gospel: and those to the left and right, the corresponding portions of *Matthew's* and *Luke's*.

TABLE OF PARALLEL PASSAGES.

MATTHEW.	MARK.	LUKE.
iii. 1—4. 22.	i. 1—20.	
	21—39.	iv. 31—44.
	40—iii. 6. ..	v. 12—vi. 11.
xii. 15, 16.....	iii. 7—12.	
	13—19.	vi. 12—16.
22, 23.....	20—21.	
24—32.	22—30.	
46—50.	31—35.	
xiii. 1—23.	iv. 12—20	
	21—25.	viii. 16—18.
24—30.	26—29.	
31, 32.....	30—32.	
34, 35.....	33, 34.	
	35—41.	22—25.
	v. 1—43.	26—56.
53—58.	vi. 1—6.	
	7—13.	ix. 1—6.
xiv. 1, 2.	14—16.	7—9.
3—12.	17—29.	
	30, 31.....	10.
13—21.	32—44. ...	11—17.
22—xvi. 12. ..	45—viii. 21.	

MATTHEW.	MARK.	LUKE.
	viii. 22—26.	
xvi. 13—xviii. 9. ..	27—ix. 50. ..	18—51.
xix. 1—12.	x. 1—12.	
13—xxiii. 1. ..	13—xii. 38...	xviii. 5—xx. 45.
	xii. 38—44.	xx. 45—xxi. 4.
xxiv. 1—36.	xiii. 1—32.	xxi. 5, &c.
	33—36.	
xxvi. 1—xxviii. 8 ..	xiv. 1—xvi. 8.	
	xvi. 9.	
	10—13.	xxiv. 10—35.
	14.	36—43.
xxviii. 18—20.	15—18.	
	19.	50, 51.
	20.	

In the *Commentationes Theologicæ*, "this Table is accompanied with *Notes*, in which the learned and ingenious author endeavours to explain why *Mark* copied this portion from *Matthew*, and that portion from *Luke;* why he sometimes attended to both, and why at other times certain portions of their Gospels were wholly omitted by him;" as we learn from Dr. *Marsh*, p. 15. And we regret that these notes, or rather the substance of them, was not given in the *Dissertation*. I shall endeavour, in some measure, to supply the defect.

1. In general, it appears that *Mark* rather adopted the *language* of *Matthew*, but the *order* of *Luke* in their joint sections, but neither implicitly.

2. He is usually more circumstantial and correct than they are in the relation of joint facts. Compare, for instances, their accounts of the death of John the Baptist with his, Mark vi. 17—29. His masterly description of the storm on the lake of *Galilee*, quelled by CHRIST, iv. 36—41; his account of the barren *fig-tree* cursed, and of the *temple* purged, xi. 12—26, in which he has judiciously separated those two transactions, as happening on two successive days, which *Matthew* had concisely blended together, on the day of OUR LORD'S triumphal entrance. In the joint parable of the vineyard, he has critically corrected a verbal inaccuracy of *Matthew*, ωρυξεν ληνον, "he dug *a wine-press*," Matt. xxi. 23, into ωρυξεν ὑπολήνιον, "he dug *a wine-vat*," Mark xii. 1. It being the usage, in hot countries, in order to prevent too great a fermentation, and souring of the *must*, or new wine, that issues from the press, to dig a *vat* for its reception under ground, lined with mason's work, or hewn

out of a rock, for coolness; as remarked in *Michaelis's* Introduction, Vol. III. p. 157, from *Lowth's Isaiah*, v. 1. Note. And in the conclusion of the parable, the sentence against the rebellious tenants, "*He will miserably destroy them, and let out the vineyard to others*, which *Matthew* has put in the mouths of the chief priests and elders, xxi. 41 *, is restored by *Mark* to its true owner, CHRIST, xii. 9, while *Luke* has recorded their true answer, perceiving the drift of the parable against themselves, "*God forbid!*" xx. 16. *Matthew's* expression, therefore, λεγουσιν αυτῳ, "*they say unto him*," must be rejected as an interpolation, injurious to the sense, upon their joint authority, and yet to its genuineness, all the ancient versions, all the printed editions, and all the ancient manuscripts, with the single exception of the Codex *Leicestrensis*, bear witness. We must, therefore, either suppose it to be an inaccuracy of the Evangelist himself, or rather, that it glided into some of the earliest transcripts of his autograph, or original copy.

In their joint accounts of blind *Bartimæus* restored to sight, he follows *Luke*, in preference to *Matthew*, who notices two blind men; while he follows the order of *Matthew* in preference to that of *Luke*, in representing the miracle as having been performed *after* our Lord left *Jericho* in his way to Jerusalem, Matt. xx. 29, 30, Mark x. 46, which *Luke* had represented as *before* his entrance into *Jericho*, Luke xviii. 35, xix. 1; and yet *Luke* himself allows that CHRIST at the time was attended by a "*multitude*," (collected, we may suppose, at *Jericho*,) Luke xviii. 36—39. Whereas, *Matthew* and *Mark* both agree that he came to *Jericho*, attended only by the twelve. Here, therefore, *Mark* has receded from *Matthew* in one point, and corrected *Luke* in another, and noticed the leading blind man's name, omitted by both.

3. Indeed, to the accurate fidelity of this well informed Evangelist, *Mark*, we owe several important facts and illustrations, omitted by his predecessors. Thus, he alone mentions that CHRIST was with the *wild beasts* in the wilderness during his temptation, i. 13. That additional circumstance in our Lord's first preaching, "*the time is fulfilled*," foretold by the prophets, i. 15. *David's* eating the shew-bread in the days of

* *Michaelis*, upon his hypothesis, that *Matthew* wrote in Hebrew, supposes that his Greek translator mistook ויאמר, "*And he said*," for ויאמרו, "*And they said*," p. 158, but he does not depend upon it, and the account in the text seems preferable.

Abiathar, ii. 16. *Boanerges*, the emphatic surname of the Apostles *James* and *John*, signifying "*sons of thunder*," iii. 17. Our Lord's *anger* and *grief* at the obduracy of the *Jews*, iii. 5. The expression of his unbelieving friends, *he is beside himself*, iii. 21. The beautiful parable of the spontaneous growth of the seed, iv. 26—29. The number of the herd of swine, 2000, v. 13. CHRIST'S expression, *Talitha kumi*, "*Damsel arise*," v. 41, and *Epphatha*, "*Be opened*," vii. 34. The 5000 fed on the "*green grass*," characterizing the spring of the year, vi. 39. This circumstance is noticed by his successor, *John*. The distribution of the *two fishes* as well as the loaves of bread, vi. 41. This also is noticed by *John*. The first *cock crowing*, during *Peter's* denial of CHRIST, xiv. 68. The addition of *Salome* to *Matthew's* party of women who went to visit the holy sepulchre, xv. 40. CHRIST'S resurrection about *sun rise*, xvi. 2. The vision of the *second angel* at the holy sepulchre, xvi. 5. The silence of the women respecting his message to *Peter*, xvi. 7, 8. Christ's appearance after his resurrection to *Mary Magdalen* first, xvi. 9. His appearance under *another form* to the disciples in the way to *Emmaus*, xvi. 12. The disbelief of their report by the rest, and OUR LORD'S censure, xvi. 13, 14. His commission to the *Apostles* to preach and work miracles, xvi. 15—18. Their discharge of the commission, xvi. 20. All these important facts and circumstances were judiciously added to the conciser accounts of his predecessors, *Matthew* and *Luke*. Whereas had *Luke* followed him, it is not credible that he would have omitted them *all*, since we see that *John* noticed those of *Mark* that coincided with his scheme, or came within the range of his Gospel.

Hence we seem to be fully warranted by the internal evidence, to conclude that *Mark* wrote after *Luke*, and not before. Indeed, the hypothesis, that *Luke* was the first Evangelist of all, and wrote even before *Matthew*, has been patronized by *Busching*, in the preface to his German Harmony of the four Gospels, Hamburgh, 1766, 8vo. p. 109—119. As we learn from *Marsh's* Dissertation, p. 6. It was also the opinion of the learned *Basnage*, *Beza*, *Macknight*, &c. and *Lardner* cites it rather with approbation. "For any thing that I know, St. *Luke's* Gospel may have been written first," Vol. II. p. 65, and so does *Michaelis*, Introd. Vol. III. p. 243.

To this *internal evidence* in favour of the priority of *Luke's*

Gospel to *Mark's* at least, we may add some *early testimonies* of considerable weight.

1. The learned *Clemens Alexandrinus*, A.D. 194, explicitly asserts, that the Gospels containing the *genealogies* were first written. Lardner, II. p. 194. This gives the precedence to *Luke* before *Mark*. *Tertullian*, A.D. 200, enumerates the Evangelists, *Matthew* and *John*, *Luke* and *Mark*, ibid. p. 282. And the same order is followed by *Dionysius Alexandrinus*, A.D. 274 *. And *Lardner* remarks that " this was *very probably* the order of *many* codes or volumes of the four Gospels," ibid. p. 101. And that intelligent adversary of Christian faith, the Emperor *Julian*, the Apostate, A.D. 361, expressly cites the Evangelists *Matthew*, *Luke*, *Mark*, and *John*, in order. Lardner, VIII. p. 400.

And if to these ancient authorities we add the modern of *Basnage*, *Büsching*, *Griesbach*, and *Marsh*, founded on the internal evidence, and of *Lardner* and *Michaelis*, founded on the testimonies, the proposed order will be found much better supported than the received.

We can also rationally account for the introduction of the present canonical order. From the time the notion prevailed that *Mark's* Gospel was merely an *abridgement* of *Matthew's*, as it did in the days of *Augustine*, A.D. 395, who speaking of *Matthew*, says, " *Marcus* eum subsecutus, tanquam *pedissequus*, et *breviator* ejus, videtur;" *De consensu Evangelistarum*, Lib. I. cap. 4, it was natural to change the order of his Gospel, and place it next to *Matthew's*, with which it was supposed to have the closest connection.

This, however, was an unfair representation of *Mark*, for though he was an " *abridger*," he was by no means a " *footman*," or servile copier, as the foregoing analysis abundantly proves. He selected most judiciously, and sometimes enlarged, as we have seen, the most important parts of *Matthew's* and *Luke's* Gospels, adapted to his peculiar plan; which was " to give a succinct history of OUR LORD'S ministry, commencing from the preaching of the Baptist, Mark i. 1, 2, to his *ascension*, xvi. 19, and concluding with the preaching of the Apostles every where, throughout the world, ver. 20, thus comprising, in

* This is also in general the order of the ancient *Latin* manuscripts. Marsh's Notes, Vol. III. p. 156.

a short compass, the substance of *Matthew's*, and also of *Luke's Gospel*, and *Acts of the Apostles*.

3. Hence also, we can satisfactorily account for his *omission* of certain portions of their Gospels entirely: such as the *introductions* of both; the *Sermon on the Mount*, which had been given collectively, or in detail, by both, &c. precisely on the same principle, that *John* coming after him, omits considerably more than *Mark*, so as to form nearly a distinct Gospel, which may be considered as a *supplement* to the rest, only inserting so much common matter as was necessary to connect his Gospel with theirs, and to give a short, but masterly outline of the *chronology* of the whole; which had been so vague and undetermined before; by recording the four passovers that included our Lord's public ministry. Respecting the omission of the Evangelists in general, *Augustine* has the following judicious remark: "The Evangelists mutually bear witness to each other, even in some things which *they themselves* do not relate, but yet shew that they knew them to have been related [*by others* *."] Indeed, that the *omissions* of the Evangelists were *designed*, not less than their *correspondences*, incontestibly appears from critical comparison of their Gospels: both concurring to promote their common design, which was to collect, in their admirable *memoirs* of CHRIST, (as their *Gospels* were originally termed,) the most authentic and important materials from the common mass of *original* or *traditional* evidence, well known to them all, and to condense, or rather concentrate them into the smallest compass possible, for the edification of the Church of CHRIST; with a simplicity of style and manner peculiar to themselves; adapted to all ranks, from the highest to the lowest; and "they were written" for the highest and noblest of all purposes, to instruct the world how to attain everlasting happiness in the mansions of bliss; "that *mankind* might believe," upon reasonable evidence, "that JESUS is the CHRIST, the SON OF GOD; and that believing, they might have *life* in his name," John xx. 31.

These observations on *Mark's* Gospel, some may think

* Meminerimus quemadmodum Evangelistæ invicem attestantur de quibusdam etiam quæ *ipsi non dicunt*, et tamen *dicta* noverunt. Index Augustin. No. 515. See the *Omissions* of *John*, ably considered by *Michaelis*, Introduct. Vol. III. p. 305—310, as a presumptive proof that the facts he has left unnoticed, which are recorded by the other Evangelists, are true, otherwise he would have corrected them in his later Gospel.

rather drawn out to a length greater than a mere matter of curiosity required. But they have a further and a higher object, to raise to its proper level the character of this Evangelist, from that of an humble compiler, to that of an *original* historian. And also to lower the undue preference of *Luke's* Gospel above the rest, which it has been the fashion of the *Unitarian* school, *Wakefield*, *Evanson*, &c. to represent as the only genuine Gospel: reviving an ancient error of the *Manicheans*, and other early heretics. Thus *Marcion* received *Luke's* Gospel only, and curtailed even that. See Lardner, II. p. 261, III. p. 502, 514, 515.

The *authenticity*, indeed, of *all* the *canonical Gospels*, is vouched by the high estimation in which they have ever been held in the Christian Church, since the days of the Apostles, and by the concessions of early Heretics. Their general *integrity*, purity, or freedom from corruption also, either by alteration, mutilation, or interpolation, is supported by a cloud of witnesses; 1. By the wide dissemination of the *Greek* copies, *through the whole Church of God under heaven*, in the language of *Origen*. 2. By the *ancient versions*, made into all languages, the *Italic*, *Syriac*, *Ethiopic*, *Armenian*, *Persic*, *Coptic*, &c. All these, however they may differ in minuter points, various readings, &c. yet retain all the essential members and compartments of the originals, entire and unadulterated. For instance, the two introductions of *Matthew's* and *Luke's* Gospels, are found in all the *unmutilated** Greek manuscripts extant; and in *all the*

* Some of the oldest Greek manuscripts, in uncials, or capital letters, the *Alexandrine*, &c. are imperfect, and want the two introductory chapters of *Matthew*. But fortunately, a manuscript, equal at least, if not superior in antiquity, to the *Alexandrine*, was discovered some years ago, in the library of *Trinity College*, *Dublin*, by the Rev. Dr. *Barret*, containing a fragment of *Matthew's* Gospel, beginning with the 17th verse of the 1st chapter, *ουν αι γενεα* ..... *Αβρααμ εως Δαδ*, and containing the greater part of the 2nd chapter. A *fac-simile* engraving of the whole, reaching (with lacunæ) to Matt. xxvi. 71, was published at the University press, 1801, [illegible] by the learned Doctor; furnishing some valuable various readings, not to be found elsewhere.

The Rev. Dr. *Bell*, Prebendary of *Westminster*, in his able *Arguments*, &c. prefixed to the second edition of *Enquiries into the divine Missions of John the Baptist and Jesus Christ*, 1795, 8vo. has fully and satisfactorily proved the *authenticity* of these chapters: 1. From the internal evidence; or their *essential connexion* with the sequel, in the plans of both Gospels. 2. From the references thereto of the early Fathers, *Justin Martyr*, *Tertullian*, &c. 3. From the objections of the first heretics and infidels, the *Ebionites*, *Cerinthians*, *Marcion*, *Julian* the apostate, *Porphyry*, &c. And 4. From the *absurdity* of interpolation by enemies, and *impossibility* of interpolation by friends, without detection, during the life-time of the *Evangelists* and *Apostles*; and *a fortiori* afterwards, when *copies* and *versions* were multiplied.

versions without exception. They have, therefore, withstood the attacks of *Manicheans, Socinians, Unitarians,* &c. wishing to expunge them, as militating against their favourite tenets; and they will continue to do so, until the end of time, with encreasing evidence. Attacks upon the *authority* of the Holy Scriptures, have only contributed to strengthen it, by calling forth able vindications of the *orthodox,* from the earliest days.

The sufficiency of the *canonical Scriptures* to satisfy, in every respect, the most scrupulous enquirers into the validity of their evidence, by an appeal to the primitive Churches every where founded by the *Apostles,* is thus stated by the eloquent *Tertullian.*

" Come now, ye who may wish to exercise your curiosity profitably in the business of your salvation, traverse the *apostolical Churches,* where the very chairs of the Apostles still preside, where their own *authentic Scriptures** are recited, resounding the voice, and representing the countenance of each. Is *Achaia* nearest to you? consult the *Corinthians:* if you are not far from *Macedonia,* consult the *Philippians,* consult the *Thessalonians:* if you can go to *Asia,* consult the *Ephesians:* if you are adjacent to *Italy,* consult the *Romans;* where also their *authority* is ready [to be vouched] to us." See the original passage, Lardner, II. p. 268.

TIME.

Still more various are the opinions of critics respecting the time of the composition of each Gospel; as may be seen in *Jones, Lardner, Michaelis, Owen, Marsh,* &c. We here shall confine ourselves to the earliest and the fullest testimony of the venerable *Irenæus,* Bishop of Lyons, in *Gaul,* A.D. 178, both respecting the *time* and *order* of the Evangelists.

" *Matthew* then, (says he,) published also a Scripture of the Gospel among the *Hebrews,* in their own dialect; while *Peter* and *Paul* were preaching the Gospel, and establishing the Church at *Rome.* And after their decease, *Mark,* the disciple and interpreter of *Peter,* also delivered to us in writing, the things preached by *Peter.* And *Luke,* the follower of

* The original expression, ipsæ *authenticæ literæ* eorum, does not signify " *authentic letters,*" or epistles, in the hand-writing of the Apostles; but rather *well attested* copies of the *Scriptures* of the New Testament. *Tertullian* uses *Literæ Divinæ, Literæ nostræ,* in this sense, as remarked by *Lardner.*

Paul, set down in a book the Gospel preached by him. Afterwards, *John*, the disciple of THE LORD, who leaned upon his breast, also published a Gospel, while he dwelt at *Ephesus*, in *Asia*." *Lardner*, Vol. II. p. 158. Marsh's Notes to *Michaelis*, Vol. III. p. 95—107. On which we may observe,

1. *Epiphanius* states, that the Apostles *Peter* and *Paul* were put to death at *Rome*, in the twelfth year of *Nero*, or A.D. 65, according to the *Pascal* Chronicle, *Pagi*, *Basnage*, and *Lardner*, Vol. VI. p. 300, 301. We are warranted, therefore, to date *Matthew's Hebrew* Gospel about A.D. 64, or A.D. 65. For *Paul's* second visit to *Rome* could not have been earlier than A. D. 64; and *Peter*, who joined him there, must have written his second Epistle from thence, shortly before his death, in which he says, "I think it right, as long as I am in this tabernacle, to awaken your recollection; knowing that *shortly* I must put off this my tabernacle; according as our LORD JESUS CHRIST signified to me. Moreover I will endeavour, that after *my decease*, ye may be enabled to have these things always in remembrance," 2 Pet. i. 13—15. At the same time also, *Paul* seems to have written his second Epistle to *Timothy;* in which he says, "I am now *ready to be offered* as a libation, and the time of my *dissolution* is *at hand*," 2 Tim. i. 6. These passages determine the meaning of the expressions of *Irenæus*, εξοδον, "*decease*," and θεμελιουντων, "*establishing*," the former being actually used by *Peter;* and the latter, corresponding to his expression, εστηριγμενους εν τη παρουση αληθειᾳ, "*confirmed* in the present truth," in the preceding verse, 12*.

Matthew's Greek Gospel was probably written during the two years *Paul* spent at *Rome*, on his first visit; in consequence of his appeal to *Cæsar*, from *Portius Festus*, who was appointed governor, A.D. 62, Acts xxv. 1—12, xxviii. 30. That it was not published before, is highly probable, from the ingenious conjecture of *Marsh*. Notes, Vol. III. p. 107. "If St. *Matthew's* Gospel had existed at the time when St. *Luke* was in *Judea*, during the two years of *Paul's* imprisonment by *Felix*, Acts xxiv. 27, it would hardly have escaped the notice of a writer,

* Ὁ μεν δη Ματθαιος, εν τοις Ἑβραιοις, τῃ ιδιᾳ διαλεκτῳ αυτων, και γραφην εξενεγκεν ευαγγελιου, του Πετρου και του Παυλου εν Ρωμῃ ευαγγελιζομενων, και θεμελιουντων την εκκλησιαν. Μετα δε την τουτων εξοδον, Μαρκος ὁ μαθητης και ἑρμηνευτης Πετρου, και αυτος τα ὑπο Πετρου κηρυσσομενα εγγραφως ἡμιν παραδεδωκε. κ. τ. λ.

who professedly made such diligent enquiries. But *Luke* accompanied *Paul* to *Rome.*" We are warranted, therefore, to date *Matthew's Greek* Gospel about A.D. 63 *.

And this date, A.D. 63, above thirty years after the resurrection, is more credible than the earlier dates of A.D. 49, according to the *Pascal* Chronicle, or A.D. 41, according to *Theophylact.* Because a writer of the second century, and such as *Irenæus,* Bishop of *Lyons,* and the friend of *Polycarp,* had surely better means of *historical* information, in respect to a recent fact of the first century, than those subsequent writers of the seventh and eleventh centuries. *Internal evidence* also supports the first date: *Matthew* observes, that " the *potter's field* was called the field of blood, *unto this day,*" xxvii. 8; that " the report of the *Roman* soldiers, that the disciples had stolen the body of JESUS, was circulated among the *Jews, until this day,*" xxviii. 15; both intimating a considerable interval of time between these facts and the publication of his Gospel.

This also was the fittest time of all. For while *the eye-witnesses* and "*ministers of* THE ORACLE" were performing their arduous and important commission of " *disciplining all nations,*" by " *preaching* the Gospel every where," they had scarcely leisure for writing; but when they were " *finishing* their course," to supply the place of their *oral* instructions, after their decease, the *written* became necessary. This it was which induced *Peter* to write his Epistles to the *Jewish* converts of " *the dispersion,*" 1 Pet. i. 1; *Paul,* his Epistle to the *Hebrews;* and *James* and *John* their general Epistles; and likewise the *Evangelists.*

2. Though *Irenæus* names *Luke* before *Mark,* it is not decisive to confirm the received order, because he had named *Peter* before *Paul,* and therefore, in the order of composition, " the disciple of *Peter*" should precede " the follower of *Paul.*" All that we can fairly collect from his account is, that neither of them wrote until *after* the death of those Apostles, whose doctrines they communicated to the world. Hence then, we cannot assign an earlier date than A.D. 65, to either of their Gospels; and we are warranted to assume, that *Luke* wrote his *Gospel* and *Acts* about A.D. 66, and *Mark* about A.D. 67. Both are allowed to have written before the destruction of *Je-*

* We may add, that *Paul* himself, in the whole course of his *Epistles,* takes no notice of any *written* Gospel.

rusalem, A.D. 70, the *signs* of which, the three first Evangelists so minutely described, as a warning to the faithful to quit that devoted city betimes, Matt. xxiv. 15, 16, Mark xiii. 14, Luke xxi. 20, 21.

3. Whether *John* wrote his Gospel before or after that catastrophe, does not appear from this passage of *Irenæus*. All that can be collected from it is, that he followed the other Evangelists. But there is another passage of *Irenæus*, which intimates that it was a *long time* after the destruction of *Jerusalem*. He states, that "*John*, the disciple of OUR LORD, announcing this [*true*] faith, and designing, by the annunciation of the Gospel, to remove the *error* which had been *sown* among men by *Cerinthus*, and *much earlier*, by those called *Nicolaitans*,——began thus, in that doctrine which is according to the *Gospel*, *In the beginning was the Word*." Lardner, VI. p. 187 *.

Here, *Irenæus* observes, that the doctrine of the *Cerinthians* was taught *much earlier* by the *Nicolaitans*. *Cerinthus*, therefore, must have flourished in the latter days of the Apostle; and this is confirmed by *Theodoret*, A.D. 340, who says, that "according to report, *Cerinthus sowed the tares* of his peculiar heresy, while the celebrated *John*, who wrote the divine Gospel, was *still living*." Lardner, IX. p. 323, Note. And that *Theodoret* alluded to the testimony of *Irenæus*, may be collected from the expression, παρέσπειραι ζιζανία, "*sowed the tares*," corresponding to "*the error sown*."

Epiphanius, A.D. 368, says, that "*John* also, moved by the *Spirit*, wrote a *Gospel*, after he had long declined it through humility, when he was more than *ninety* years of age, and when he had lived many years in *Asia*; after his return thither [to *Ephesus*] from *Patmos*." Lardner, IV. p. 314.

Jerom, A.D. 392, also states, that *John* was banished to the Isle of *Patmos* by *Domitian*, (raising the second persecution after *Nero*,) in the fourteenth year of his reign, [A.D. 95,] where he wrote the *Apocalypse*; which *Justin Martyr* and *Irenæus* interpreted, [respecting the *Millennium*,] that when *Domitian*

* *Lardner* has cited a contrary passage in appearance of *Irenæus*, stating that "*John* wrote his Gospel for the reason mentioned, xx. 30, *foreseeing* (*providens*) those blasphemous notions that divide the Lord, as far as in their power," p. 187. But as *Michaelis* justly remarks, *providens* should be rendered, not "*foreseeing*," but "*guarding against*." St. *Paul* also speaks of *Gnostic* errors, long before *John* wrote his *Gospel*. 1 Tim.

had been killed, and his edicts repealed by the senate, because of their excessive cruelty, he returned to *Ephesus*, in the reign of *Nerva*, [A.D. 96,] and living there to the reign of *Trajan*, [A.D. 97,] he established and governed all the Churches of *Asia;* dying at a great age, in the sixty-eighth year of our Lord's passion, [A.D. 31+68=] A.D. 99.

Jerom also observes, that " last of all the Evangelists, *John* wrote a Gospel, at the desire of the Bishops of *Asia*, against *Cerinthus*, and other heretics, and especially against the dogma of the *Ebionites*, then springing up, who affirmed that CHRIST *did not exist before his birth of Mary:* whence he was compelled to declare his *divine nativity.*" Lardner, V. p. 40. And in another passage more fully, "When he was in *Asia*, and the seeds sown by the heretics, *Cerinthus*, *Ebion*, and others, who *denied* CHRIST *to have come in the flesh*, were now *springing up*, (whom also in his Epistle he calls *Antichrists,)* he was compelled, by almost all the Bishops of *Asia*, and by deputations from many Churches, to write more fully of OUR SAVIOUR'S *Divinity;* and *ecclesiastical history* informs us, that when he was thus urged by the brethren to write, he answered that he would, provided that they would all join in prayer and fasting to God; which being done, and *he being fully inspired*, he burst forth into that divine preface, " *In the beginning was* THE ORACLE," &c. p. 35.

From this concurrent testimony of *Irenæus*, *Theodoret*, *Epiphanius*, and *Jerom*, we may collect, that John wrote his Gospel about A.D. 97, and not earlier, about two years before his death; which is the date adopted by *Mill*, *Fabricius*, *Le Clerc*, and *Jones*, Lardner, VI. 190, and seems greatly preferable to A.D. 68, adopted by *Lardner* himself, upon two considerations, which appear to be very weak: 1. That it is likely St. *John* wrote a *short time* after the other Evangelists, either to confirm them, or to supply omissions; and so to complete the history of CHRIST; 2. That at a *very great age*, (supposing that *John* was born about the same time with CHRIST,) he could have been *scarcely fit for such a work as this*, p. 191.

For, 1. It is rather unlikely that *John* wrote soon after the other Evangelists. He waited until the doctrine of CHRIST'S *human nature* was sufficiently established, by means of the preceding Gospels; before the world could be prepared for that higher and more mysterious doctrine of his *divine nature*,

as observed by *Clemens Alexandrinus*, A.D. 194, whose testimony critically concurs with the preceding. See Lardner, IV. p. 512. 2. *Lardner* followed the modern opinion of a *Socinian*, *Wetstein*, in the latter objection, rather than these respectable ancient testimonies, which himself furnished. And if *John's* life was prolonged to "a very great age," of near a century, by his divine Master, for the wise and gracious purpose of remaining a *pillar* and a *bulwark* of the *Church* of CHRIST against *heresies;* can we question whether his faculties were not also continued unimpaired? Can it be a question, whether the sublime writer of the *Apocalypse*, in A.D. 95, was competent or not to write a *Gospel** in A.D. 97? Was not *Moses'* *Song* the most brilliant of all his compositions, written at the age of 120, shortly before his death? And if *John*, in his Epistle, warned the faithful of the "*many Antichrists*" that sprung up towards the close of the first century, in his Epistle, 1 John ii. 18; if he warned the *Asiatic* Churches, by the divine command, of the errors of the *Nicolaitans*, twice, in his *Apocalypse*, ii. 6—15, can it be questioned, at the present day, whether he might not also have designed to combat the errors of *Cerinthus* and others, in his *Gospel?* *Michaelis* has endeavoured to prove, and with much appearance of probability, that his Gospel was also designed to confute the errors of the *Gnostics* and of the *Sabeans* (or *Baptists,)* who acknowledged *John* the Baptist as their founder; and ascribed to him a greater authority than to CHRIST; and he ingeniously remarks, that unless it had been asserted, it would have been unnecessary for the Evangelist to remark, i. 8, that "*John* was not *the light*, itself, but only bore witness to the Light." See his Introduction, Vol. III. p. 285—302.

Lardner adduces a specious argument from the Gospel itself, to prove that it was written before the destruction of *Jerusalem*. "Now *there is* (εστι) at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue, *Bethesda*, *having* (εχουσα) five porches," v. 2. "St. *John*," says he, "does not say *there was*, but *there is;* and though the *pool* might remain, it could

* The publication of the *Apocalypse*, naturally led to that of the *Gospel*. In the former, Christ's leading character of "THE LAMB that was *sacrificed* from the *foundation of the world*," though intimated incidentally, was not expressly noticed in the three first Gospels. It was necessary, therefore, to describe "THE LAMB OF GOD, that (by his *sacrifice* of himself) taketh away the sins of the world" John i. 29, in his *mediatorial* capacity more fully.

not be said, after the ruin of the city, that the *five porches* subsisted. Vol. VI. p. 204. But, as *Michaelis* justly remarks, "Authors do not always weigh their words with such exactness as to warrant this inference." And we may add, that *John* frequently uses the present participle in the past sense; ων, for "*was*," iii. 13, ix. 25, xii. 7, and εχων, for "*had*," Rev. iv. 7, viii. 9, ix. 17, xiii. 17, &c. with the most correct writers, ancient and modern.

Hence we are warranted to conclude, that the most probable dates of the canonical Gospels are,

	A.D.
1. *Matthew's*, about	63
2. *Luke's*	66
3. *Mark's*	67
4. *John's*	97

INSPIRATION.

The prevailing opinion of the primitive Fathers of the Church, as we have seen, was the *plenary inspiration* of *all* the Evangelists. Hence originated that high authority and veneration, in which they have ever been held by the *orthodox*, from the beginning. The doctrine of their inspiration, therefore, must not be hastily surrendered to ancient or modern *infidels* and *heretics*, making unfounded distinctions, and questioning what they cannot conceive; idly presuming to measure the depths of *revelation* by the scanty plummet of *reason:* while it equally concerns the interests of sober and rational religion, that the genuine nature, and scriptural limits of *inspiration*, should be carefully explained and correctly ascertained.

Its necessity in general is thus ably stated by Bishop *Warburton*, in his *Doctrine of Grace*, B. I. Ch. 5.

"The *Apostles* [and *Evangelists*] were fully gifted for the business of their mission: they worked miracles, they spake with tongues, they explained mysteries, they interpreted prophecies, they discerned the true from the false pretences to the Spirit: and all this for the *temporary* and *occasional* discharge of their ministry. Is it possible then, to suppose them to be deserted by their DIVINE ENLIGHTENER, when they sat down to the other and more important part of their work, to frame an [*infallible*] *rule* [*of faith*] for the *lasting* service of the Church? Can we believe, that THE SAME SPIRIT, who so bountifully

assisted them in their *assemblies*, had withdrawn himself when they retired to their private *oratories* [or *closets ?*] or that when their "*speech* was *with all power*," their *writings* should convey no more than the weak and fallible dictates of *human knowledge ?*——No candid man, therefore, will be backward to conclude, that whatever powers the Apostles [and Evangelists] had, for the *temporary* use of their ministry, they had, *in at least as large a measure*, for the *perpetual* service of the Church." B. I. Ch. 5.

And he represents the HOLY SPIRIT as having operated on the sacred writers, by "watching over them *incessantly*, but with so suspended a hand, as permitted the use, and left them to the guidance of *their own faculties*, while they kept clear of *error;* and then only interposing, when, without the Divine assistance, they would have been in danger of falling," Ch. 7.

The sacred writers, indeed, had various sources of information besides. They had their own experience and observation for many *facts* which they record; and the testimony of others, who were *eye-witnesses* and *attendants* of THE ORACLE, CHRIST; and they had authentic documents of *history* for many more; such as the *genealogies*, the *Roman Census*, the dates of *John the Baptist's* ministry, &c.

In such cases *inspiration* would have been superfluous. Nor is it by any means necessary to suppose, that the sacred writers were, *on every occasion*, favoured with immediate revelations, or direct communications with heaven; but rather, that acting under the same energetic influence which guided their *preaching*, ("*we cannot but speak what* we have *seen* and *heard*," Acts iv. 20,) they at "*sundry times*," and in "*divers degrees*" of illumination, committed to *writing*, the mysterious truths of the Gospel, which had been previously revealed to them; and of which they either retained, or were gifted with an accurate recollection. Such was the Apostle *John's* commission to write the *Apocalypse*, Rev. i. 1—19, and his *Gospel* also, as we learn from ecclesiastical history: and such, we may presume, from analogy, was that of the other Evangelists likewise; not making a difference, in the inspiration of the Apostles, *Matthew* and *John*, and of the Disciples, *Luke* and *Mark;* their Gospels being all equally dictated by ONE and THE SAME SPIRIT, *dividing severally* their allotted tasks *to each, according to his own good pleasure*, 1 Cor. xii. 11.

Even in cases of *immediate* revelation, we are warranted to conclude, that the *plenary inspiration*, for which we contend, with the primitive Church, related rather to the *substance* than to the *language* in which it was to be delivered to the world. The great object of Divine instruction, is *things*, not *words*. The subject-matter, or whatever concerned the *thoughts*, was most fully communicated to them; the *expression* or enunciation, was left, in great measure, to themselves. This was the grand distinction between the *Jewish* and *Christian*, and the *Pagan* Prophets; "the *spirits*," or "*spiritual gifts*" of the former, were "*subject to the Prophets*" themselves, or amenable to their controul, 1 Cor. xiv. 32; they had free agency, they might speak, or forbear, begin, or desist, when they pleased; they might even decline the task, like *Jonah*, and disobey the divine command*; while the latter were usually entranced, and underwent a temporary suspension of their faculties. Even the celebrated prophecies of the heathen diviner, *Balaam*, were delivered, contrary to his usual mode of "*vision* and *trance*, when he sought for *enchantments*;" to mark their superior authority, as coming immediately from GOD himself, Numb. xxiv. 1—23.

In extraordinary cases, however, we may be assured, that the *words* were communicated by inspiration, as well as the matter: wherever the revelation was of such a *sublime* and *abstruse* nature, that it could not be understood by the Prophet himself; and that an improper expression might defeat the very design of the revelation, and convey an idea different from what was intended. Such were *Jacob's* prophecy of SHILOH; *Moses' Song*, or *Divine Ode*; *Daniel's Seventy Weeks*; CHRIST'S *Prophecies*, the *Apocalyptic Prophecies*, &c. Ezek. xx. 49, Dan. viii. 27, 1 Pet. i. 11.

But in ordinary cases THE SPIRIT seems to have left them at liberty to use their own expressions; this is both reasonable in itself, and conformable to the divine procedure in the whole economy of grace, which is to *assist*, not to *supersede* our natural powers; and it is rendered unquestionable by the writings themselves, which have the same characteristic differences of *style* that we find in other literary compositions. Sometimes also,

* When *Samuel* the Prophet communicated to *Saul* that he should be *inspired*, and *turned into another man*, still he advised him *to act as occasion should serve*, or to use his own discretion, which *Saul* accordingly did, 1 Sam. x. 6—16.

for greater clearness, the succeeding Evangelists were allowed even to alter the *original terms* of prophecy. A very remarkable instance of this kind occurs in our Lord's prophecies respecting the destruction of *Jerusalem;* the last sign, or prognostic of which, was "when they should see *the abomination of desolation*, foretold by *Daniel* the Prophet, standing in the Holy Place," Matt. xxiv. 15. But for the benefit of those who might "*read*," but could not "*understand*" that mysterious expression, denoting the "*idolatrous* and *desolating* standards" of the *Romans;* the next Evangelist clearly explained its meaning—"when they should see *Jerusalem* surrounded by *encampments*," (στρατοπεδοις,) Luke xxi. 20. This deviation from OUR LORD'S prophetic expression, furnishes a sufficient voucher for *Luke's* inspiration: for surely otherwise he would not have *dared*, not only to alter the terms of the prophecy, but even to put the alteration in CHRIST'S mouth, without "the *guidance*" of the HOLY SPIRIT into "*all* the truth," or meaning thereof.

While we hold fast, however, the *plenary inspiration* of the Apostles and Evangelists, respecting the *matter* of their compositions, we are not bound to contend for that of every *word* and *particle*, like the superstitious *Jews*, for every "*jot* and *tittle*" of their *Masorete* Hebrew Bible; because such scrupulousness is neither reasonable nor necessary. For example, when *Paul* directed *Timothy* "to take a *little wine* for his stomach's sake," 1 Tim. v. 23, and "to bring the *letter-case* *, *books*, and *parchments*, from *Troas*," 2 Tim. iv. 13, we see no occasion, in such ordinary cases, for a special interposition of THE HOLY SPIRIT. And indeed, this great Apostle, elsewhere is careful to distinguish what "he *spake*" or wrote of himself, by "*permission*," from what, "by *command*" of the HOLY SPIRIT, 1 Cor. vi. 6. Yet even such passages, though not of equal importance with the mysterious truths, or moral and religious precepts of the Gospel, may be occasionally instructive and useful, for the regulation of our diet, and of our studies. The former recommending a prudent attention to our health, in opposition to the abstinences and mortifications of *hermits* and *fanatics;* the latter

* Φελονην, here, is improperly rendered "*cloke*," (as if it were corruptly put for the Latin *φαινολη Pœnula.*) *Hesychius* explains it by ἡλατηριον, (i. e. εἱλατηριον) μεμβραινον, η γλωσσοκομον, "*a parchment covering*, or a *letter-case.*" And Lex. Reg. MS. explains γλωσσοκομον—ενθα τα βιβλια εκειντο, "where the *small books* (or *papers*) lay."

teaching us, by the example even of this most highly gifted Apostle, to whom was "expressly revealed the mystery of the Gospel" in its fullest extent, Eph. iii. 3, not to undervalue nor despise, with some illiterate *enthusiasts*, the adventitious aids of *human learning;* and who also, in addition to his masterly instructions, advised his favourite pupil, *Timothy*, "to attend to *reading*" as well as "to *exhortation* and *doctrine*," for his own improvement, as well as that of his hearers, 1 Tim. iv. 13—16.

The spiritual gifts of the writers of the NEW TESTAMENT, appear to have been higher in general than those of the OLD. To the former, *inspiration* is attributed, to the latter, that fuller measure of it also, called *illumination.* Πασα γραφη θεοπνευστος*, may more closely be rendered, "*every scripture-prophecy* is *divinely inspired*," 2 Tim. iii. 16, for this is the usual acceptation of γραφη, by OUR LORD and his *Apostles*, applying it to the OLD TESTAMENT, before the publication of the *written* GOSPEL, Luke iv. 21, xxiv. 27, John xix. 36, 37, Rom. i. 1, 2, &c. whereas, the *Apostles* and *Evangelists* were not only "*inspired*," Rom. viii. 23, 1 Cor. ii. 16, vii. 40, 1 Thess. iv. 8, 1 John iii. 24, Rev. i. 10, Acts ii. 4, v. 31, &c. but also "*illuminated*," Eph. i. 18. with "the *illumination* of the Gospel," 2 Cor. iv. 4—6, or 2 Tim. i. 10, "with the word of *wisdom*," as distinguished from "the word of *knowledge*," 1 Cor. xii. 8.

The curious reader may see much useful information collected on this mysterious but important subject, in *Van Mildert's* excellent Sermons at *Boyle's Lecture*, and learned Notes, Vol. II. Serm. XXIII. and *Appendix*, p. 85, &c. and also in *Campbell's* Preliminary *Dissertations on the Gospels*, Vol. I. p. 24, &c.

STYLE.

Though the Evangelists were "*unlettered* and *private* persons," neither trained in the schools of the synagogue, nor "*scribes*, *doctors*, nor *Pharisees*, who sat in *Moses'* seat," as public and authorized teachers, Acts iv. 13, they were by no means grossly ignorant or illiterate, as they have been misrepresented. They were well read in the OLD TESTAMENT, and

* This expression is well explained by πασα προφητεια γραφης, "*every prophecy of Scripture*" in the excellent commentary of *Peter*, 2 Pet. 20, 21, who declared that in the Epistles of his brother *Paul* were "some things *hard to be understood*," which the *unlearned* and *unstable*, wrested (as they did also the other *Scripture-prophecies*,) "to their own destruction," 2 Pet. iii. 16.

well acquainted with that dialect of the *Greek* language in which they wrote, the *Alexandrine*, which was that of the Version of the Seventy Interpreters, the most generally circulated among the *Hellenists*, or Grecizing *Jews*, as distinguished from the *Hebrews*, who used the vernacular *Syro-chaldaic* dialect, Acts vi. 1. And their style, though frequently blended with *Hebraisms*, as was natural, bears a remarkable affinity to that of the *Seven Sages*, in the earliest ages of *Grecian* literature, which is much simpler, and less ornamented, than the polished periods of *Xenophon* and *Plato*, *Æschines*, and *Demosthenes*; as may appear from a few specimens.

Ερωτηθεις τι ὁ Ζευς ειη ποιων; τα μεν ὑψηλα ταπεινοι, τα δε ταπεινα ὑψοι, εφη.

"*Chilo* having been asked, *what* JOVE *was doing?* answered, *He is humbling the proud, and exalting the humble.*"

Ερωτηθεις ει λαθοι Θεον ανθρωπος αδικων; αλλ' ουδε διανοουμενος, εφη.

"*Thales* having been asked, *whether a man, while doing wrong, could escape the notice of* GOD? *No*, said he, *not even in thought.*"

Ερωτηθεις τι το Θειον; το μητε αρχην εχον, μητε τελευτην, εφη.

"The same having been asked, *What is* THE DEITY? *answered, What hath neither beginning nor end.*"

Ερωτηθεις τι δυσκολον; εφη, το ἑαυτον γνωναι· τι δε ευκολον; το αλλῳ ὑποτιθεσθαι.

"The same having been asked, *What is difficult?* answered, *To know one's-self: What is easy?—To advise another.*"

Ερωτηθεις τις ευδαιμων; ὁ το μεν σωμα ὑγιης, εφη, την δε ψυχην ευπαιδευτος.

"The same having been asked, *Who is happy?* answered, *He that has a sound body, and a well educated mind.*"

Ερωτηθεις τι αν ποιῃ τον βιον αφοβον, ειπεν, ορθη συνειδησις.

"*Bias* having been asked, *What would make life fearless?* said, *an upright conscience.*"

Θεωρει ὡσπερ εν κατοπτρῳ τας σαυτου πραξεις, ἱνα τας καλας επικοσμῃς, τας δε αισχρας καλυπτῃς.

"*Contemplate*," said he, "*as in a mirror, your own actions; that you may adorn the good, and hide the bad*," &c.

These admirable sayings, in a primer size, contain a fund of curious, useful, and pleasant information, respecting the *religion*, *morality*, and *politics*, of the earlier and purer age of *Greece*,

about B.C. 600, before they were spoiled and corrupted by *lying oracles, vain philosophy,* and *democratic rage;* free from the grovelling *polytheism,* the abandoned *licentiousness,* and the *revolutionary* principles of latter times *. It is much to be regretted, that they are not introduced into our public schools and seminaries, as an elementary class-book: they would teach, not only *words,* but *things;* and furnish an excellent preparation for the *Greek Testament;* and a desirable antidote against the gilded, but deleterious poison of the most admired classics, *Virgil, Homer, Horace,* &c.

Nor are the *Hebraisms,* or *Oriental* phrases, interspersed through the gospels, to be considered as *solecisms,* or barbarous modes of speech; they are equally grammatical, and much more energetic, than the feebler phrases of classic lore. You will seek in vain among them for such a magnificent amplification as this, εχαρησαν [κατα] χαραν μεγαλην σφοδρα, "*They rejoiced with exceeding† great joy,*" Matt. ii. 10.

The genuine excellences of style are acknowledged to consist in *simplicity, perspicuity* and *precision, brevity, energy* and *gravity,* joined to *variety* and *copiousness* of expression; and in the combination of all these, the Evangelists will not shrink from a comparison with the most finished models of *Grecian* and *Roman* composition:

> "Though *deep,* yet *clear,* though *gentle,* yet not *dull,*
> *Strong, without rage, without o'erflowing full.*"

The distinguishing feature of their style, and in which they

* See the *Heathen vices* described in glowing colours by St. *Paul,* in the first chapter of his Epistle to the *Romans;* on which the following *exhortatory address to the Greeks,* of *Clemens Alexandrinus,* may furnish an excellent comment. Edit. 1616, p. 30.

Ταυτα ὑμων της ἡδυπαθειας τα αρχετυπα, αὐται της ὑβρεως αἱ θεολογιαι, αὐται των συμπορνευοντων ὑμιν Θεων αἱ διδασκαλιαι·—Πανισκοι, και γυμναι κοραι, και ῥωριων εντασεις ταις γραφαις αποϑυμνουμενοι·—Ἠταιρικεν ὑμιν τα ωτα, πεπορνευκασιν οἱ οφθαλμοι, αἱ οψεις μεμοιχευκασι! Ω βιασαμενοι τον ανθρωπον, και το ενθεον του πλασματος ελεγχει απαρξαντες!

"These are the symbols of your voluptuousness! These your insulting *theologies!* These the instructions of your co-fornicating *gods!* your *fawns* and naked *nymphs,* and contests of *satyrs,* exposed in *your scriptures!*—Your ears are defiled, your eyes incontinent, your looks adulterous, ye debasers of manhood; devoting to disgrace the first fruits of the *divine part* of your frame."

† Our Bible translators consulting *euphony,* or the harmony of their periods, often use adjectives adverbially, as here, "*exceeding,*" for "*exceedingly,*" judiciously imitating the majestic compound epithets of the *Greek* language, in which the English is too deficient.

excel all others, is *simplicity* both of expression and sentiment. *Simplex munditiis*, "plain in neatness," is their modest garb: the sacred writers disdaining the meretricious ornaments of heathen elocution. They "spoke, and they wrote, the words of *truth* and *soberness*," not "*the enticing words of man's wisdom;*" that the *faith* of believers might stand, not "in *the wisdom of men*, but in *the power of God.*" And the astonishing success of the preaching, and the writings of these unlettered and despised "*Galileans*," illustrated that idiomatic phrase, ουκ αδυνατησει παρα τῳ Θεῳ παν ρημα. "*No word*, or *thing*, shall be *impossible with* GOD," Luke i. 37, borrowed from the Hebrew, Gen. xviii. 14, which would probably have puzzled *Xenophon* or *Demosthenes*. *The word of* GOD, though contained in "*earthen vessels*," was "lively and powerful," sufficient to "confound the *wise* and the *mighty*," with a heaven-taught "*wisdom* and *mouth* (or *eloquence*) which none of their adversaries were, or ever will be, able to gainsay or resist," fulfilling their Master's promise, Luke xxi. 15. Of all the evangelists, *John* is the most simple, because he was the most highly gifted.

There is, however, a marked diversity in their styles, which appears much more plainly in the originals, than as melted down and amalgamated in the menstruum of a common translation; confirming the foregoing position, that their language was in great measure their own. Thus, the phrase, denoting the reign of THE MESSIAH upon earth, "*the kingdom of heaven*," is peculiar to *Matthew*, the rest preferring "*the kingdom of God.*" The verb ρεω, "*to say*," is used by *Matthew* often, by *Mark* once, but never by either *Luke* or *John*; the synonyme, ερεω, is used by all except *Mark*; and ειρω, by all except *John*; ανακλινω, "to *recline*," occurs in all the gospels except *John's*; κατακειμαι, "to *lie down*," in all except *Matthew's*. *Matthew* alone applies the title Καθηγητης, "*Leader*," or "*Teacher*," to CHRIST; *Luke* alone, the title Δεσποτης, "*Sovereign*," to GOD, and Επιστατης, "*President*," or "*Master*," to CHRIST. Indeed, every one of the evangelists has many words not to be found in the rest; and that, not only where he relates new things, but also the same things, actions, or circumstances, in common with the rest.

Not only the *peculiarities* of their style, but the *precision* and *copiousness* of their language, are either imperfectly represented, or totally lost, in the English Bible; and that, frequently of

necessity, on account of the poverty of the *English*, and indeed of every modern language, compared with the *Greek*; that most critical and *philosophical* of all languages, for accurately expressing the various modes of *sensation* and *reflection*.

Thus these six verbs, in the gospels, expressing various modes of speech, or conversation, λεγω, επω, φημι, ρεω, ερεω, ειρω, are all vaguely rendered in the English Testament, "*to say*." Three of them are so rendered in one short passage, Matt. v. 21, 22, and four of them in another, Matt. xxi. 25—27; whereas, in the original, they not only serve to diversify the style, but to give it a precision which poorer languages cannot supply.

Take another example: the word ἑταιρος, used only by *Matthew*, and φιλος, used by all but *Mark*, are indiscriminately rendered "*friend*;" yet there is but little affinity between their radical significations. The former properly signifies "*companion*," and is a term of civility addressed to indifferent persons, and even to strangers: the latter, which properly signifies "*friend*," implies the affection and regard due to an intimate, or a near relation. The former is correctly addressed to the envious and dissatisfied labourers in the vineyard, Matt. xx. 13; to the guest who wore not the wedding garment, Matt. xxii. 12; and by OUR LORD to the traitor *Judas*, in the very act of apprehending him, Matt. xxvi. 50. It is to be regretted that the respectable name of "*friend*," belonging to φιλος, should ever be prostituted to unworthy objects, though common use permits us to employ it in this latitude; and it may be questioned, whether the corrector rendering of ἑταιρος, "*companion*," in English, or "*mon compagnon*," would be tolerated by the usage of either language; since the former is not adopted by any English translator, and the latter only by the *Geneva* French. This remark may remove the surprise that some unlearned readers have expressed, how OUR LORD could condescend to adopt the insincere modes of worldly fashion, and denominate a man "*friend*," whom he knew to harbour the basest and most hostile intentions.

Other curious instances may be found in *Campbell's* excellent *preliminary Dissertations* on the *four Gospels*, Vol. I. p. 594—610.

These observations may tend to repel the charge of *ambiguities of expression*, objected to the evangelists, by writers of the *Socinian* and *Unitarian* schools. Many such are to be set down to the *translators*, as we have seen, for which the *evan-*

gelists are not accountable. And even granting that some *real ambiguities* are to be found in their gospels, arising from the various senses of the same word, or the various constructions of the same sentence, this is no more than what takes place in all languages, ancient and modern; all equally tolerating and licensing, *primary* and *secondary*, *literal* and *figurative* significations of words *. And who can question, that many *seeming* ambiguities and difficulties, which perplex the profoundest scholars of the present day, were perfectly plain and intelligible to their countrymen and contemporaries, who were familiarized to the idiom, and well acquainted with all the oriental and foreign customs and manners to which the gospels either openly refer, or tacitly allude.

Another source of *ambiguities* and *dissonances*, in the sacred text, may and must have arisen from *literal errors*, that have glided occasionally into the multiplied copies of the original autographs of the evangelists, in the course of so many ages, during their wide dissemination throughout all lands. Our enemies, who deny the inspiration of the *evangelists* themselves, will not surely contend for the inspiration of all the successive *copiers*, even from one single manuscript. This, however, we may venture to assert, that the multiplicity of *manuscripts* from widely different quarters, and of *ancient versions*, furnish, by careful collation of their various readings, more abundant critical helps for forming a *correct text* of the sacred writers, both of the Old and New Testament, than of any other ancient writers whatsoever throughout the world. And we may assert with confidence, that the *verbal inaccuracies*, which, after all our pains, will and must remain in the *original text*, without a second inspiration of the editors, (which is not to be expected by the warmest *high churchman*) are trivial in themselves, not affecting any material point of *faith*, *doctrine*, or *practice*. They resemble motes mingling in the sun-beams.

And further, if we candidly and impartially compare the evangelists with any other writers of *memoirs*, or *histories* of a given person, or period of time, the superiority of the former, in point of *consistency*, will be found immense. Take, for instance, the parallel accounts of the trial of *Socrates*, furnished by his

* Let the reader look into *Johnson's* Dictionary, and he will find, to the full, as many meanings attached to *English* words, as in any *Lexicon* to *Greek*.

two favourite pupils, *Plato* and *Xenophon*. The former states, " when *Socrates* was commanded by the Judges to estimate his fine, [to prevent sentence of death from being passed on him] he did so, and rated it at a *mina* of silver; adding, that if it were thirty minæ, his friends there present, *Plato, Crito, Critobulus*, and *Apollodorus*, had engaged to be his sureties." And *Eubulides* agrees with *Plato* as to the amount, while *Diogenes Laertius* reckons it only five and twenty drachmæ, or a quarter of a *mina*. But what says *Xenophon?*"—" *Socrates* neither rated it himself, nor would he suffer his friends to rate it; on the contrary, he said, that to rate it would imply a confession of guilt."

Again, according to *Plato*, " *Socrates* declared, that he was always attended, from his youth, by a *demon* (or *god)* whose divine voice, when it came, always dissuaded him from what he was going to do, [if wrong] but *never persuaded* [or advised him to do what was right." Whereas *Xenophon* asserts, that " it *signified* to him *beforehand*, both what he ought, and what he ought not, to do. And he even urged this *inspiration*, as an answer to the charge of introducing *strange gods*." See the original passages, *Newcome's Harmony*, Pref. p. 4. Here are serious and irreconcileable contradictions, affecting both the character and doctrine of *Socrates*, equally well attested.

Take, in like manner, the four *Roman* historians, *Polybius, Livy, Dionysius* of *Halicarnassus*, and *Dion Cassius*, or four English historians, *Rapin, Hume, Macauly*, and *Henry;* and they will be found to exhibit contradictions, glaring and irreconcileable, respecting the most important facts, institutions, and dates, within the very same periods of history.

CREDIBILITY.

The foregoing observations have, in great measure, anticipated this last head; for what can be wanting to the *credibility* of historians so well informed of all the facts and doctrines which they relate, from the purest sources of *human* and *divine testimony?* What other historians could ever presume to say, " *We are Christ's witnesses of these things, and so is also the* HOLY SPIRIT, *whom* GOD *hath given to them that obey him;*" which equally applies to their preaching, and to their writings, Acts v. 32.

And the gospels themselves furnish internal evidence of their credibility throughout, the most convincing and satisfactory, in

the *fairness* and *impartiality* of their relations, respecting friends and enemies; they "*nothing extenuate*" respecting the former, but disclose the frailties, the imperfections, and the faults, even of the first and greatest of the apostles, *Peter*, *James*, and *John*, *Thomas*, &c.; "*nor do they set down aught in malice*" respecting the latter. Of all those who were concerned in the prosecution and death of CHRIST, they name only the high-priest *Caiaphas*, and his coadjutor *Annas*, the Roman procurator *Pilate*, and the treacherous disciple *Judas*, because the suppression of their names would have impaired the evidence of their history to posterity. And even these are barely mentioned without censure, and without resentment. The epithet attached to *Judas*, ὁ παραδους αυτον, by all the evangelists, is expressive of the simple fact, "*who delivered him up*," rather than of its criminality; which would more aptly be signified by ὁ προδους αυτον, "*who betrayed him*," or by προδοτης, "*traitor*," as he is styled on one solitary occasion by Luke, vi. 16. Compare John xviii. 36, 37, where the verb παραδιδωμι signifies merely to "*deliver up*," and is so rendered in the English Testament.

Our Lord's biographers, while they were ready to do justice to distinguished merit, to signalize the exemplary faith of a *Roman* centurion, or of a *Syrophenician* woman, carefully avoided naming any one without necessity, of whom they had nothing to say that was not to his discredit. They direct our admiration, and our hatred, to virtues and vices, not to persons. They do nothing, they assume nothing, in their own character. In the OLD TESTAMENT, indeed, the *sacred penmen* were the voice of GOD to the people, and they not only exhorted and rebuked with all authority, but even delivered their own opinions without restraint or reserve. But the *evangelists*, like the *Baptist*, acted merely as deputed *heralds* * of CHRIST; and deeply impressed with a sense of his pre-eminence as the ORACLE and SON OF GOD, and of their own insignificance, they sink themselves in the shade, to place him in the foreground, in the most

* "AS THE FATHER *delegated* (απεσταλκε) me [to be his representative,] (*the visible* IMAGE OF THE INVISIBLE GOD, Col. i. 15.) so *send I* (πεμπω) you [to be *my heralds*,"] John xx. 21. "Go ye into all the world, *publish* (κηρυξατε) THE GOSPEL to *all the creation*," Mark xvi. 15. Such sameness of *sentiment* in the different Gospels, which evaporates in our translation, is truly admirable.

conspicuous light; they even, as it were, *annihilate* themselves, that JESUS may be *all in all.* Never could it be more truly said of any historians, that "*they published not themselves, but* CHRIST THE LORD;" reporting, in *singleness of heart,* what was said and done by Him, and to Him, throughout the whole course of his ministry, and nothing else, without partiality or prejudice, and without disguise, "SACRIFICING TO THE TRUTH ALONE," according to *Lucian's* precept for *writing history,* ΜΟΝΗ ΘΥΤΕΟΝ ΤΗ ΑΛΗΘΕΙΑ.

It now remains to trace the *connection,* and shew the *consistency,* of their *memoirs* in detail, by a careful comparison, and critical harmony, of the four gospels in the originals, not depending upon *loose* translations.

JOHN THE BAPTIST.

"THE LAW and THE PROPHETS subsisted till *John,*" with whom commenced THE GOSPEL dispensation, Matt. xi. 13, Luke xvi. 16, Acts i. 21, 22. With his history, therefore, *Luke* properly begins his gospel, as introductory to the history of CHRIST, with which *Matthew* had begun, supplying the chasm of his predecessor.

After a long intermission for upwards of four centuries, from *Malachi,* the last of the Jewish prophets, the age of *miracles* and *prophecy* revived, as was foretold by the prophets, especially *Joel,* ii. 28. And the annunciation of the Baptist's birth was made from heaven to "*Zechariah,* a venerable priest, who, with his wife *Elizabeth,* were both *righteous* before GOD, and walked in all the ordinances of THE LORD blameless; and they had no child, because *Elizabeth* was barren, and they were both advanced in years," Luke i. 5—7.

It is remarkable that this annunciation was made by the same archangel, *Gabriel,* who had formerly appeared to the prophet *Daniel,* viii. 16, ix. 21, and probably to the prophet *Zechariah,* ii. 1—4, and described to both so circumstantially the coming of CHRIST, his rejection by the *Jews,* and the final establishment of his kingdom.

While *Zechariah* was officiating as a priest in the temple, and offering incense upon the altar in the sanctuary, during the

time of the [*evening*] oblation *, and the people were praying without in the temple court, the angel appeared to him, and said, "Fear not, *Zechariah*, thy supplication [for thy people] is heard, and thy wife *Elizabeth* shall bear thee a son, and thou shalt call his name *John*," [the *grace* of THE LORD] expressive of the gracious purposes of his mission, namely, 1. "to go before THE LORD in the power and spirit of *Elijah*," foretold by *Malachi*, iv. 5, resembling that illustrious prophet in his *power* of conversion and *spirit* of reproof †; 2. "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just," by promoting peace and harmony among his countrymen; and 3. "to make ready a people prepared for THE LORD," or prepared for the reception of THE GOSPEL, ver. 8—17.

Zechariah, however, for distrusting the performance of this gracious promise, on account of his own and his wife's advanced age, whereas the case of *Abraham* and *Sarah*, to whom a son *Isaac* was promised in similar circumstances, ought to have assured him, was punished in the *sign* that he required, and *struck dumb* by the angel, until the accomplishment of the promise, and the circumcision of his son, when his speech was restored to him at the naming of the child, as appointed by the angel, and he was moreover inspired to utter that admirable hymn, "praising God for the promised redemption of Israel by that *Horn of Salvation*, CHRIST, of the house of *David*, foretold by the mouth of God's holy prophets from the beginning of the world," in the blessed seed of the woman, Gen. iii. 15, and styling John *a prophet of* THE MOST HIGH, and a harbinger of CHRIST, ver. 18—79.

In the sixth month of the conception of *Elizabeth*, the same angel *Gabriel* was sent by God to the virgin *Mary*, of the house of *David*, who then dwelt at *Nazareth*, in *Galilee*, and was betrothed, but not yet married, to *Joseph*, a man of the same tribe, and he hailed, or saluted her, as "*blessed among women*," "*the virgin*" foretold by the prophet *Isaiah* "to conceive and bear a son, called IMMANUEL," expressive of his divinity, signifying

* This was precisely the hour, "the ninth, or third afternoon," when *Gabriel* formerly appeared to *Daniel*, ix. 24.

† See his conversion of the people of *Israel* from *Baal*, 1 Kings xviii. 21—40; his reproofs of *Ahab*, 1 Kings xviii. 17, 18, xxi. 20—29; of *Ahaziah*, 2 Kings i. 16, 17.

"GOD WITH US," Isaiah vii. 13, 14, ix. 6, 7, whom therefore she should call by a synonymous name, JESUS (SAVIOUR).

A case so wholly unprecedented, in the providential history of mankind, as a pure virgin's conceiving, who *knew not a man*, naturally excited her modest doubt. The angel, therefore, not offended thereat, as he had been with *Zechariah*, gave her a sign in point, namely, the conception of her heretofore barren and aged cousin *Elizabeth*, who was now advanced in the sixth month of her pregnancy, assuring her, in the language of THE LORD formerly to *Sarah*, Gen. xviii. 14, that *nothing is impossible with God.*

Accordingly, the pious and holy virgin believed, and expressed her belief. "*Lo, the handmaid of the Lord*, be it unto me according to thy *oracular word* (ρημα.)"

Anxious to learn the accomplishment of the sign, "she arose in those days, and went *with haste* to the hill country of *Judea*, in order to visit her cousin *Elizabeth*," who lived at *Hebron* *, according to tradition, where she received full confirmation of her faith; for *Elizabeth*, to whom the mystery of *Mary's* conception had been revealed likewise, immediately greeted her, by inspiration, with the angel's salutation, as "*blessed among women*," and "*blessed the fruit of her womb*," with an acknowledgment of her own inferiority; since *the mother of* HER LORD (CHRIST) had thus condescended to visit her, and giving the fullest proof of her own pregnancy, by declaring that no sooner had the voice of *Mary's* salutation sounded in her ears, than "*the babe leaped in her womb for joy.*"

On this decisive evidence, the enraptured *Mary* also gave full expression to all her mingled emotions of joy, gratitude, humility, and reliance on God's mercies, not only to herself, but unto all those that fear him, "to generations of generations," or to the remotest ages, in that admirable hymn, which so strongly resembles, and furnishes the finest commentary on *Hannah's* Hymn, 1 Sam. ii. 1—10, in which the BLESSED SEED was first celebrated, and by a woman, under the title of THE MESSIAH, CHRIST, ("ANOINTED,") or "KING OF ISRAEL," or king of those "true *Israelites*, in whom there is no guile," John i. 48—50; Matt. ii. 6; for "all are not *Israel*, that are of [or

* *Hebron* was allotted to *Aaron's* family in *Joshua's* days, xxi. 11. It was near fourscore miles from *Nazareth*.

called] *Israel*," Rom. ix. 6, but only "*the Israel* of GOD," Gal. vi. 16.

And *Mary* abode there about three months, till near the time of *Elizabeth's* delivery, and then returned to her own house, Luke i. 26—56.

Mary, on her return, "being found with child of THE HOLY GHOST," perhaps, communicated the cause to *Joseph*, who could not easily give credence to such an improbable account; but "being a *just* man," and therefore not willing to marry an unchaste woman, and, at the same time, a good-natured man, "and *not willing* to expose her, was minded to *divorce her*" upon the former account, but "*privily*" upon the latter. "But while he thought of these things," doing nothing rashly in so extraordinary a case, "an angel of THE LORD (probably the same *Gabriel,)* appeared to him in a dream, and said, *Joseph*, son of *David*, fear not to take unto thee *Mary*, thy [betrothed] wife, for what is conceived in her is of the HOLY GHOST, and she shall bear a son, and thou shalt call his name JESUS, for he shall save his people from their sins;" thus repeating the substance of his annunciation to *Mary*, and plainly alluding to the same prophecy of *Isaiah*, vii. 13, 14, which the evangelist declares was expressly fulfilled on this occasion.

In obedience to the divine command, the pious *Joseph* now "took home his wife, but knew her not until she had borne her first-born son, and he called his name JESUS," Matt. i. 18—25.

Thus, by the mysterious dispensation of Heaven, and fulfilment of primæval prophecy, was JESUS born solely of *a woman*, "not abhorring *the virgin's* womb," and yet born in *wedlock*, not to give occasion to the enemies of the Lord to blaspheme, or injure her fair character by the tongue of slander. The mystery, however, seems to have been confined to *Mary* herself, her husband, and two chosen friends, until the time that it was necessary to be divulged, after OUR LORD'S resurrection, and the foundation of his Church, when he had approved himself "the SON OF GOD with *power*," by his stupendous and appropriate *miracles* as the MESSIAH, which, therefore, reflected back again full credit upon the *miraculous* circumstances of his *conception* and birth as THE SON OF MAN also.

Wishing to enhance the sanctity of the blessed virgin, the Church of *Rome*, and several protestant divines, maintain that she never cohabited with her husband, but the reverse seems to

be more agreeable to the particle ἕως οὗ, "*until*," and to the natural construction of the passage, "he knew her not," *whilst she was with child*, out of reverence to the sacred burden, "*until*," &c. That JESUS, however, was her "*first-born*," and her *only* child, is the prevailing opinion. OUR LORD'S *brothers* and *sisters*, indeed, are noticed in Scripture, Matt. xiii. 55, 56, but they were his cousin-germans, the children of *Mary*, his mother's sister, the wife of *Cleophas*, and the mother of *James* and *Joses*, John xix. 25, Matt. xxvii. 5, for *James*, the first bishop of *Jerusalem*, is called "*the* LORD'S *brother*," Gal. i. 19, and also by *Josephus* *, according to the usual latitude of signification attached to this word in the OLD TESTAMENT, including *nephews*, *cousin-germans*, and even remoter relatives. Thus *Lot*, "*Abraham's* brother," was his nephew, Gen. xiii. 8, as being the son of his brother, Gen. xii. 5, "the brethren of *Ahaziah*" were his cousin-germans, 2 Kings x. 13, &c. And when OUR LORD, on the cross, recommended his mother to the care and protection of his beloved disciple *John*, and said to her, "*behold thy son*," John xix. 25, we may reasonably collect that she had no other children of her own to support her.

THE GENEALOGIES OF CHRIST.

There are two distinct genealogies given in the introductions of *Matthew's* and *Luke's* Gospels: the former, principally designed for the *Jews*, traces his pedigree as the promised seed, downwards, from *Abraham* to *David*; and from him, through *Solomon's* line, to *Jacob*, the father of *Joseph*, who was the reputed or *legal* father of CHRIST, Matt. i. 1—16. The latter, designed for the *Gentiles* also, traces it upwards, from *Heli*, the father of *Mary*, to *David*, through his son *Nathan's* line, and from *David* to *Abraham*, concurring with the former, and from *Abraham* up to *Adam*, who was the immediate "*Son of God*," born without father or mother †, Luke iii. 23—38.

That *Luke* gives the pedigree of *Mary*, the real mother of CHRIST, may be collected from the following reasons:—

* *Josephus* calls him, τον αδελφον Ιησου του λεγομενου Χριστου, Ιακωβος ονομα αυτῳ. "The brother of *Jesus who was called Christ*, his name was *James*." Antiq. XX, 8, 1.

† Ego illis potius assentio qui "*filium Dei*," dici putant "*Adamum*," creationis jure, atque eo gradu attolli animos *ad eredendam Christi genituram*. Nam qui ex terra, *sine patre*, hominem primum potuit producere, idem efficere potuit ut CHRISTUS ex virgine *sine patre* nasceretur. *Grot.*

1. The angel *Gabriel*, at the annunciation, told the virgin, that "GOD would give her divine Son the throne of *his father David*," Luke i. 32; and this was necessary to be proved, by her genealogy, afterwards.

2. *Mary* is called by the *Jews*, בת עלי, "the daughter of *Eli*," *Lightfoot* on Luke iii. 23; and by the early Christian writers, "the daughter of *Joakim* and *Anna*." But *Joakim* and *Eliakim* (as being derived from the names of God, יהוה, *Iahoh*, and אל, *Æl*,) are sometimes interchanged, 2 Chron. xxxvi. 4. *Eli*, therefore, or *Heli*, is the abridgment of *Eliakim*. Nor is it of any consequence that the Rabbins call him עלי, instead of אלי; the aspirates *Aleph* and *Ain* being frequently interchanged.

3. A similar case in point occurs elsewhere in the genealogy. After the *Babylonish* captivity, the two lines of *Solomon* and *Nathan*, the sons of *David*, unite in the generations of *Salathiel* and *Zorobabel*, and thence diverge again in the sons of the latter, *Abiud* and *Resa*. Hence, as *Salathiel* in Matthew, was the son of *Jechoniah*, or *Jehoiachin*, who was carried away into captivity by *Nebuchadnezzar*, so in Luke *Salathiel* must have been the grandson of *Neri*, by his mother's side *.

4. The evangelist himself has critically distinguished the *real* from the *legal* genealogy, by a parenthetical remark: Ιησους—ων (ὡς ενομιζετο, υἱος Ιωσηφ, [αλλ' ουτως]) υἱος του Ηλι. "JESUS—being (as was reputed, the son of *Joseph*, [but in reality]) the son of *Heli*," or his grandson by the *mother's* side; for so should the ellipsis involved in the parenthesis be supplied.

5. It has been objected, that *Elizabeth* being "of the daughters of *Aaron*," Luke i. 5, "*Mary*, her cousin," verse 36, must have been so too. And so *Gregory Nazianzen* states:

——— εκ Μαριας
Ληνιδης. Μαριαμ γαρ ἀφ' αἱματος ηεν Ααρων,
Μαρτυς δ' αγγελος ἀμμιν.

——— "[CHRIST was born] of *Mary*,
A daughter of *Levi*. For the angel is our witness,
That she was of the blood of *Aaron*."

* Doctor *Barret*, in his curious *fac-simile* of a most ancient fragment of *Matthew's* Gospel, found in the library of *Trinity College*, *Dublin*, published 1801, has brought some satisfactory arguments to prove, that the wife of *Jechoniah*, and the mother of *Salathiel*, was the celebrated *Susanna*, the subject of the apocryphal book. See his *Prolegomena*, p. 38, 39.

But the families of *Levi* and *Judah* were early intermixed, for *Aaron* himself married *Elisheba*, the daughter of *Amminadab*, and sister of *Naashon*, prince of *Judah*, Exod. vi. 20; Numb. i. 7; and *Jeremiah*, foretelling the coming of CHRIST, connects him with "the seed of *David*, and the *Levites*," as *king* and *priest*, by descent from both, Jer. xxxiii. 17—24. So it was understood by the *Testament of the twelve patriarchs*; "For THE LORD shall raise up out of *Levi* a *high-priest*, and out of *Judah* a *king*, GOD AND MAN," Simeon, § 7. "Honour *Judah* and *Levi*, for out of them shall arise to you THE LAMB OF GOD, by grace, saving all the *Gentiles* and *Israel*," Joseph, § 19. See *Barret*, Proleg. p. 42, and *Lardner*, Vol. II. p. 330, 331. *Mary*, therefore, was "*the virgin*" chosen by GOD out of both tribes, Isa. vii. 14; Mal. ii. 4, iii. 3.

It is remarkable, that in the whole pedigree, only four *women* are named, and these either heathen, or of bad character: "*Thamar*," who had an incestuous commerce with her father-in-law, *Judah*; "*Rahab*, the harlot," married to *Salmon*, prince of *Judah*; "*Ruth*, the *Moabitess*," who enticed *Boaz* to marry her; and "*Bathsheba*," the adulteress, the wife of *David*. These women seem to have been designedly introduced, to repress the pride and arrogance of the *Jews* *, boasting that they were "*Abraham's* seed," "not born of *fornication*," or impure heathen mixture, John viii. 33—41, and deriving their descent from the four celebrated matrons, *Sarah*, *Rebecca*, *Rachel*, and *Leah*, as may be seen in the *Jerusalem Targum*, on Gen. xlix. 26; Numb. xxiii. 9; Deut. xxxiii. 15; and in Isa. li. 2.

It may also be observed, that in three instances, the "*brethren*" are mentioned, of *Judah*, of *Pharez*, and of *Jechoniah*, or *Jehoiachin*; to signify, that the younger are often preferred to the elder in the divine counsels. See *Wetstein's* Notes.

These ancient genealogies have been handed down to us in rather an imperfect state; and from the collations of *Wetstein* and *Griesbach*, it appears, that there is a wonderful diversity, both in the *names* of the several generations, and in the *order* of some, occurring in the manuscripts now extant. Neither do the numbers of the generations in our present editions corre-

* *Ezekiel* formerly repressed this arrogance: "Thy birth and nativity is of the land of *Canaan*; thy father was an *Amorite*, and thy mother a *Hittite*," xvi. 3. See *Cruden's* Concordance, voce "*birth*."

spond to those recorded by the early Christian writers, *Irenæus*, *Africanus*, *Ambrosius*, *Augustin*, &c. who reckon the amount of *Luke's*, seventy-two or seventy; whereas the present amount is seventy-seven; proving, that there must have been some interpolations since their time. That of the *second Cainan* we know to be such, Luke iii. 36. See Vol. I. p. 289, &c.

Hence the learned *Grotius*, *Newcome*, *Barret*, &c. have laboured to correct the two genealogies, and to harmonize them together, by supplying deficiencies in the one, and retrenching interpolations in the other, by the help of *philological* criticism, founded upon similitudes, or different descriptions of names, in the manuscripts, and in the first book of Chronicles.

Indeed, we have reason to think, with *Wetstein*, that of the two evangelists, *Matthew* did not propose to give a full pedigree of OUR LORD, but only the most remarkable among his ancestors. This is evident, from his three series of fourteen generations each, which certainly are each of them deficient *.

1. From *Abraham* to *David* inclusively, both evangelists agree, in reckoning only fourteen generations, whereas there must have been eighteen at least. For, from the birth of *Abraham*, B.C. 2153, to the birth of *Salmon*, the son of *Naashon* by *Rahab*, which, at the earliest, we may date B.C. 1607, (the year after the destruction of *Jericho,)* there was an interval of 546 years, which, divided by nine, the number of intermediate generations, gives near sixty-one years, the average length of a generation. Again, from the birth of *Salmon*, B.C. 1607, to the birth of *Solomon*, about B.C. 1048, was a still greater interval of 559 years, which, divided by five, the *recorded* number of intermediate generations, gives near 112 years for the enormous average; but if divided by nine, (the same number as before) gives an average of sixty-two years. We may then be confident, that there were not less than nine generations also in the latter part, or than eighteen generations in the whole.

And this is confirmed by the pedigrees of *Heman*, *Asaph*, and *Ethan*, the singers, and *Zadok*, the priest, of the tribe of *Levi*, compared with the synchronizing or collateral pedigree of *David*, their contemporary, of the tribe of *Judah*, which consisted of

* That *Matthew* took his genealogy from some *public document*, or *record*, has been ingeniously collected by *Michaelis*, from the expression Ιησους, ὁ λεγομενος Χριστος, "JESUS, who is called CHRIST," i. 16, which is not likely to have been the evangelist's. *Townson*, before him, made the same remark, Vol. I. p. lv.

fifteen generations from *Levi* *, and consequently of eighteen generations from *Abraham*, inclusively.

The four deficient generations should be introduced between *Obed*, with whom the book of *Ruth* ends, and *Jesse*, the father of *David*, iv. 17.

2. From *Solomon* to *Jechoniah*, or *Jehoiachin*, and the *Babylonish* captivity, are counted only fourteen generations, inclusively, in *Matthew*, whereas there were eighteen; for *Ahaziah*, *Joash*, and *Amaziah*, ought to be inserted after *Joram*, and *Jehoiakim* after *Josiah*. These seem to have been omitted designedly.

In *Luke's* genealogy there are twenty generations from *Nathan* to *Neri*, inclusively. Doctor *Barret* reduces them to eighteen, by rejecting, as interpolations, the third and fourth, *Mainan* and *Melea*, which are omitted in some ancient manuscripts. This would equalize both.

3. From *Salathiel* to JESUS, inclusively, are fourteen gene-

* These pedigrees may be collected thus:—

I.	II.	III.	IV.	V.
1. *Levi.*	1. *Levi.*	1. *Levi.*	1. *Levi.*	1. *Judah.*
2. *Gershom.*	2. *Merari.*	2. *Kohath.*	2. *Kohath.*	2. *Pharez.*
3. Jahath.	3. Mushi.	3. Izhar.	3. *Amram.*	3. Hezron.
4. Shimei.	4. Mahli.	4. *Korah.*	4. *Aaron.*	4. Ram or Aram.
5. Zimmah.	5. Shamar.	5. Ebiasaph.	5. *Eleazar.*	5. Aminadab.
6. Ethan.	6. Bani.	6. Assir.	6. *Phineas.*	6. Naashon.
7. Adaiah.	7. Amzi.	7. Elkanah.	7. Abishua.	7. Salmon.
8. Zerah.	8. Hilkiah.	8. Zuph.	8. Bukki.	8. Boaz.
9. Ethni.	9. Amaziah.	9. Toah.	9. Uzzi.	9. Obed.
10. Malchiah.	10. Hashabiah.	10. Eliel.	10. Zeraiah.	10. ——
11. Baaseiah.	11. Malluch.	11. Jeroham.	11. Meraioth.	11. ——
12. Michael.	12. Abdi.	12. Elkanah.	12. [Azariah.]	12. ——
13. Shimea.	13. Kishi.	13. *Samuel.*	13. Amariah.	13. ——
14. Barachiah.	14. *Ethan.*	14. Joel.	14. Ahitub.	14. Jesse.
15. *Asaph.*		15. *Heman.*	15. *Zadok.*	15. *David.*
1 Chron. vi. 39—43.	1 Chron. vi. 44—47.	1 Chron. vi. 33—38.	1 Chron. vi. 4—8.	Ruth iv. 18—22.
		1 Sam. viii. 2.	Ezra vii. 2—5.	Matt. i. 3—6.
				Luke iii. 31—33.

We are warranted, therefore, from the three pedigrees of *Asaph*, *Heman*, and *Zadok*, to reckon fifteen generations in that of *David*, which, added to *Abraham*, *Isaac*, and *Jacob*, gives eighteen in all. In *Heman's*, some manifest interpolations are omitted, between 6. Assir and 7. Elkanah, which are retrenched, as intimating repetitions, and as greatly enhancing the number of generations beyond those of the parallel lists. These interpolations, however, rather strengthen the opinion, commonly received, by reckoning more than fifteen.

rations in *Matthew*, and twenty-two in *Luke*. The former are too few, the latter too many; for if we suppose *Salathiel* (the first of the third class in both pedigrees) to have been born B.C. 595, two years after the captivity of his father *Jechoniah*, or *Jehoiachin*, who was then eighteen years old, and married at the time, 2 Kings xxiv. 8—15, and subtract therefrom, B.C. 5, the date of the Nativity, and divide the difference, 590 years, by the intermediate number of generations, thirteen in *Matthew*, and twenty-one in *Luke*, the former will give the average of generations, above forty-five years, too high for that period, the latter, twenty-eight years, rather too low. But if we assume eighteen generations in both, the quotient, near thirty-three years, approximates to the regular standard of generations. See Vol. I. p. 80. So that we are warranted, by the laws of nature, to add five generations to *Matthew's* numbers, and subtract three from *Luke's*, which will bring both to eighteen. This correction is independent of any precarious *philological* criticism, which we leave to determine, where the five generations are to be inserted in *Matthew*, and the three to be subtracted in *Luke*, for we have no *scriptural data* to assist us in this third series, as in the two foregoing.

4. The three joint series, therefore, so corrected, at eighteen generations a-piece, give fifty-four generations; to which, if we add the first nineteen in *Luke's* genealogy, from *Adam* to *Abraham*, exclusively, the sum seventy-three will give the number of generations from *Adam* to CHRIST, or seventy-two between *Adam* and CHRIST, which harmonizes sufficiently with the primitive statement of *Irenæus*, &c.

If it be asked why the interpolations are confined to *Luke's* genealogy? it may be answered, that in *Matthew's*, the whole number of generations being limited to forty-two, any interpolation could be easily detected; whereas in *Luke's*, the whole number not being specified, interpolations could not be detected, but by comparison with more correct copies. And perhaps some of the early *Christians* might have wished to include their own ancestors in the genealogy of CHRIST.

THE ROMAN ENROLLMENT, AND TAXING.

About the birth of *John* the Baptist, *Augustus Cæsar* issued a decree, that *all the land** [of *Judea* and *Galilee*, under *Herod's* dominion] should be enrolled, [preparatory to a *census*, assessment, or taxing] Luke ii. 1. The occasion of this decree may be thus collected from *Josephus*.

In the latter end of *Herod's* reign, some time before he put his sons *Alexander* and *Aristobulus* to death, he had a quarrel with *Obodas*, king of *Arabia*, and *Syllæus*, his prime minister. He had lent *Obodas* sixty talents, for a limited time, and was disappointed of the stipulated payment; and *Syllæus* had harboured some banditti, who had fled to him for shelter, from *Herod's* province of *Trachonitis*, having been offended with *Herod* for refusing to let his sister *Salome* marry him, as her third husband, some time before. *Herod* complained of both these wrongs to the Roman presidents of *Syria*, *Saturninus*, and *Volumnius*, who decreed that the money should be repaid to *Herod* in a month's time, and the banditti that should be found in *Arabia* given up to him.

Before the expiration of the month, *Syllæus* went to *Rome*, without troubling himself about the performance. *Herod*, therefore, by the permission of *Saturninus* and *Volumnius*, marched an army into *Arabia*, to redress himself; defeated the banditti, and also a party of *Arabs*, under *Nasebus*, who came to their assistance, in which *Nasebus*, and about five and twenty of his men, were killed.

Intelligence of these proceedings having quickly reached *Rome*, *Syllæus* made his complaint to the emperor, drest in mourning, alleging that *Herod* had destroyed *Nasebus*, with 2500 of the chief of the Arabs, and plundered the country. Provoked at this, *Augustus* only enquired of his own, and Herod's

* Απογραφεσθαι πασαν την οικουμενην. Here, ἡ οικουμενη, does not signify "*the world*," as it is rendered in the English Bible, or "the *Roman* empire," as generally understood, but "the *inhabited* land" of *Palestine*, as contrasted with the uninhabited land, or desert, Exod. xvi. 35, which is there called, την οικουμενην, by the Septuagint; and this was its proper signification in the earlier Greek classics, though in the later, *Plutarch*, &c. it was applied to the *Roman* empire. Thus *Xenophon* observes, Οικουμενη μεν γαρ χωρα πολλου αξιον κτημα· ερημη δ' ανθρωπων ουσα, ερημη και αγαθων γιγνεται. "For an *inhabited country*, indeed, is an acquisition worth much; but when destitute of inhabitants, it is destitute of value also." *Cyropæd.* 4.

friends who were then at *Rome*, whether *Herod* had marched an army into *Arabia?* And when they could not deny the fact, without further enquiry why he had done so, or for what provocation, the emperor wrote *Herod* a very angry letter, of which the substance was, that "*having hitherto treated him as a friend, he would now treat him as a subject.*" And when *Herod* sent an embassy to clear himself, the emperor repeatedly refused to hear them, and so *Herod* was forced to submit to all the *injuries* (παρανομιας) offered to him. Ant. xvi. 9.

The chief of these was the degrading his kingdom to a *Roman* province. For soon after, *Josephus* incidentally mentions, that "the whole nation of the *Jews* took an oath of fidelity to *Cæsar* and the *king* jointly, except six thousand of the *Pharisees*, who, through their hostility to the *regal* government, refused to take it, and were fined for their refusal by the king; but that the wife of his brother, *Pheroras*, paid the fine for them." Ant. xvii. 2, 6. This was shortly before the death of *Pheroras*, and coincides therefore with the time of this decree of enrollment; and the oath was administered at the same time, according to the usage of the *Roman Census*, in which a return of persons, ages, and properties, was required to be made upon oath, under penalty of confiscation of the goods of the delinquents, as we learn from *Ulpian*. And the reason for registering *ages* was, that among the *Syrians*, males from fourteen years of age, and females from twelve, until their sixty-fifth year, were subject to a capitation, or poll-tax, by the *Roman* law. This was *two drachmas* a head, half a stater, or about fifteen pence of our currency. See the case of OUR LORD and *Peter* afterwards, where "*a stater*," the amount of both, was procured by a miracle, Matt. xvii. 24—27.

Cyrenius, a Roman senator and procurator, or collector of the emperor's revenue, was employed to make the enrollment. This we learn from the joint testimony of *Justin Martyr*, *Julian* the apostate, and *Eusebius;* when *Saturninus* was president of *Syria*, to whom it is attributed by *Tertullian*, and in the thirty-third year of *Herod's* reign, or B.C. 5, the year of Christ's birth, according to *Eusebius**.

* Κωμη (Βηθλεεμ) τις εστιν εν τῃ χωρᾳ Ιουδαιων, απεχουσα σταδιους τριακοντα πεντε Ἱεροσολυμων, εν ᾗ εγεννηθη Ιησους Χριστος, ὡς και μαθειν δυνασθε εκ των απογραφων των γενομενων επι Κυρηνιου του ὁμετερου εν Ιουδαιᾳ πρωτου γενομενου επιτροπου. *Justin Martyr.*

Cyrenius, whom Tacitus calls *Quirinius*, and describes as *impiger militiæ et acribus ministeriis*, "an active soldier and a rigid commissioner," was well qualified for an employment so odious to *Herod*, and his subjects; and probably came to execute the decree with an armed force. Without delay, therefore, "all (the inhabitants) went to be enrolled (απογραφεσθαι) each to his own city. And *Joseph* also went up out of *Galilee*, from the city of *Nazareth*, into *Judea*, to *Bethlehem*, *David's* city, (because he was of the house and lineage of *David*) to enroll himself (απογραψασθαι) with *Mary*, his betrothed wife, being great with child. And it came to pass, while they were there, the days of her delivery were accomplished, and she bore her first-born son, and swathed him, and laid him in a manger, because there was no room for them in the inn," Luke ii. 3—7.

By the wary policy of *Roman* jurisprudence, to prevent insurrections, and to expedite the business, all were required to repair to their own cities. Even in *Italy*, the consular edict commanded the *Latin* citizens "not to be enrolled at *Rome*, but all in their own cities." And this precaution was still more necessary in turbulent provinces, like *Judea* and *Galilee*. And the decree was peremptory, and admitted of no delay. *Joseph* therefore was obliged to go with *Mary*, notwithstanding her advanced state of pregnancy, to his family town, *Bethlehem*, where the SAVIOUR OF THE WORLD was born in a *stable*, and laid in a *manger!*

Thus did "the fierceness of man," or the anger of *Augustus* towards *Herod*, "turn to the praise of GOD," and to the fulfilment of prophecy, that CHRIST should be born at *Bethlehem*, (Micah v. 2.) so far from his mother's residence; and that as SHILOH (the APOSTLE) he should come into the world when "the *sceptre* had departed from *Judah*," (Gen. xlix. 10.) for *Judea* was made a *Roman* province by the introduction of a *Roman* enrollment therein. *Julian*, the apostate, unwittingly objected this to CHRIST'S claim:

"This JESUS, proclaimed by you [*Christians*] was one of *Cæsar's subjects*. If ye disbelieve, I will prove it presently; or rather let it be told now; ye say then yourselves that he was enrolled, with his father and mother, in the time of *Cyrenius* *."

* Ὁ παρ' ὑμιν κηρυττομενος Ιησους εἰς ηὐ των Καισαρος ὑπηκοων· ει δε απιστειτε, μικρον ὑστερον αποδειξω, μαλλον δη ηδη λεγεσθω· φατε μεν τοι αυτον απο-

At the present juncture, however, the *Census* proceeded no farther than the first act of the enrollment of *persons* in the *Roman registers*, (called *tabulæ* in Latin, and απογραφαι in Greek.) And to these registers *Tertullian*, and the early Fathers, often appeal for evidence of the lineal descent of JESUS from *David*, as foretold of CHRIST. For *Herod* sent his trusty minister, *Nicholas* of *Damascus*, to *Rome;* who, by his address and presents, found means to undeceive and mollify the emperor, by stating the matter truly. *Augustus*, therefore, was reconciled to *Herod*, and stopped the *assessment* or *taxing*, (αποτιμησις or απογραφη,) and punished *Syllæus* with death, for this and other misdemeanors, as we collect from *Josephus*, Ant. XVI. 9, 4, x. 8, 9.

Although the *Census* was now suspended, it was afterwards carried into effect, upon the deposal and banishment of *Archelaus*, the son and successor of *Herod*, for mal-administration, by *Augustus*, upon the complaint of the *Jews*, weary of the tyranny of *Herod's* family, and requesting that *Judea* might be made a *Roman* province. Upon that occasion, the trusty *Cyrenius* was sent again, as president of *Syria*, with an armed force, to confiscate the property of *Archelaus*, and to complete the Census; which was submitted to by the nation, now, without hesitation, as formerly they had submitted to the enrollment, principally by the advice and authority of *Joazar*, the high priest, whose sister, the second *Mariamne*, *Herod* had married, some time before his appointment. *Joazar*, indeed, was deposed on *Herod's* death, by *Archelaus*, as inimical to his interest; and, therefore, he again recommended the measure of the *assessment*, with a view, perhaps, to his own restoration, in which he was not disappointed, for *Cyrenius* made him high priest again; though soon after he was obliged to depose him, on account of the odium he had incurred, as a partizan of the *Romans*, when the insurrection of *Judas* of *Galilee* broke out, in "*the days of the taxing*," Acts v. 37, in which, though "*Judas*

γραψασθαι, μετα του πατρος και της μητρος, επι Κυρηνιου. *Julian.* apud *Cyril.* Lib. VI. p. 213, ed. Spanhem.

Εν τῳ λγ Ἡρωδου Κυρηνιος, απο της συγκλητου βουλης απεσταλμενος εις την Ιουδαιαν απογραφας εποιησατο των ουσιων και των οικετηρων. Euseb. Hist. Eccl.

Sed et *census*, constat, actos sub *Augusto*, nunc in *Judea*; per *Sentium Saturninum:* apud quas genus ejus (CHRISTI) inquirere potuissent. *Tertullian* de Carne Christi, et advers. *Marcion.* Here *Tertullian* ascribes to the principal, *Saturninus*, what was done by the deputy, *Cyrenius*.

was slain, and his adherents dispersed," of whom the chief was *Sadok*, a Pharisee, yet his principles took root among " the *zealots* *," as they called themselves; namely, that payment of tribute to the *Romans*, was downright *slavery*, and *unlawful* in itself, as repugnant to the theocracy, since GOD was their only king. Hence, the doubt expressed by the tax-gatherers in *Galilee*, whether JESUS, as the reputed CHRIST, or true king of *Israel*, would pay the *Roman* tax; which he did, by a miracle; and the insidious question proposed to CHRIST afterwards, by the *Pharisees* and *Herodians* conjointly, " *whether it was lawful, or not, to pay tribute to Cæsar?*" which he evaded with such admirable address, and retorted on the *hypocritical* proposers.

The establishment of the *assessment*, or *taxing*, afterwards, which was necessary to complete the Roman *Census*, when *Archelaus* was deposed and banished, and his property confiscated, is stated by the Evangelist in the following parenthetical remark, which may be more correctly written, and rendered thus:

(*Αυτη ἡ απογραφη πρωτη εγενετο ἡγεμονευοντος της Συριας Κυρηνιου.*)

(" *The taxing itself* was first made while *Cyrenius* was president of *Syria*.")

In all the printed editions the first word is aspirated, *αὑτη*, " *this*," as if it were the feminine of *οὑτος*. But this materially injures the sense, as if the *enrollment* decreed in the first verse, was the same as *this taxing* in the second; whereas there was an interval of eleven years, as we have seen, between the two. But in the most ancient manuscripts, written in uncials, or in capitals, without points or accents, the word is ambiguous; and may also be unaspirated, *αυτη*, " *self*," the feminine of *αυτος*. And both occur together in this same chapter, where the Evangelist, speaking of *Anna* the prophetess, says *και αὐτη, αὐτῃ τῃ ὡρᾳ επιστασα*, " And *this* [woman] coming in *at the instant itself*," or at " *the self same hour*," &c. Luke ii. 38, where the phraseology is precisely the same; and repeatedly occurs elsewhere. Nor can it justly be objected, that the singular, *απογραφη*, " *assessment*," or " *taxing*," is used in a different sense from the plural, *απογραφαι*, " *Registers*," or " *Tables*:" a similar

* Among OUR LORD's disciples was " *Simon* the Zealot," Luke vi. 15, Acts i. 13.

distinction was noticed before, between ανατολη, "*the rising*" of a star, and ανατολαι, "*the east*," Matt. ii. 1, 2. See Vol. I. p. 73.

The ordinal πρωτη, "*first*," is here understood adverbially *, and connected with the verb εγενετο, "*was made*," or "*took effect* †," signifying that the taxing itself *first took effect*, or was carried into execution, under the presidency of *Cyrenius*, or *Quirinius;* which had been suspended from the time of his procuratorship.

By this easy and obvious emendation and construction, the Evangelist is critically reconciled with the varying accounts of *Josephus*, *Justin Martyr*, and *Tertullian;* and an *historical* difficulty, satisfactorily solved, which has hitherto set criticism at defiance. See *Lardner's* elaborate dissertation on the subject, considerably longer than *Luke's* whole Gospel, which offers only a choice of difficulties to the reader. Vol. I. p. 248—329.

VISITS OF THE JEWISH SHEPHERDS, AND OF THE PARTHIAN MAGI, TO CHRIST.

These are classed together, because they probably originated from a divine annunciation to both at the same time, to render homage to the New Born MESSIAH; who was destined, indeed, to be "a *light* to lighten the *Gentiles*, and a *glory* to his people *Israel*."

On the night of the Nativity, as some pious shepherds near *Bethlehem* were keeping watch over their flocks by night, in the field, Lo, an Angel of THE LORD [suddenly] came upon them, and a glory of the Lord shone round about them, and they were sore afraid. And the Angel said unto them, *Be not afraid, for lo, I bring you good tidings of great joy, which shall be to all the people* [of *Israel:*] *for unto you, is born this day, in* [*Bethlehem,*] *the city of David, a* SAVIOUR, *which is* CHRIST THE LORD. *And this shall be a sign unto you: ye shall find the Babe swathed, lying in the manger* [of *the inn.*] And sud-

* That πρωτη cannot be understood as an adjective, connected with απογραφη, as rendered by *Campbell*, *Newcome*, *Wakefield*, "*this first register*," appears from the want of the article, as in the usual form, αὑτη ἡ αναστασις ἡ πρωτη. This is "*the first resurrection*," Rev. xx. 5, as acutely observed by *Middleton*. On the *Greek Article*, p. 304, 305.

† The verb γινομαι bears this sense in several places, Matt. v. 18, vi. 10, xviii. 19, xxii. 42, 1 Cor. xv. 54, &c. See *Campbell's* Note.

denly, there was with the angel a multitude of the heavenly host, praising GOD and saying, *Glory in the highest* [*heavens*] *to* GOD: *and on earth peace, good will toward men* *

"And it came to pass, as the angels were departing from them into the heaven, [or sky,] the shepherds said to each other, Let us now go even unto *Bethlehem*, and see this thing that hath been done, which THE LORD hath made known unto us. And they went, with haste, and found *Mary* and *Joseph*, and the Babe lying in the manger," Luke ii. 8—16.

Bethlehem, about six miles south of *Jerusalem*, is seated on the utmost ridge of a hill, stretching east and west, in a happy soil, and most delicate prospect. At the east side of the city is shewn a *grotto*, hewn out of the living rock, which was em-

* The concise and simple sublimity of this circumstantial and picturesque narrative, in which nothing is redundant, nothing deficient, is above all praise. It furnishes a perfect model of *historical* composition. Here the whole solemn scene is, in a manner, represented to our view, by the liveliness and natural grandeur of the description. We see the *terror* of the shepherds accounted for, by the suddenness and the manner of the angel's approach, επεστη, "*he came upon them*," by surprise, and the effect of this apparition is expressed, by one of those *oriental* amplifications, too bold and forcible for the tameness of *European* language, εφοβηθησαν φοβον μεγαν, "*they were afraid with great fear*," or, as rendered in the English Bible, "*they were sore afraid*." And then, after the angel had done speaking, the sudden manifestation of the celestial choir, (which might have *amazed* the shepherds too much, and distracted their attention before,) completes the grandeur of the scene; ending with that inimitable doxology of "*Glory to* GOD," for this gracious dispensation of divine *love*, or *good will* to mankind; in which "GOD'S *mercy*, and his *truth* or *justice*, met together" in unison; "His *righteousness* and the *peace* of fallen *man*, which seemed to be at variance, kissed each other," in token of the fondest reconciliation, by the all-sufficient *atonement* of CHRIST, "becoming *flesh*," to die for our sakes, and in our stead! A mystery, worthy to be celebrated by the tongues of *angels* and *men*, in and throughout the universe.

Its consummate excellence, indeed, will more strikingly appear, by comparison with the following paraphrase of the eloquent *Bossuet*, under the equal disadvantage of a literal translation:

"Some shepherds, who passed the night with their flocks in the fields adjacent, saw, at the same time, an angel who affrighted them, at first, by a very extraordinary *light*, with which he environed them; but he reassured them incontinently, by informing them of the *news* which was the occasion of this prodigy. He even told them by what *marks* they might know THE SAVIOUR that was born to them. And, at that instant, they heard in the air, a *concert* of many voices, like that of the angel, celebrating the *glory* of GOD *in the heavens, and the peace which he had now given to men upon earth*." *La vie de Jesus Christ*. Tom. I. p. 28. Paris, 1757.

This is full as long as the original, and independently of its tameness and insipidity, omitting the angel's speech entirely, it omits several of the most important and characteristic circumstances; as the *mode* of the angel's appearance, the true *Israelites* who were to be saved, the reference to *Micah's* prophecy of *Bethlehem*, as the birth place of the MESSIAH, &c.

ployed for a *stable* at that time, and on the south side you descend, by three steps, into a lesser grotto, on the west side of which is a *manger*, hewn out in a concave, about two feet high from the floor, and a little way hollowed within, wherein they say that our new-born SAVIOUR was laid by the Virgin. In the bottom of this manger, and just in the middle, a round serpentine is set, to denote the place where he lay. On the opposite side of the grotto there is a bench in the rocks, not unlike an altar, where the *Magi* of the east, that were conducted hither by the star, disposed, as they say, of their presents. The empress *Helena*, the mother of *Constantine* the Great, erected a magnificent temple here, called St. *Mary's of Bethlehem*, now gone to decay. See *Sandys*, p. 136—141, who gives drawings of the temple, &c.

II. This same "*glory of* THE LORD," or miraculous light, which "shone *round about* the shepherds," and was therefore probably of a *globular* form, and of considerable diameter, might have appeared on the same night, and at the same time, to some pious *Magi* * of the *Parthian* empire, diminished, at the distance of several hundred miles, to the size of a *star*, or uncommonly bright meteor, and rising in its ascent from the shepherds, in the south-west quarter of the horizon, an unusual region, which must have strongly attracted their notice, and excited

* The *Magi* (Μαγοι), signifying in Persic "*Diviners*," were the established priesthood of the *Persian*, or *Parthian* empire; persons of the highest rank and consequence in the state. Their original founder, in times very remote, even before *Abraham's* days, in the time of *Nahor*, (see Vol. II. p. 51,) is supposed to have been the first *Zerdusht*, or *Zoroaster*. The second of that name afterwards, and the great reformer of the *Magian* religion, flourished in the reign of *Gushtasp*, or *Darius Hystaspes*, and is represented by the *Persian* historians as having been a servant, or disciple, of one of the *Jewish* prophets, supposed to be *Elijah*, but most probably *Daniel*. *Abulfaragi* relates, (what has much the air of a legend, invented after *Christianity*,) that he instructed the *Persians* concerning the manifestation of CHRIST THE LORD; ordering them to bring Him gifts, and foretelling that, in the last times, a virgin should conceive a child without the knowledge of man, and that at his birth a star should shine, *in the midst of which should be s en the figure of the Virgin*: "*My sons*," said he, "*ye shall perceive its rising before all other nations; as soon, therefore, as ye shall see the star, go, follow its direction, adore Him, offer Him your gifts, since this is He*, THE ORACLE, *who created the heavens*," p. 54. And he represents them afterwards, p. 70, as telling *Herod* that a person, formerly of great name among them, in a book that he left, warned them of the future birth of a heavenly child in *Palestine*; that the sign of his appearance should be an extraordinary star, and that when they saw it, they should follow its guidance to the place of its residence, and offer it gifts, *gold*, and *myrrh*, and *frankincense*, and adore him, and then return home, lest some grievous calamity should befal them.

their attention. From its situation, they might have been led to conceive, that this was "the *star* to rise out of *Jacob*, and the sceptre from *Israel*," foretold by the celebrated Chaldean diviner, and probably their ancestor, *Balaam*, Numb. xxiv. 17, and that it denoted THE MESSIAH, whose coming was foretold in the famous prophecy of the *seventy* weeks, by *Daniel* their *archimagus*, Dan. ii. 48, ix. 25. See Vol. I. p. 74. And besides these *prophetical* inducements, we have reason to think that GOD, who never left himself unwitnessed in the heathen world, in a dream, or vision, induced these pious sages "*from the east*," (απο ανατολων,) to go to *Jerusalem* for further intelligence respecting the birth-place, or residence, of "*the* true *born*" (ὁ τεχθεις) KING OF THE JEWS, whose *star* they saw at *its rising* (εν τη ανατολη), "and whom they came to worship," with royal and religious adoration, Matt. ii. 2. This may fairly be collected from the *oracular warning* they afterwards received in a dream (χρηματισθεντες), not to return to *Herod* on their way home, Matt. ii. 12.

Such a respectable deputation, and interesting enquiry, from a hostile region especially, occasioned a great and universal sensation: "*Herod* was *alarmed*, and all *Jerusalem* with him;" they were affected with a variety of mingled passions and emotions thereat, *fear*, *joy*, *hope*, &c. The jealous tyrant himself dreaded a formidable rival to himself and his family in the throne; the *Herodians* apprehended the downfall of their party; the *Pharisees* were rejoiced at the prospect of a revolution; and the pious and devout few, who looked forward to "the *consolation* and *redemption* of *Israel*," by a spiritual Saviour, and also a mighty temporal prince, were cheered at the news of the birth of their long expected deliverer, Matt. ii. 3.

Herod, therefore, convened a general ecclesiastical council at *Jerusalem*, and enquired of them where the MESSIAH, or CHRIST, (whom he rightly understood by THE KING OF THE JEWS,) was to be born, according to prophecy? And they answered, at *Bethlehem*, citing *Micah's* famous prophecy, v. 2, explained before.

The *Magi*, therefore, having received this answer, proceeded to *Bethlehem*, in quest of the heaven-born Prince, and about two miles from thence, according to tradition, "lo, the star which they had seen, at its rising, re-appeared, and conducted them, until it came and stood over where the young child was.

And when they saw the star, *they rejoiced with exceeding great joy.* And when they went into the house, they saw the young child, with *Mary* his mother, and prostrating themselves, they worshipped him, and having opened their treasures, they offered unto him gifts, "*gold, frankincense,* and *myrrh,*" ii. 9—11.

The circumstance of the star's going before them as a guide, and standing still over the house in which the infant JESUS was, decides the point that it could not have been an ordinary star, but a supernatural meteor, moving at no great height, or divine glory, like that which formerly conducted the *Israelites* in the desert. Indeed, the remarkably amplified expression of the joy which these pious sages felt at its re-appearance, is the surest test of its *preternatural* manifestation at the first time. And we may reasonably believe, that of all the *Gentile* world, *their* minds were best prepared for the reception of the GOSPEL, to whom it was first communicated, who first took a long and hazardous journey to visit its divine author, and to spread the *glad tidings* of his birth in their own country. It is truly remarkable, and in perfect conformity herewith, that among the *first fruits* of the Christian Church, founded on the day of *Pentecost,* by another visible appearance of the divine glory, resting on the heads of the Apostles, the fore-ground is occupied by "*Parthians, Medes, Elamites,* and dwellers in *Mesopotamia,*" from whence the *Magi* came, Acts ii. 9.

Thus was the knowledge of our Saviour's birth communicated to a few chosen witnesses, both *Jews* and *Gentiles;* it was revealed to "*babes*" in simplicity, innocency, and docility, while it was hidden from the great and mighty, "the wise and prudent" of his own nation, *Herod,* and the *chief priests,* the *Scribes* and *Pharisees,* who only "sought the young child to destroy him." *Herod,* by a strange, but not unusual inconsistency, attempted "*to fight against God,*" and to counteract those very prophecies, which he appears to have believed respecting CHRIST.

To protect him from *Herod's* rage, probably, the same night, after the departure of the *Magi* homewards, by a different way, the same angel, who had warned them, appeared to *Joseph,* and directed him to fly to *Egypt,* with the holy family, from *Bethlehem,* and to remain there until further notice. It has been observed, that the rich offerings of the *Magi,* furnished a provi-

dential supply for their journey and residence in *Egypt*, till *Herod's* death.

We may date this visit of the *Magi*, and flight of the holy family to *Egypt*, B.C. 4, on the 6th of January, the day on which the feast of the *Epiphany* was celebrated by the primitive *Greek*, and still by the *Latin* Church. And this agrees remarkably well with the foregoing hypothesis of the Nativity of CHRIST, on the great day of *atonement*, in the preceding year, about the autumnal equinox; which would give full time for the journey of the *Magi* to *Jerusalem;* whereas, the winter solstice, (December 25,) pitched on by the Church of *Rome* for the day of the Nativity, only twelve days before, is too short for such a journey, which might require three months at least; since it employed *Ezra* and his party four months, vii. 9.

The Evangelist *Luke* observes, that when "they had performed all things, according to the law of THE LORD, the holy family returned to *Nazareth*, in the land of *Galilee*," ii. 39. This could not have been immediately after the purification, but after *Herod's* death, on their return from *Egypt*, during the reign of *Archelaus*, in obedience to the angel's last warning, Matt. ii. 19—23. Thus, both Evangelists are easily and naturally reconciled, *Luke* omitting what had been already noticed by *Matthew*.

MASSACRE OF THE INNOCENTS.

The jealous tyrant, who spared neither old nor young in his rage, when he found that "he was mocked," or disappointed by the *Magi*, "sent and slew all the male children in *Bethlehem*, and in all its borders, from *two* years old and *under*, according to the time which he had accurately enquired of the *Magi*." The extending of the massacre to children of two years old, when infants of the last year only might have suffered, seemed to have arisen from excess of precaution, to compass more surely the destruction of CHRIST within this wider limit, by including all that were *under* it.

Josephus has not noticed this massacre. It might, perhaps, have been not considerable enough to have attracted his attention; *Bethlehem* being but a small village, and its environs not extensive. It is noticed, however, in a Rabbinical work, called *Toldoth Jeshu*, in the following passage: "And the king gave orders for putting to death every infant to be found in *Bethle-*

hem; and the king's messengers killed every infant, according to the royal order." *Sharpe's First Defence of Christianity*, &c. p. 40. *Cedrenus*, too, says that *Herod* was distinguished by the title of Παιδοκτονος, "*Slayer of Children.*" And *Macrobius* furnishes *heathen* testimony of the fact: "When *Augustus* had heard, that among *the children* whom *Herod*, king of the *Jews*, ordered to be slain in *Syria*, his *own son* also was put to death, he said, It is better to be Herod's *swine* than his *son**." Saturnal. Lib. II. cap. 4.

Herod had no son of that age. The son meant must have been his eldest, *Antipater*, whom he first imprisoned, and then put to death "*among* them," or about the same time, for conspiring to poison him; and for having, by false accusations, compassed the destruction of his two brothers, *Alexander* and *Aristobulus*, sons of *Mariamne;* and for tampering with his keeper to release him from his imprisonment, during his father's last sickness; which last circumstance, when *Herod* heard, he ordered him instantly to be put to death, and died himself five days after: only a few days after a lunar eclipse, March 13, B.C. 4, incidentally noticed by *Josephus*. See Vol. I. p. 85.

ARCHELAUS.

Herod had nine wives, and by them several children. Joseph. Bell. Jud. I. 28, 4. By his will he bequeathed his dominions to be divided among three of his sons, *Archelaus* and *Antipas*, by Malthace of Samaria, and *Philip*, by Cleopatra of Jerusalem; but subject to the ratification of the emperor. *Augustus* confirmed the will, and appointed *Archelaus*, the eldest, ethnarch of *Judea*, promising him the title of *king*, if he should deserve it by his conduct. He was, therefore, considered as such by the *Jews*, and assumed the title of *Herod*†, and the Evangelist applies to him the term βασιλευει, "*reigned,*" Matt. ii. 22. *Antipas* was appointed tetrarch of *Galilee*, and *Philip* of *Iturea*, Luke iii. 1. See Vol. I. p. 88.

The reign of *Archelaus* commenced inauspiciously. At the ensuing passover, April 12, after celebrating his father's funeral

* If *Augustus* expressed himself in Greek, which was the polished language of that age, there might have been a play upon the words, ὑν, "*swine,*" and υἱον, "*son.*"

† Hence *Dio* calls *Archelaus* Ἡρωδης Παλαιστινος, "*Herod of Palestine;*" and *Spanheim* has noticed a coin of his, with the inscription ΗΡΩΔΟΥ on one side, and ΕΘΝΑΡΧΟΥ on the reverse. *De præstantia et usu numismatum*, p. 521, Lond. edit.

obsequies with great magnificence, *Archelaus* gave several grants and donations to the people, to conciliate their favour; but the seditious demanded that his father's ministers should be put to death for the execution of the rioters, who pulled down the golden eagle on the night of the eclipse; and assaulted his guards; so that he was forced to order his troops to quell the insurrection, and to prohibit the celebration of the passover. On which occasion 3000 of the citizens were slain. This, probably, deterred the holy family from settling in *Judea*, on their return from *Egypt;* and induced them, by the divine admonition, to return to their former residence at *Nazareth*, in *Galilee*, under *Herod Antipas.* Indeed, the whole reign of *Archelaus* was turbulent, and disgraced by insurrections of the *Jews* against the *Romans;* in one of which, *Varus*, the president of *Syria*, crucified two thousand of the insurgents; and also, by banditti, and pretenders to the crown; of this last class were *Theudas*, Acts v. 36; (whom *Josephus* calls *Judas* *. Ant. XVII. 12, 5,) afterwards, *Simon*, *Athronges*, and others. For during this disastrous season of anarchy, the *Jews*, having no native king to restrain the multitude by his virtue and authority, and detesting *Herod's* family, as *Idumean* usurpers, and the *Romans* also, who, in quelling these disturbances, exasperated the people by their insolence and rapacity; the whole country was infested with banditti, every troop of them electing a king of their own; who did but trifling injury to the *Romans*, while they were widely calamitous to their own countrymen. Such was the miserable state of *Judea* at this period, as described by *Josephus*, Ant. XVII. 12, 6—8.

At length, after repeated complaints of the tyranny and maladministration of *Archelaus*, by the chiefs of the *Jews* and *Samaritans*, joined by his own brothers, to the emperor *Augustus*, he was deposed, and banished to *Vienne*, in *Gaul*, in the tenth year of his reign, A.D. 6, when M. *Æmilius Lepidus* and L. *Arruntius Nepos* were consuls, according to *Dio Cassius.* His territory was annexed to the province of *Syria*, and *Cyrenius* was sent by *Augustus* to make an assessment of properties in *Syria*, (αποτιμησομενος τα εν Συριᾳ,) and to confiscate the goods of *Archelaus.* Ant. XVII. 15, 5. At this time the assessment

* Thus, *Thaddeus*, one of the Apostles, (which is the same as *Theudas*,) Mark iii. 18, was called *Judas*, or *Jude*, Luke vi. 16.

was made, and the tax levied in *Judea* also. Ant. XVIII. 1, 1. *Josephus* dates it in the thirty-seventh year after the battle of *Actium;* 37—B.C. 31=A.D. 6. Ant. XVIII. 2, 1. It was, therefore, carried into effect the same year, by this trusty and active commissioner.

CHRIST VISITS THE TEMPLE.

During the government of *Coponius*, the first procurator of *Judea* appointed by *Cyrenius*, CHRIST, when he was twelve years of age, went with his mother and reputed father, at the feast of the passover, to *Jerusalem*, to be made "a *disciple of the Law*," or examined in his proficiency therein; a ceremonial corresponding to *confirmation* in the *Christian* Church. On this occasion, it was both lawful and customary for the disciples to enquire of the president of the Sanhedrim, or of the doctors, about any matter of doubt or difficulty in the law. And "the Child JESUS" availed himself of this privilege, to stay behind his parents in the temple, to hear the expositions of the doctors, and to ask them questions. And all that heard him "were astonished at his understanding and answers." When his parents, after a search of some days, found him there, they were amazed, and his mother said unto him, *Son, why hast thou thus dealt with us? Lo, thy father and I have sought thee sorrowing.* But he said unto her, *How is it that ye sought me? Know ye not, that I ought to be in* MY FATHER'S *house**? Thus gently rebuking her for calling *Joseph* "his father," and disclaiming the connexion, by calling the temple "MY FATHER'S house," as expressly afterwards, at his first passover, when he purged it by an act of authority, appropriated to him as the SON OF GOD, Luke ii. 41—49; John ii. 13—16.

Thus CHRIST, a true "*Nazarite*," (Matt. ii. 23,) "separated" from the womb, like the prophet *Samuel*, and consecrated unto the LORD, 1 Sam. i. 28, resembled him in his early call, at the same age, 1 Sam. iii. 4—19, and "came suddenly," or unexpectedly, "to his temple, as THE ANGEL OF THE COVENANT," fulfilling prophecy, Mal. iii. 1; and also, after the appointment of the first Roman procurator, *Coponius*, in *Judea*, when *the*

* "In MY FATHER'S *house*." This is the rendering of the *Syriac*, *Arabic*, and *Armenian* Versions. "In *Haman's* house," Esther vii. 9, the *Septuagint* renders εν τοις Αμαν.

sceptre of civil government had departed from *Judah*," as the true SHILOH or "APOSTLE," Gen. xlix. 10, fulfilling the times, Gal. iv. 4.

This early assertion of his divine parentage, was not then understood by *Joseph* and his mother. JESUS, however, though conscious of it himself, returned with them to *Nazareth*, and was "subject unto them" in all filial duty and obedience: and appears to have followed his reputed father's trade, of a *carpenter;* from the reproach of the *Jews*, considering the meanness of the employment as inconsistent with his claims to be the MESSIAH. "Is not this the *carpenter?*" Mark vi. 3. In this humble occupation "He advanced in *wisdom* and *stature*, and in *favour* with GOD and *man*," Luke ii. 52. His human understanding, like that of any other son of *Adam*, however mysteriously united with his divine nature, increasing in *wisdom*, as his human body in *stature*, until he was "immeasurably endued with the HOLY SPIRIT" after his baptism, John iii. 34; so that at length in him "dwelt all the fulness of the GODHEAD bodily," Col. ii. 9. In what favour he was with GOD, his *Baptism* and *Transfiguration* declared, "THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED." And in what favour with *man*, the rapture of his friends evinced, "*Blessed is the womb that bare thee, and the paps which thou hast sucked!*" and "*all*," even his most prejudiced enemies, "wondered at the *gracious words* which issued from his mouth," and declared, that "*Never man spake like this man!*" Luke xi. 27, iv. 22, John vii. 46.

THE MINISTRY OF JOHN THE BAPTIST.

From CHRIST'S first visit to the temple, to the commencement of the *Baptist's* ministry, there is a chasm of seventeen years in the *evangelical* history, which properly begins with the latter; all the preceding part being only introductory thereto. This is filled up chronologically from *Josephus*, by the administrations of the intervening procurators after *Coponius*, namely, *Marcus Ambivius*, *Annius Rufus*, *Valerius Gratus*, and *Pontius Pilate*. The last was appointed A.D. 25, the year before *John's* ministry, as shewn Vol. I. p. 87. and confirmed by *Eusebius*, who dates his appointment in the twelfth year of the sole reign of *Tiberius*, which began A.D. 14. But A.D. 14 + 11 = A.D. 25.

John's ministry began next year, A.D. 26, probably about the great day *of atonement*, Matt. iii. 1—4, Mark i. 1—41, Luke

iii. 1—3, John i. 6, 7. The time, therefore, is sedulously ascertained by the Evangelist *Luke;* supplying deficiencies in the concise accounts of his predecessor, *Matthew.* See Vol. I. p. 88, &c.

The ministry of *John* excited universal attention, upon various accounts. 1. The miraculous circumstances of his birth and circumcision, " were noised abroad throughout the hill country of *Judea;* and all that heard them laid them up in their hearts, saying, *What manner of child shall this be?*" Luke i. 65, 66. 2. The manner of his education, in the desert; in the simplicity and austerity of the ancient Prophets, living on " locusts and wild honey," and wearing " raiment of *camel's* hair," or sackcloth, and " a leathern girdle about his loins," like another *Elijah,* 2 Kings i. 8. 3. The style of his " proclaiming the baptism of *repentance* for the remission of sins," " *Repent ye, for the kingdom of heaven is at hand,*" by which they generally understood the *kingdom of* the GOD OF HEAVEN, to be erected by the MESSIAH upon earth, as foretold by the Prophet *Daniel,* ii. 44, vii. 27; (thence indiscriminately styled the *kingdom of* GOD, and the *kingdom of* HEAVEN, in the Gospels,) and of which, " all the people were in expectation" at that time, Luke iii. 15, and thought that " it would immediately appear," Luke xix. 11, from the expiration of the *chronological* prophecies respecting the successions of *temporal* kingdoms, destined to precede it; noticed especially by the Prophet *Daniel.* 4. He represented himself as the forerunner of the expected MESSIAH, foretold by ancient prophecy, especially by *Isaiah* and *Malachi.*

[" I am] the voice of one crying in the wilderness, Prepare ye the way of THE LORD, make straight his paths. Every valley shall be filled up, and every mountain and hillock shall be levelled; and the crooked ways be made straight, and the rough smooth. And *all flesh* shall see *the salvation of* GOD *," Isai. xl. 3—5, Luke iii. 4—6, John i. 23. " Lo, I send *my angel,* (or *messenger,*) before *thy face,* who shall prepare thy way *before thee* †," Mal. iii. 1, Mark i. 2.

* This conclusion differs from that of *Isaiah:* " And *all flesh* shall see *together*" [the glory of the Lord.] Instead of יחדו, " *together;*" the *Sept.* (which is followed by the Evangelist *Luke,*) seems to have read ישועת, " *the salvation,*" as in the parallel prophecy, " And *all the ends of the earth* shall see *the salvation* of OUR GOD," Isai. lii. 10.

† See the variation of expression in the citation from the original, accounted for in the foregoing remarks on *Malachi.*

In these magnificent prophecies, with which *John* opened and described his divine commission, as "sent by GOD," (John i. 6, Luke iii. 2,) to be the harbinger of CHRIST, to proclaim his approach, and call upon the whole world to attend to HIM; (a distinction peculiarly honourable and appropriate to CHRIST, of which neither *Moses* nor any of the *Prophets* could boast,) there is a plain allusion to the practice of the *eastern monarchs*, to send pioneers to prepare the roads, open the passes, and remove impediments, in the rough and desert countries through which they were to pass with their pompous retinues. Thus *Semiramis*, queen of *Assyria*, in her royal expeditions into *Media* and *Persia*, and the other countries of *Asia* subject to her dominions, wherever she went, ordered mountains and precipices to be levelled, raised causeways in the low countries; and by great cost and trouble, made straight, short, and commodious high-ways, through places impassable before. *Diodorus*, B. II. In like manner, GOD sent the *Baptist* as a *spiritual* pioneer, to prepare and smooth the way before the MESSIAH; by clearing and removing the various impediments and obstructions that impeded the march of THE GOSPEL, arising from the *prejudices*, *passions*, and *vices of* mankind.

John not only resembled *Elijah* in his sackcloth dress, spare diet, and retired mode of life, but also in his character: in his *power* of conversion, and *spirit* of reproof. Both, indeed, were raised up by PROVIDENCE, in times of general apostacy from the true faith, and corruption of morals, to reclaim and reform their countrymen. Both were commissioned to denounce vengeance from heaven, unless the nation repented, and were converted to the Lord their God; both were actuated by the same ardent and undaunted zeal, in the discharge of their commission; both were persecuted for their *labour of love;* yet nothing deterred *Elijah* from boldly rebuking *Ahab*, *Jezebel*, and the idolatrous *Israelites;* nor *John* from rebuking *Herod*, *Herodias*, and that "wicked and adulterous generation" of the *Jews*, who flocked to his baptism.

Baptism, "immersion in *water*," or *ablution*, was a symbol of *purification* among the *Jews* and other ancient nations. It was solemnly prescribed to the *Israelites* after their departure from the pollutions of *Egypt*, in the desert of *Sinai*, preparatory to their entering into covenant with God, as his chosen people.

"*Sanctify* the people to day, and to morrow, and let them *wash* their clothes," Exod. xix. 10.

This precept is understood to denote *baptism*, both here and in 1 Sam. xvi. 5, by *Maimonides*, the great interpreter of the *Jewish* law. *Issureh Biah*, cap. 13. And this rite was also required of heathen *proselytes*, along with *circumcision*, according to the maxim of their schools: "No man is a *proselyte* until he be *circumcised* and *baptized*." Female proselytes were only to be *baptized*. See *Lightfoot* on Matt. iii. 6 *.

This ancient rite, therefore, was with great propriety renewed to the *Jews* themselves, preparatory to the *new covenant* of the GOSPEL, analogous to the former, of the LAW.

The important objects of *John's* baptism were, 1. To proclaim, as a herald, the approach of CHRIST to all the people; for "He was sent by GOD to bear witness to THE LIGHT [of the world] that *all men through* HIM *might believe*," John i. 6—8. And 2. To point out JESUS personally as the CHRIST, to some true *Israelites*; for, "to manifest him unto *Israel*, came he baptizing with water," John i. 31—49.

John held his baptism at *Bethabara*, "the ford" of *Jordan*, where the miraculous passage of the *Israelites*, under *Joshua*, took place. And his general testimony to the people who attended him, was, "I, indeed, baptize you with *water*, unto *repentance*; but He that cometh after me, is *mightier than I*, whose shoes I am not worthy to carry; (nor even to stoop down and untie the latchet of his shoes.) He shall baptize you with THE HOLY SPIRIT, and with *fire*," [unto *regeneration*; on the memorable day of *Pentecost*; as explained by OUR LORD, and by the event; John iii. 5, Acts i. 5, ii. 3,] Matt. iii. 11, Mark i. 7, 8, Luke iii. 16.

He afterwards explained, more particularly, in what respects CHRIST was mightier: "*John* testified of him and cried, saying, This was He of whom I spake; He that cometh after me,

* Among the heathens also, from ancient times, *ablution*, or *sprinkling* with water, was practised as an initiatory rite of admission to the mysteries of *Mithras*, among the *Persians*; of *Isis* among the *Egyptians*; and of *Ceres* among the *Greeks* and *Romans*.

Nationes extraneæ—sacris quibusdam initiantur *Isidis* alicujus, aut *Mitræ* per *lavacrum*. *Tertull.*—*Apuleius* thus describes those of *Isis*.—"Sacerdos, stipatum me religiosâ cohorte, deducit ad proximas balneas; et prius *sueto lavacro* traditum, præfatus Deûm veniam, *purissimè circumrorans abluit*." Metam. Lib. IX.

hath been, [or existed,] *before me*, for he was MY CHIEF*," John i. 15. Thus marking, 1. the *pre-existence* of CHRIST; 2. his antecedent dignity, as THE LEADER, Micah v. 2, Matt. ii. 6, Dan. ix. 25; or PRINCE, Dan. x. 21.

These two important articles are more fully explained in the sublime Introduction of *John's* Gospel, which was immediately and primarily designed as a commentary on the *Baptist's* testi-

* Ιωαννης μαρτυρει περι αυτου και κεκραγε λεγων· Ουτος ην ὁν ειπον· Ὁ οπισω μου ερχομενος, εμπροσθεν μου γεγονεν. ὁτι πρωτος μου ην.

The Bible translation of this passage, though not altogether unfaithful, yet seems to be inaccurate, in transposing the meaning of the two last clauses: "He that cometh *after me, is* [*preferred*] *before me;* for He *was before me.*"

1. εμπροσθεν, ambiguously denotes "*before*," either in point of *time* or *place;* and its appropriate sense is to be learned only from the context. Thus, it indicates the former, in such passages as these, ἡμερας τας εμπροσθεν, "*the former days*," Micah vii. 20. Sept. οἱ εμπροσθεν λογοι, "*the former discourses;*" Æschines: but the latter, in the following, εμπροσθεν αυτων πορευεται, "He, (the good Shepherd,) *goeth before them*, and the sheep follow him," John x. 4. In the present case, however, since the antecedent οπισω, "*after*," in strictness, refers to the *later* mission of CHRIST, the consequent εμπροσθεν, contrasted therewith, to preserve the propriety of the figure, must denote his earlier existence. And it may also be remarked, that where εμπροσθεν denotes place, as "*before* and *behind*," Rev. iv. 6, it is contrasted, not with οπισω, but οπισθεν. Nor does it any where, merely by itself, appear to signify *precedence* of rank or dignity: even in the supposed parallel passage, εθηκε τον Εφραιμ εμπροσθεν του Μανασσου, "He set *Ephraim* before *Manasseh*," Gen. xlviii. 20, Sept. the precedence is marked by the verb conjointly: "He *set before*," or "*preferred.*"

2. Γεγονεν, the definite perfect tense middle, is rather inaccurately rendered "*is*," for it properly denotes time *past*, terminating before, at, or in, the *present;* and should be rendered "*hath been;*" corresponding to the Latin, *fuit:* for it is contrasted with the present, "*is*," and the future, "*shall be*," Matt. xxiv. 21. That it terminates, however, at, or in, the *present* time, appears from the phrases τι γεγονεν, "*how is it?*" &c. or, "what *hath been*, and now *is*," the reason? John xiv. 22; and, γεγονε, "*it is done*," or "the mystery of GOD *hath been*, and *is now* finished," Rev. xvi. 16. And so, *fuit Ilium, fuimus Troes*, intimates, that *Troy hath been* in existence, but is *now* no more. Hence, γεγονε is distinguished from the indefinite tenses, εγενετο, "*was made*," "*became*," or "*came to pass*," John i. 3, or ην, "*was*," which contain no reference to *present* time.

3. Πρωτος μου ην is inaccurately rendered, "he was *before* me," confounding πρωτος with προτερος, "*before*," in point of *time;* whereas, in strictness, it relates to precedence of rank, as ὁς αν θελῃ ὑμων γενεσθαι πρωτος, εσται παντων δουλος. "Whosoever among you is desirous to become *chief*, shall be *servant of all*," Mark x. 44; as exemplified by OUR LORD in washing his disciples' feet, John xiii. 3—17, who called himself *their chief*, John xv. 18. And St. *Paul*, speaking of his former persecution of the Church, ranks himself among *sinners*, ὡν πρωτος ειμι εγω, "of whom I am *chief*," 1 Tim. i. 15. Compare Luke i. 43, 44.

4. Κεκραγε—ὁν ειπον. This relates to his first testimony, εγω φωνη βοωντος, "I am the voice of one *crying*," &c. for κεκραγε, and βοωντος signify a public *crier* or *herald.*

mony, introduced into the midst of it, as essentially connected therewith.

INTRODUCTION OF JOHN'S GOSPEL*.

1. "In the beginning was THE ORACLE, and the Oracle was with

2. "THE GOD, and the Oracle was GOD. This same was in the beginning with THE GOD.

* The translation of this sublime *Introduction*, differing from the received, especially in the first and most important verse, attesting the proper *divinity* of THE ORACLE (CHRIST) but still distinguishing him *personally* from THE FATHER, "neither confounding the *persons*, nor dividing the *substance*," according to the judicious canon of the *Athanasian* creed, requires to be supported by a critical analysis of the terms of the original, upon the *logical* principles established by *Middleton*, in his profound *Doctrine of the Greek Alphabet.*

The definite article, ὁ, ἡ, το, usually rendered "*the*," he has clearly proved to be, in fact, a relative pronoun, signifying "*who*," "*which*," or "*that*," as Πατερ ἡμων ὁ [ων] εν τοις ουρανοις, "Our Father, *who* [art] in the Heavens," Matt. vi. 9. Here the substantive participle, ων, is understood: it is expressed in the following passage from Aristotle, οἱ μαλιστα αξιοι οντες ἡκιστα πλουτουσι, "They *who are* most worthy are least apt to be rich," p. 39. Εγω ειμι παν το γεγονος, και ον, και εσομενον, "*I* am all *that* hath been, and is, and will be," p. 43.

The article is chiefly used to express *eminence*, κατ' εξοχην, as "the Lord, he is THE GOD! the Lord, he is THE GOD!" and not *Baal*, 1 Kings xviii. 39, and is so marked in the Hebrew, by the ה, or emphatic prefix, האלהים, and in the Septuagint, by Ὁ Θεος. Signifying, He, *who* is GOD, in the highest sense of the word, or invested with supreme power and dominion. In this sense it is used in the first clause. Εν αρχῃ ην Ὁ λογος, "In the beginning was THE ORACLE, or personified WORD." Εν αρχῃ, should be rendered, not "*In a beginning*," because the preposition often excludes the article, which is understood, as *Middleton* has shewn in many instances.

The next clause, και ὁ λογος ην προς τον Θεον, "THE ORACLE was with THE GOD," or THE FATHER; and the third, και Θεος ην ὁ λογος, "And THE ORACLE was GOD," as *personally* distinguished from "THE GOD;" for otherwise it would be a *reciprocating* proposition, of which the reciprocal would not be true, that "THE GOD *was* THE ORACLE," which is evidently incongruous.

Still Θεος, without the article, frequently denotes "THE GOD," when ὁ Πατηρ, "THE FATHER," [*of all*] is understood, as Θεον ουδεις ἑωρακε πωποτε, ὁ μονογενης υἱος, ὁ ων εις τον κολπον του πατρος, εκεινος εξηγησατο, "GOD [THE FATHER] none ever saw, THE ONLY BEGOTTEN SON, *who is* on HIS bosom, that same expounded him," verse 18. Here is an elegant and a usual *Atticism*, where the genitive του πατρος is expressed instead of του πατερα, understood after Θεον. Thus *Virgil*, "*Urbem* quam statuo vestra est," "*The city* that I am building is your's," put for *Urbs* quam statuo vestra est, Æn. i. 576. So in the phrases, παρα Θεου, "*from God;*" εκ Θεου "*of God;*" τεκνα Θεου, "*children of God;*" occurring also ver. 6, 12, 13, of this Introduction. Θεου, without the article, evidently denotes THE FATHER; for whom, it is used indiscriminately, both with, and without the article, in the following parallel passages: "Nothing shall be impossible *with* GOD," (παρα τῳ Θεῳ) Luke i. 37; "For, *with* GOD, (παρα Θεῳ) all things are possible," Matt. xix. 26.

Θεος also, without the article, denotes THE SON, where either ὁ λογος, or ὁ υἱος, are

3. " All things were made by Him, and without Him was not any thing made that hath been. [Ps. xxxiii. 6, Heb. i. 2, xi. 3, Col. i. 16, 17, Ephes. iii. 9.

understood. As " Great is the mystery of godliness," " GOD [THE SON, or THE WORD] was manifested in *flesh*," &c. 1 Tim. iii. 16. And *Philo*, the Jew, styled ὁ λογος, THE ORACLE, ὁ δευτερος θεος, " THE SECOND GOD."

2. The article is sometimes used simply to express *reference*. Thus Ὁ θεος του Ισραηλ, " *the God of Israel*," Ο θεος του αιωνος τουτου, " *the God of this world*," in which latter case it denotes *Satan*, 2 Cor. iv. 4. Sometimes it is used relatively, even where the reference is not expressed, but understood; and so ὁ θεος is applied to CHRIST, in that much disputed passage, " to feed the *Church of* GOD, (του θεου) which he purchased with *his own blood*," Acts xx. 28; and also to the HOLY GHOST, " Thou hast not lied unto *men*, but unto GOD," (τῳ θεῳ) Acts v. 4, namely, THE GOD who was mentioned in the preceding verse, το πνευμα το ἁγιον, " THE HOLY SPIRIT."

Verse 3. Παντα δι' αυτου εγενετο. Here the preposition δια, " *by*," or " *through*," marks the *agency* of the SON OF GOD in the *creation* of the world, which is ultimately ascribed to THE FATHER, in the preposition εκ, " *of*," or " originating *from*;" " *of* whom, and *through* whom, and *to* whom are all things, to whom be glory for evermore. Amen."

Verse 4. It is not a little remarkable, that in the *Orphic* Mythology, the supreme principle of creation was, το φως, το ὑπερτατον παντων, και απροσιτον, το παντα περιεχον, ὁπερ ωνομασε Βουλην, Φως, Ζωην. ταυτα τα τρια ονοματα μιαν δυναμιν απεφηνατο, και ἑν κρατος του Δημιουργου παντων Θεου, του παντα εκ του μη οντος παραγαγοντος εις το ειναι, ὁρατα τε και αορατα.

" THE LIGHT *supreme of all* and *inaccessible*, containing the universe, which he named COUNSEL, LIGHT, LIFE. These three names he made to represent *one power*, and *one dominion*, of GOD THE CREATOR OF ALL, who produced all things into being from nothing, both *visible* and *invisible*." See *Suidas* voce Ορφευς. And we find these three names or titles noticed in *John's* Introduction, and applied to CHRIST as the ORACLE, which is synonymous with THE COUNSEL OF GOD, as Christ is also styled, Luke vii. 30. And that epithet of the SUPREME BEING, "*light inaccessible*," is also recorded by *Paul*, 1 Tim. vi. 16.

9. For the true light, CHRIST, " the *Sun of* Righteousness," coming into the world, (John xi. 27, xii. 46, xviii. 37,) enlighteneth "*every man*," who is willing to receive his illumination, John iii. 19—21. But the heathen world *knew him not*, as THEIR CREATOR; and the *Jews*, his own peculiar people, *entertained him not*, (ου παρελαβον,) as THEIR LORD, but rejected Him. As many, however, as *received* Him, (ελαβον,) whether *Jews* or *Gentiles*, and *believed in his name*, or divine mission and authority, were admitted into covenant by Him, as " *children of* GOD;" whose adoption and regeneration, (εγεννηθησαν,) was owing, not to any respect of persons, Acts x. 34, 35, prerogatives or merits of their own, as proceeding " from *bloods*," (εξ αἱματων,) from chosen stocks, or races, highly favoured casts, as *Hebrews*, children of *Abraham*, or children of *Israel*, &c. 2 Cor. xi. 22, 23, or from *natural instinct*, (εκ θεληματος σαρκος,) or from the *moral principle* of reason or conscience, (εκ θεληματος ανδρος,) Rom. ii. 14, 15, but from the free grace and sole will of GOD, (εκ Θεου,) 1 Pet. i. 3, Eph. ii. 8, 9, Rom. vi. 23.

14. And THE ORACLE became *flesh*, [or man,] 1 Tim. iii. 16, Phil. ii. 6, 8, and *tabernacled* (εσκηνωσε,) among us; " the *temple* of his body, containing all the fulness of the Godhead, corporeally," John ii. 21, Col. ii. 9. And He manifested *his glory*, to his chosen witnesses, the *Apostles*, by his *miracles*, John ii. 11; by his *transfiguration*, Matt.

4. " In Him was LIFE, and the life was THE LIGHT of men. [John viii. 12, xii. 46, &c.]

5. And the light shineth in *the dusk*, but the dusk comprehended it not. [Acts xiv. 17, xvii. 27, Rom. i. 19, 20, Ephes. iii, 18.]

9. He was THE TRUE LIGHT, which coming into the world enlighteneth every man.

10. He was in the world, and the world was made by Him, but the world [the *Gentiles*] knew Him not. [Exod. v. 2, Isa. lv. 5, 1 John iii. 1.]

11. He came unto his own home, but his own household [the *Jews*] entertained him not. [John iv. 44, Matt. xii. 38—42, Luke x. 13, &c.]

12. But as many as received Him, [whether *Jews* or *Gentiles*, Rom. ii. 10, 11, &c.] to them gave He authority to become *children of* GOD, even to them that believe in His name:

13. Who were born [again, John iii. 3, 1 Pet. i. 3—5, Tit. iii. 4—7, &c.] neither of *bloods*, [peculiar races, or favoured stocks, as of *Abraham*, Matt. iii. 9, John viii. 39—41, &c.] nor of the will of *flesh*, [suggestion of natural *instinct*] nor of the will of *man*, [suggestion of *reason*, or *conscience*] but of [the gracious will of] GOD. [James i. 18, &c.]

14. And THE ORACLE became *flesh*, [or *man*] and tabernacled among us, (and *we* [the chosen witnesses] beheld his *glory*, a glory suitable to THE ONLY BEGOTTEN [SON issuing] from THE FATHER) *full* of *grace* and *truth*.

xvii. 1—6; by his *resurrection*, Luke xxiv. 26; by his *ascension*, Acts i. 9; and by the miraculous effusion of the HOLY SPIRIT on the day of Pentecost, &c. a glory suitable to *the only genuine* [*Son*, issuing] from THE FATHER, (δοξαν ὡς μονογενους, παρα Πατρος.) During his residence in the flesh, " THE ORACLE was full of, or abounding in *grace* and *truth*," or in true grace, or graciousness to mankind. " And of his fulness, or abundance, have we, [believers,] all received, even *grace instead of grace;*" (και χαριν αντι χαριτος,) " *the grace and the truth*," or superior grace of THE GOSPEL, effected by JESUS CHRIST, instead of the grace of " THE LAW given by *Moses;*" which was only " a *shadow* of good things to come," or a type of the GOSPEL, Heb. x. 1; and was superseded thereby, 2 Cor. v. 17.

18. The divinity of THE ORACLE, or JESUS CHRIST, is further intimated, 1. by ὁ μονογενης υἱος, " *the only genuine*, or *legitimate son*," as distinguished from νοθος, a *spurious* son, Heb. xii. 8. By this epithet, *Isaac* was distinguished from *Ishmael*, Heb. xi. 17. It is equivalent to γνησιος, 1 Tim. i. 2. 2. By ὁ ων εις τον κολπον του πατρος, "*who is reclining on the Father's bosom:*" a metaphor taken from ancient usage. So *John*, the beloved disciple, reclined on *Jesus's bosom*, John xiii. 23, as he sat next to him at table, in the highest seat. And 3. *By oracularly expounding* (εξηγησατο) the nature of the Invisible FATHER, who only knoweth likewise the nature of THE SON, Matt. xi. 27.

16. And of his *fulness, we* [believers] *all* received, even *grace* instead of *grace:* [the grace of the GOSPEL, instead of the grace of THE LAW.]

17. For the law was given by *Moses*, but the grace and the truth [of the Gospel] was effected by JESUS CHRIST. [Heb. iii. 1—6.]

18. *No one hath seen* GOD THE FATHER *at any time;* THE ONLY BEGOTTEN SON who is on His bosom, that same *expounded* Him, [or *oracularly* explained His *spiritual nature* and *true worship* to mankind. John iv. 24, 1 Tim. vi. 16.]

This mysterious *Introduction*, (here attempted to be more closely and critically rendered, and explained from parallel passages of Scripture) furnishes the fullest evidence to the *divine* and *human nature* of JESUS CHRIST, as the original ORACLE of the OLD TESTAMENT, and the peculiar SON OF GOD of the NEW; connecting both together as parts of one grand and comprehensive system of divine economy respecting mankind. Its authenticity is unimpeachable by *heretics* and *infidels*. Even the emperor *Julian* the Apostate, A.D. 361, reluctantly admitted this in his censure: "As to JESUS, neither *Paul*, nor *Matthew*, nor *Luke*, nor *Mark*, dared to call him 'GOD;' none but the honest [or simple] *John* *."

THE PREACHING OF JOHN.

This was energetic and powerful, and drew a great concourse of people to him from *Jerusalem*, all *Judea*, and the region round about *Jordan*, who were baptized by him confessing their sins. *John*, indeed, was "*a burning and shining lamp*," like *Elijah*, according to our LORD'S commendation, (corresponding to *Gabriel's*,) John v. 33, taken perhaps from this following:—

> Then arose *Elijah* the prophet as *fire*,
> And his word burned like a *lamp*, &c.—Ecclus. xlviii. 1—10.

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* Τον γουν Ιησουν, ουτε Παυλος ετολμησε ειπειν ΘΕΟΝ, ουτε Ματθαιος, ουτε Λουκας, ουτε Μαρκος· αλλ' ὁ χρηστος Ιωαννης. *Cyril.* cont. *Julian.* lib. x. p. 327.

Julian, however, was mistaken concerning the rest, for *Paul* repeatedly styles him so, Rom. ix. 5, Phil. ii. 6, 1 Tim. iii. 16, Tit. i. 3, ii. 13, Eph. v. 5, Heb. i. 8. *Matthew* styles him from ancient prophecy, IMMANUEL, "GOD WITH US;" *Mark*, "THE SON OF GOD," i. 1; *Luke*, "GOD," Acts xx. 28. And JESUS himself freely accepted the divine titles of MY LORD *and* MY GOD, from his disciple *Thomas*, John xx. 28, 29; which surely he would not have done, had he not been fully entitled thereto from "*the glory* which HE had with THE FATHER *before the world was*," John xvii. 5.

But when *John* saw many of the *Pharisees* and *Sadducees*, among the higher orders and rulers of the people, coming to his baptism, not in sincerity, but in hypocrisy, (Luke vii. 30, John vii. 48,) he thus boldly rebuked them:

" O generation of *vipers* *, who hath warned *you* to flee from *the wrath to come?* Bring forth therefore *fruits* meet for *repentance;* and think not to say within yourselves, *We have Abraham to* [our] *father;* for I say unto you, that GOD is able of these *stones* [the *Gentiles*, whom you despise as stupid and insensible] *to raise up children to Abraham*, [who shall be adopted as *children of* GOD in your room,"] Matt. iii. 5—9, Luke iii. 7, 8.

And he warned *all* of the approaching destruction of *Jerusalem*, threatened at the conclusion of the OLD TESTAMENT, as explained by our Lord's corresponding parable of the *barren fig-tree*, Luke xiii. 6—9.

" And now is the axe laid to the root of the trees; *every* tree, therefore, that beareth not good fruit, is to be hewed down, and cast into the fire," Matt. iii. 10, Luke iii. 9.

Alarmed by these awful denunciations of divine vengeance, the multitudes enquired, *What then shall we do* [*to be saved?*] In answer to which, this great preacher exhorted every class to forsake their ruling vices: he exhorted the hard-hearted and uncharitable *Jews* in general to be bountiful to the poor; " he that hath *two coats*, let him share with him that hath none, and he that hath *food*, let him do likewise;" the *soldiers*, on service (στρατευομενοι) prone to rapine, false information, and mutiny, " Neither *plunder*, nor *inform falsely* against any, and be *content with your pay;*" the *publicans*, or tax-gatherers, " *Exact* no more than what is appointed you," Luke iii. 10—14. And he did not spare the king himself, but reproved even *Herod* for his adultery, respecting his brother *Philip's* wife, *Herodias:* " *It is not lawful for thee to have her,*" and " for *all the wicked things* that he had done," Luke iii. 19.

And he further warned *all* of the *future judgment*, at the general resurrection, to be held by CHRIST:

* This expression is equivalent to " *children of the devil,*" as being " *the seed of the old serpent,*" always ready to calumniate and persecute " the righteous *seed of the woman,*" Gen. iii. 15, as they did both *John* and CHRIST, Luke vii. 31—35. Our Lord adopted it, Matt. xii. 34, xxiii. 33, as equivalent to a " *wicked* and *adulterous generation,*" Matt. xii. 39.

" Whose [winnowing] fan is in his hand, and he will throughly purge his threshing floor, and gather the *wheat* (or *good*) into his *granary (Heaven)* but will burn up the *chaff* [or *bad*] with unquenchable fire (in *Hell,*") Matt. iii. 12, as explained by the similar parable of the *wheat* and the *tares,* Matt. xiii. 24—30; and the scenical representation of the last judgment, Matt. xxv. 31—46.

Thus, when all the people were in expectation of CHRIST'S appearance, did the Baptist endeavour to correct the false notions they entertained of his *temporal* kingdom, and the *worldly* prosperity they imagined was to take place among themselves. Luke iii. 15.

JESUS BAPTIZED.

" While all the people were baptizing, JESUS also came from *Galilee* to *Bethabara,* to be baptized; but *John,* knowing his superior purity and freedom from sin, forbad him, saying, *I have need to be baptized by thee, and comest thou to me?* But JESUS answering, said unto him, *Permit it now; for so it becometh us to fulfil all righteousness.* Then he permitted him." Matt. iii. 13—15, Luke iii. 21.

John indeed could have been no stranger to JESUS, from the relationship and friendship that subsisted between their families, and the frequent opportunities they had of meeting each other at the great festivals thrice a year, at *Jerusalem. John,* indeed, must have known him *personally,* and learned, from his righteous and enlightened parents, the miraculous and astonishing circumstances of his birth, the declarations of the angel *Gabriel* respecting his dignity, and the superior sanctity of his life and conversation; but *John* knew him not *officially,* as THE CHRIST, THE SON OF GOD, until it was signified to him by the HOLY SPIRIT, and by the HEAVENLY VOICE, at his baptism, as he informed his confidential disciples afterwards: " And *I knew him not,* but that he might be manifested to the *Israel* [of GOD] for this purpose came I, baptizing with water. And *I knew him not;* but HE that sent me to baptize with water, that same said unto me, upon whom thou shalt see the Spirit descending and remaining upon him, this is He that baptizeth with the HOLY SPIRIT," John i. 31—33. So careful was DIVINE WISDOM, that the evidences of the *office* and *divinity* of CHRIST, before he entered upon his mission, should

rest upon no former hearsay, or secondary testimony, but upon the immediate and original testimony of the Baptist, vouching what he himself *saw* and *heard.*

This distinction between knowing the *person*, and not knowing the *office*, of JESUS, easily and naturally reconciles an apparent *dissonance* * between the evangelists *Matthew* and *John*, and is supported by the case of the *Jews* and their rulers. They knew *Jesus personally*, as the reputed son of *Joseph*, and whence he was, from *Nazareth*, but though he was in the midst of them, they knew him not as THE CHRIST †. Compare John i. 26, with John vi. 42, vii. 27, Matt. xiii. 55, Mark vi. 3.

Accordingly, the promised sign took place, for "JESUS having been baptized, and *praying*, the heavens were opened unto him, and the HOLY SPIRIT descended, and remained upon him, in a bodily form, [probably as of *fire*, Acts ii. 3,] like a dove, [or with a dove-like motion.] And a voice came from the heavens, saying, *Thou art* MY SON, THE BELOVED, *in whom I am well pleased*," Mark i. 11, Luke iii. 22; or, "*This is* MY SON," &c. Matt. iii. 17.

The only witnesses of this stupendous scene appear to have been JESUS and the *Baptist.* To the former, perhaps, was directed, "*Thou art* MY SON," &c. to the latter, "*This is* MY SON," &c. And this seems to be confirmed by the Baptist's testimony: "I beheld THE SPIRIT descending, like a dove, from heaven, and it remained upon him;——and I have *seen*, and do testify [what I also *heard*] that *This is the* SON OF GOD," John i. 32—34.

This voice from heaven was thrice repeated at different times; first, before JESUS entered upon his ministry, on the present occasion, when the *Baptist* was the single witness; afterwards more fully, and with more glorious circumstances, at his *Transfiguration*, before the chosen witnesses, *Peter, James*, and *John:* "Thou art MY SON, THE BELOVED, *in whom I am well pleased. Hear ye Him*," Matt. xvii. 5, Mark ix. 7, Luke

* Some commentators endeavour to harmonize the Evangelists in this case, by supposing that *John* did not know JESUS even personally, until pointed out to him by the HOLY SPIRIT, as formerly the wife of *Jeroboam*, in disguise, was made known to the prophet *Ahijah*, 1 Kings xiv. 1—6. But this supposition is improbable in itself, and inconsistent with *John's* knowing and declining to baptize JESUS at first; *after which*, it appears, that the *sign* was proposed to him by THE SPIRIT.

† Thus JESUS himself said afterwards, "*Philip*, have I been so long a time *with thee*, and yet *hast thou not known me?*" John xiv. 9.

ix. 35, as *the great prophet* of the Church. And lastly, at the close of his ministry, after he had been proclaimed the CHRIST, or *king* of Israel, by the multitude, when our LORD, "for their sakes," to confirm their faith, prayed, in their hearing, "FATHER, *glorify thy name* *," a voice came from heaven and said, "*I have both glorified, and will glorify it again.*" And the people who stood by, and *heard it*, said that it *thundered*, the articulate voice being probably accompanied with *thunder*, as at the promulgation of the decalogue from Mount *Sinai*, Exod. xix. 19, xx. 18, 19. Others said "an *angel* spake unto him," John xii. 28—30. These latter occasions, the second more fully attested by three chosen witnesses, and the third by the multitude, reflect credit back again on the first, depending on the single testimony of *John*, while this, in turn, gives additional weight to them.

Alterius sic
Altera poscit opem res, et conjurat amice. Hor.

The *miraculous* circumstances of OUR LORD'S baptism were not only marks of Divine favour, the most distinguished, to the great Author and Finisher of our Faith, but they were also signal fulfilments of *ancient prophecy*, and derive from thence additional importance.

1. CHRIST was styled the peculiar "SON OF GOD," in *Nathan's* famous prophecy, 2 Sam. vii. 14; by *David*, Ps. ii. 7; by *Agur*, Prov. xxx. 4; and by *Nebuchadnezzar*, probably from the instructions of *Daniel*, Dan. iii. 25.

2. He was styled, דוד, "*David*," not the proper name, but the appellative, ὁ αγαπητος, "*the beloved*," as it is correctly rendered by the *Sept.* Isa. v. 1, and ought to be rendered in some most important prophecies descriptive of his future reign, Ps. lxxxix. 19, 20, Jer. xxx. 9, Ezek. xxxiv. 23, 24, xxxvii. 24, 25, Hosea iii. 5, &c. which are otherwise obscure or inconsistent, as usually applied to the former king, *David*.

Hence *Ethan's* prophecy, which is a commentary on *Nathan's*, and on *David's*, should be rendered thus:

"*I have exalted* THE CHOSEN *out of the people; I have found my servant* THE BELOVED; *with my holy oil have I*

* "The *name* of THE LORD," signifies "the *power* of THE LORD," or his Majesty, Exod. xxxiii. 19, and sometimes perhaps CHRIST, Isa. xxx. 27, &c.

anointed him, [as THE MESSIAH, or CHRIST."] Ps. lxxxix. 19, 20 *.

And in the parallel prophecy of *Isaiah*, "*Behold my servant, whom I have* CHOSEN; MY BELOVED, *in whom I am well pleased; I have made* MY SPIRIT *rest upon Him*," Isa. xlii. 1, as cited by the evangelist, Matt. xii. 18, more correctly † than in the present *Hebrew* text, or *Sept.* version, in the two first clauses; the last is the rendering of *David Levi*, Vol. I. p. 85, corresponding to Isa. xi. 2. In these two last prophecies, the Hebrew term, rendered "*servant*," is synonymous with "*son*." The Greek term, παις, also ambiguously denotes both, Luke vii. 3—7, &c.

Hence *Peter* declared, "How GOD *anointed* JESUS OF NAZARETH with the HOLY GHOST, and with *power*," at his baptism, Acts x. 38; and *Paul*, "*with oil of gladness above his fellows*," [*the angels*] Heb. i. 9, citing *David's* prophecy of the MESSIAH, Ps. xlv. 7; and the *Baptist*, that "GOD gave him THE SPIRIT *immeasurably*, and *all things into his hand*, [or *power*] *because* THE FATHER *loveth* THE SON," John iii. 34, 35.

2. The nature and extent of this *spiritual unction* is finely foretold by the prophet *Isaiah*, concerning "the offspring of *Jesse*," (the father of *David*) THE MESSIAH.

XI. 1. "And a *rod* shall come forth from the stem of *Jesse*,
And a *branch* (*Nezer*) from his roots shall be fruitful.
2. And THE SPIRIT OF THE LORD *shall rest upon Him*,
The spirit of *wisdom* and *understanding*,
The spirit of *counsel* and *fortitude*,
The spirit of *the knowledge* and *fear of* THE LORD."

1. Hence OUR LORD was styled "*the root of David*," Rev. v. 5, "the *root* and the *offspring* of *David*;" Rev. xxii. 16; in his divine nature, "*the root*," or foundation of "the sure mercies," or salvation "of *David*;" in his human nature, "the *offspring* of *David*."

2. The *fulness* of THE SPIRIT, permanently granted to Him,

* See the whole of the 89th Psalm, newly translated and explained, in a volume of *Dissertations* on the *prophetic Character* of CHRIST. 8vo. 1808. p. 86, &c. Rivingtons.

† The Evangelist's version is supported by the *Chaldee* paraphrase, "Behold my servant the MESSIAH, I will *choose* (or *adopt*) *him*, my BELOVED, the ORACLE, *in whom I am well pleased*."

is indicated by the three-fold repetition of the word *spirit*, or faculty, which is remarkably applied to the gifts or qualities of the HOLY SPIRIT, not singly, but in pairs; not the spirit of *wisdom*, and the spirit of *understanding*, &c. but the "spirit of *wisdom* and *understanding*," &c. to denote the union of the *speculative* and *practical* virtues *. The speculative are comprehended under "*wisdom*, *counsel*, and *knowledge* of THE LORD;" the practical under "*understanding*, *fortitude*, and *fear* of THE LORD." He was perfect in the theory and practice of "*all righteousness*," Matt. iii. 15.

> "For *righteousness* was the girdle of his loins,
> And *faithfulness* the girdle of his reins." Verse 5.

Unlike his apostles, to whom *the gifts of* THE SPIRIT were "divided," or distributed severally, "to one the word of *wisdom*, to another the word of *knowledge*," &c. 1 Cor. xii. 8—11, but "in CHRIST are deposited all the treasures of *wisdom* and *knowledge*," Col. ii. 3, for He was "*the wisdom* of GOD," Luke xi. 49, "the *counsel* of GOD," Luke vii. 30, "the *knowledge* of GOD," 2 Cor. x. 5, Rom. xi. 33.

Such is the admirable combination of *miracles* and *prophecy*, attending and illustrating the *mysterious* circumstances of OUR LORD'S *baptism*.

JESUS TEMPTED.

Then, immediately after his baptism, JESUS, *full of* THE HOLY SPIRIT, returned from *Jordan*, and was impelled, and led by THE SPIRIT into the wilderness of *Judea*, to undergo a probation or preparation for his important ministry, like *Moses* and *Elijah*, and for the same term of forty days, by prayer and fasting; during which, he was exposed to the temptation of the *devil*, and was with "*the wild beasts*," in a frightful solitude, excluded from all human society, and did not eat any thing.

* This is the ingenious remark of *David Levi*, Dissert. Vol. I. p. 68—80. But he has egregiously failed in his arguments for rejecting their application to *Jesus of Nazareth*. 1. Because (says he) his *lineal* descent from *David* is not proved, the genealogies of *Matthew* and *Luke* both belonging to *Joseph*, not to *Mary*. 2. Because he never was endowed with the spirit of *prophecy*. 3. Because in his agony he betrayed pusillanimity, or want of *fortitude*, when he sweated *drops of blood*, and was inferior to *Socrates*, who met death like a hero, with calmness and resignation. Such was *Levi's* partial blindness!

After this long and total fast *, supported miraculously by THE SPIRIT, he was *hungry*, Matt. iv. 1, 2; Mark i. 12, 13; Luke iv. 1, 2.

Taking advantage of this symptom of *human* infirmity, the *devil*, who probably assailed him under the disguise of an "*angel of light*," 2 Cor. xi. 14, and in a human form, as appears from his conversation, hoped to overcome "the second *Adam*," as he had done "the first," by similar temptations, "the lust of the *flesh*, the lust of the *eye*, and the *pride* of life," (see p. 13,) not knowing that "CHRIST was to be tempted in all points, like as we are, yet *without sin*, that he might be able to *sympathize* (συμπαθησαι) with our *infirmities*, Heb. iv. 15, that wherein he had suffered himself, when tempted, he might be able to *succour* them that are tempted, Heb. ii. 17, and point out, by his own example, the *dangers* to which we are exposed from our spiritual adversary, and also the most effectual *mode* of *resisting* him, by *vigilance*, *prayer*, and *the word of* GOD, rightly understood and interpreted," Luke xxii. 31—34; Matt. xxvi. 41; James iv. 7; Eph. vi. 11—17; 1 Cor. x. 13.

After a previous conversation on the divine suffrage to JESUS, at his baptism, evidently implied by the sequel, the *devil*, like the angel who came to feed *Elijah* in the wilderness of *Beersheba*, might have urged him to relieve his hunger by the miraculous exertion of his own power: "*If* † thou art THE SON OF GOD, *command that these stones be made bread.*" But JESUS replied, in the authoritative language of Scripture, "It is written, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of* GOD," Deut. viii. 3. For so *Moses* exhorted the *Israelites* in the wilderness, to rely patiently on the DIVINE support, encouraged by the miraculous supply of *manna*, "*to cast all our care upon Him who careth for us*," 1 Pet. v. 7, "*and will sustain us*," Ps. lv. 22. And so OUR

* The *Socinian* commentators, *Rosenmuller*, *Thaddæus*, *Schulz*, &c. among the Germans, labour to do away the miraculous fast of *Moses*, *Elijah*, and CHRIST, by arbitrarily supposing that they only fasted from *bread*, but were sustained by *herbs*, *roots*, and *wild honey*, perverting Deut. ix. 9—18.

† The original term ει, *si*, is frequently used for επει, *siquidem*, or *quoniam*, "*since*," "*because*," intimating not doubtfulness of supposition, but certainly of fact. As in Matt. vi. 30, xxii. 45; John viii. 46, xiii. 14—32, xv. 20; Acts iv. 9; 1 John iv. 11, &c. Thus *Horace* prays, that *Faunus* would be propitious to his flocks, *Si tener cadit agnus*, "*Since* a tender lamb is sacrificed" to him regularly at the end of the year, Od. III. 18. 5.

LORD afterwards declared to his disciples, "*My food is to do the will of Him that sent me, and to accomplish his work*," John iv. 34. And the *Jews*, in like manner, afterwards tempted CHRIST, "What *sign* doest thou, that we may see, and believe thee? our fathers did eat *manna* in the wilderness, as it is written, HE gave them *bread from heaven*," Ps. lxxviii. 24; John vi. 30, 31; evidently requiring a repetition of this miracle.

Foiled in this first temptation of *appetite*, *Satan* endeavoured to work on his *vanity* or ostentation. He took JESUS along with him, or *led* him to *Jerusalem*, "*the holy city*," to the *temple*, and placed him upon the pinnacle of the temple, or went up with him to the verge or battlement of the flat-roofed portico, which formed one of the wings of the temple, and overhung a frightful precipice beneath. See Vol. I. p. 430. And he said,

"*If thou art the* SON OF GOD, *cast thyself down*; for it is written, that HE *shall give his angels charge concerning thee*; and that *in their hands they shall uplift thee, lest at any time thou dash thy foot against a stone* *." Ps. xci. 11, 12. This is a prophecy indeed, foretelling the ALMIGHTY'S care and protection of the MESSIAH, in figurative speech, under all dangers and difficulties, which the *devil* misinterpreting literally, urged him to encounter danger, by *casting himself down* from the battlement, and perhaps so give all the people that *sign from heaven*, of appearing in *the clouds of heaven*, or suspended in the air over the temple, (like the angel of the Lord, we may presume, in *David's* time, 1 Chron. xxi. 16.) which was expressly predicted of the MESSIAH, as SON OF MAN, by the prophet *Daniel*, vii. 13, and expected at the temple by the *Jews*, from the prophecy of *Malachi*, "THE REGENT *whom ye seek will suddenly come to his temple*," iii. 1; and which, the *Jews*, the *scribes*, and *Pharisees*, likewise "*tempting* him," repeatedly required, John ii. 18; Matt. xii. 38, 39, xvi. 1—4; but OUR LORD as often refused; referring them, figuratively, to a *sign from earth*, his *resurrection* on the *third day* after his crucifixion. Although at his iniquitous trial, he foretold the accomplishment of the former, at his second advent in glory, and also of *David's* prophecy: "*Nevertheless* [although ye will not *now* believe] I say unto you, *hereafter ye shall see* THE SON OF MAN *sitting*

* "The *devil* can cite SCRIPTURE for his purpose:
An *evil soul* producing *holy witness*,
Is like a *villain* with a *smiling* cheek." *Shakspeare.*

on the right hand of power, [Psalm cx. 1.] *and coming in the clouds of heaven*," [Matt. xxvi. 64.] He also foretold, that the sign they expected should not take place till their final conversion, the last time that he visited the temple. "*Lo, your house* [of THE LORD] *is about to be left desolate unto you:* for I say unto you, *ye shall not see* ME *henceforth*, [its brightest glory, Haggai ii. 9.] *until ye can say*, [with hearty repentance and true faith] *blessed is he that cometh in the name of* THE LORD," Matt. xxiii. 38, 39.

That this was indeed the full drift of this second temptation, may fairly be collected from the scene of it, *the temple*, rather than *the wilderness*, the devil thus proposing a *public exhibition*, in preference to a private, of throwing himself from one of the precipices of the mount of temptation, which was just at hand, and to which they returned, for the last and most powerful, of *ambition*.

This mountain, called *Quarantania* by travellers, (from "*forty*" days,) is represented by *Sandys*, *Maundrell*, *Mariti*, &c. as of most difficult and dangerous ascent, but affording the most charming and extensive prospect imaginable, from its summit, which overlooks the mountains of *Arabia*, the country of *Gilead*, the country of the *Ammonites*, the plains of *Moab*, the plain of *Jericho*, the river *Jordan*, and the whole extent of the *Dead Sea*. These composed, according to the most natural and unstrained interpretation, "*all the kingdoms of the world* *," or of "*the land of promise* *," in the midst of which they then stood, "and *the glory of them*," their cities, villages, corn-fields, &c. "in a *moment* of time," and from one and the same point of view; and the *devil* said, "*All these will I give thee, if thou wilt fall down and worship me;*" adding, according to *Luke*, "*for all this authority is committed unto me, and I give it to whomsoever I will.*" Thus representing himself as the *guardian angel*, or *protector* of the *holy land*, as the archangel *Michael* was represented in *Daniel*, x. 13—21.

This audacious and impious proposal of divine worship, which no true *angel of light*, except CHRIST himself, ever received, or even tolerated, Rev. xix. 10, xxii. 9, detected the false fiend to

* Κοσμου, Matt. iv. 8 = οικουμενης, Luke iv. 5. The latter was shewn to denote the *land* of *Judea* and *Galilee*, or *Herod's* dominions, Luke ii. 1; the former is also frequently used in a limited sense, John xii. 10, xviii. 20, &c. and expressly denotes the *promised land*, Rom. iv. 13.

be *the power of darkness;* and to shew that he was fully known, JESUS called him by his proper name, and banished him from his presence, as his divine superior, and rebuked him in the language of SCRIPTURE:

"*Begone from my sight, Satan* *, for it is written, *Thou shalt worship* THE LORD THY GOD, *and him only shalt thou serve,*" Exod. xx. 3, 4; Deut. vi. 13; 1 Sam. vii. 3.

"Then the *devil* left him," confounded and vanquished at his own weapons. "And lo, *angels* came and ministered unto him," and supplied him, we may presume, with food. These *true* angels, contrasted with *Satan*, lead us to think, that the latter "transformed himself into an *angel of light.*"

In the order of the three temptations, we have followed *Matthew*, in preference to *Luke*, who transposes the second and third, consulting the order of *place*, and bringing together the two temptations in the wilderness. But *Matthew's* order of *time* is preferable; for, 1. It is not likely that *Satan* would have dared to offer another temptation, after his detection and banishment, and the appearance of good angels: and, 2. the distance of *Quarantania* from *Jerusalem* was not considerable; nor is there any time specified by the evangelists for the duration of the *temptations*, after the expiration of the *forty* days.

It is remarkable, that JESUS was afterwards twice assailed by the same temptation of *ambition* or *worldly grandeur;* first by his own disciple *Peter*, deprecating his approaching sufferings and crucifixion, whom our Lord rebuked as an undesigned emissary of *Satan* on this occasion, "*Begone from my sight, Satan,*" Matt. xvi. 23.

Afterwards the same temptation was repeated, when the multitude, in the wilderness, were persuaded by the stupendous miracle of the *five thousand*, fed with a few loaves and fishes, that JESUS was "*the prophet like Moses*, foretold to come into the world," and contended to take him by force and make him *king*, or proclaim him as their expected MESSIAH, John vi. 14, 15. But he, knowing their worldly-minded ambitious views of deliverance from the *Roman* yoke, and universal conquest and dominion, withdrew himself privately out of their reach.

Although the *devil* quitted JESUS at this time, it was only "*for a season;*" having been foiled in the arts of seduction, he

* This seems to be the import of the phrase, "*Get thee behind me.*"

had recourse to open violence. He entered into *Judas* afterwards, when a fit opportunity offered of working upon his resentment, and his avarice, to betray his Lord, Luke xxii. 3, John xiii. 2, and he worked upon the inveterate malice of the Jewish council, by the agency of *Judas*, to apprehend him by night, for fear of the people, and by their clamour and importunity to intimidate the pusillanimous *Roman* governor *Pilate* to condemn him to death, knowing and declaring him to be *innocent*.

It is remarkable, in the history of the temptation, that OUR LORD did not deny *Satan's* pretensions to worldly sway. On the contrary, he rather confirmed them. He afterwards styled him "*the prince of this world*," John xii. 31, xiv. 30, xvi. 11, and "*the power of darkness*," Luke xxii. 53, Col. i. 13. And he commissioned his apostle *Paul*, after his resurrection, "to turn the *Gentiles* from *darkness* to *light*, from *the power of Satan* unto GOD," Acts xxvi. 17, 18, whence *Paul* styled *Satan* "*the god of this world*," 2 Cor. iv. 4; and *John* remarks for the consolation of believers, "Greater is HE [presiding] in *you*, than *he* [presiding] in the *world*," 1 John iv. 4.

THE DEPUTATION TO JOHN.

The fame of *John's* baptism at length attracted the notice of the Jewish *Sanhedrim*, and they sent a formal deputation of *priests* and *Levites*, of the sect of the *Pharisees*, to enquire of him *who he was*, whether he was "*the* CHRIST, or *Elijah*, or *the prophet* like *Moses*," whom they severally expected. And when he expressly denied that he was any of these, then they enquired *by what authority he baptized?* To which he answered, as the *herald* of CHRIST, foretold by Isaiah, "*The voice of one crying in the wilderness*," &c. as before, further intimating, that CHRIST was actually come, and "*in the midst of them**, *though they knew him not*," John i. 19—27.

This deputation appears to have taken place after OUR LORD'S baptism, during his absence and temptation, and before he returned to *Bethabara*, on *the day after* their departure. John dismissed them with the foregoing general answer, prudently declining to give them any more particular information

* Μεσος ὑμων, "*In the midst of you.*" So *Moses* described the future *prophet like himself*, Deut. xviii. 15.

respecting the person of CHRIST, whom he judged they sought, like *Herod*, only to destroy, John i. 28, 29.

On the return of JESUS, whom *John* beheld coming towards him, he said to some of his confidential disciples, who were with him, "*See the* LAMB OF GOD *who taketh away the sins of the world!*" thus pointing out JESUS to them as "THE LAMB *to be led to the slaughter*," or expiatory "*sacrifice*," as the grand *atonement* for the sins of mankind, foretold by the prophet *Isaiah*, in that remarkable description of the rejection and sufferings of CHRIST, in the 53d chapter, when "*he was numbered with the transgressors*," as applied by OUR LORD to himself, Luke xxii. 37, and by the HOLY SPIRIT, Acts viii. 32—35. For he was the true *paschal lamb*, typified in the mysterious institution of the *passover*, who was to be "*slain from the foundation of the world*," in that "*grand charter* of God's mercy to mankind," the *judgment* of the *old serpent*, Gen. iii. 15, Rev. xiii. 8. See p. 16, &c.

The day following, *John* again pointed out JESUS, as he was walking about, to two of his disciples, *Andrew*, *Simon's* brother, and *John* the Evangelist, most probably, (who, through modesty, suppresses his own name in his Gospel, see xiii. 23, xx. 2, xxi. 7,) and said, "*See the* LAMB OF GOD!" alluding evidently to his former conversation, at which therefore they had been present.

This emphatic repetition they considered as a recommendation to follow "THE CHIEF," in preference to the "*harbinger*," and accordingly they enquired of JESUS where he lodged, and followed him thither, on his gracious invitation, and spent the remainder of the evening with him, from "the tenth hour," or four in the afternoon.

To these two first disciples was added *Simon*, *Andrew's* brother, whom OUR LORD afterwards surnamed *Cephas*, or *Peter*, (the former in *Hebrew*, the latter in *Greek*, signifying "*a stone*,") and, "on the morrow," *Philip* and *Nathanael*, surnamed *Bartholomew*, who uttered that noble confession of faith, when his prejudices against "*Nazareth*," were overcome, by our Lord's intimate knowledge of some secret transaction of his under a fig-tree, "*Rabbi*, thou art THE SON OF GOD! thou art [THE CHRIST] the KING OF ISRAEL!" John i. 35—50.

JESUS returned from *Bethabara* to *Galilee*, and on "the third day after," he worked his first miracle at *Cana*, on the

confines of *Tyre*, where, at a wedding, to which he and his disciples were invited, he turned the water into wine, to confirm the faith of his early disciples. There "he manifested *his glory*," or "*miraculous* power," (which marked his superiority over *John*, who did no miracles,) "and his disciples *believed* on him."

On this occasion, he, perhaps, communicated his design of working the miracle to his mother before-hand, and when she said, "*they have no wine*," he repressed her impatience by a gentle rebuke: "Woman, *what hast thou to do with me*? my time is not yet come*." In this she meekly acquiesced, saying to the servants, "*whatsoever he may say to you, do*," John ii. 1—11.

Some time after, when *Jesus* had opened his commission publicly at *Jerusalem*, and his disciples baptized in *Judea*, *John* removed from *Bethabara* to *Ænon*, near *Salem*, or *Shalem*, northward, in the province of *Samaria*, Gen. xxxiii. 18, and also "because there was much water there," convenient for baptizing, in a different part of the country.

While *John* was employed there, before he was cast into prison, there arose a question between some of his disciples and the *Jews* concerning *purification*, or the comparative efficacy of the baptisms of JOHN and of JESUS, which *John* decided, as before, in favour of the latter, declaring that he was only sent before CHRIST as his harbinger; that CHRIST was "*the bridegroom*" of his spiritual bride, *the Church*, as foretold by *David*, Ps. xlv. 9, Rev. xxi. 2, but that himself was only the *bridesman*, "the *bridegroom's* friend," or attendant, who heard and obeyed his voice, and shared in his joy upon that occasion. He then foretold CHRIST'S encrease, and his own decrease; that CHRIST came from heaven, and testified heavenly things, himself earthly things; that CHRIST testified what he had *seen* and *heard*, but that none received his *heavenly* testimony, generally speaking; but that whosoever did receive it, *sealed*, or subscribed to the veracity of GOD, in performing his promises of *redemption* to mankind by the prophets, in sending HIS SON, THE ORACLE, into the world, that whosoever believed on him should have *eternal life*, but that whosoever believed not, or disobeyed THE

* "*Why dost thou interfere in my concerns?*" See this phrase explained, 2 Sam. xix. 22, in the history of *David*.

SON, should not see life, but was liable to the permanent *wrath* of GOD, John iii. 23—36.

The amount of John's testimony to CHRIST was considerable, and included the leading doctrines of CHRISTIANITY.

1. He proclaimed to all the people, as his *herald*, the approach of CHRIST, in the character, though not the person, of *Elijah*, foretold by *Isaiah* and *Malachi*, and interpreted by *Gabriel* and JESUS.

2. He stated his *pre-existence* and *dignity*, as the eternal SON OF GOD, and THE ORACLE, and his own CHIEF.

3. He foretold his *atonement* for the sins of the world, as the predicted LAMB OF GOD.

4. He foretold the rejection of CHRIST by the *Jewish* nation, and the adoption of the despised *Gentiles* in their room.

5. He foretold the judgments to be inflicted on the *Jewish* nation, for their impenitence and apostacy, and the general judgment of all mankind by CHRIST, and the final separation of the *good* from the *bad*.

6. He foretold CHRIST'S encrease and his own decrease.

7. He witnessed CHRIST'S spiritual unction at his baptism, and pointed him out personally to some "*true Israelites*, without guile."

When he had thus fulfilled the important purposes of his ministry, that it might not interfere, we may presume, with that of CHRIST, by an apparent competition, or rivalship *, though there existed none in reality, "he finished his arduous course," and thankless office of a *national reformer*, being cast into prison by *Herod*, at the instigation of his wicked paramour *Herodias*, within a year after he had baptized, and borne witness to JESUS as THE CHRIST. And after spending near a year longer in prison, this holy man was at length wantonly sacrificed, in the midst of conviviality and mirth, to the licentious fascinations of a young woman, instigated by the implacable vengeance of an old one, her mother, to degrade herself, and to be guilty of a complicated crime of treachery and cruelty, repugnant to youthful simplicity and innocence, and to the rash oath of a worthless and merciless prince, which had better been broken than kept, Matt. xiv. 3—11, Mark vi. 17—28, Luke iii. 19, 20.

* The speedy termination of the Baptist's ministry and life, according to *Chrysostom*, was designed by Providence, that *the people might not be divided in their opinions between both.*

JOHN'S MESSAGE TO CHRIST.

During *John's* imprisonment, having heard of the *works* of CHRIST, he sent two of his disciples to enquire of him, "*Art thou He that should come*, or look we for another?*"

This message was delivered in public, while he was employed in the specific works foretold of the MESSIAH by the prophets, his peculiar *miracles*, Isa. xxxv. 3—6, xlii. 6, 7, Ezek. xxxiv. 16, and his *doctrines*, Isa. lxi. 1, Ezek. xxxiv. 15, Zech. xi. 7, Luke xix. 10.

And JESUS answered and said unto the messengers, Go and shew *John* again these things which ye do *hear* and *see*; the *blind* receive their sight, and the *lame* walk; the *lepers* are healed, and the *deaf* hear; the *dead* are raised up, and the *poor* have THE GOSPEL preached unto them.

And blessed is he *whosoever* shall not be *offended* in me, Matt. xi. 2—6, Luke vii. 18—22.

The design of *John's* message has been variously represented: some think it was designed to remove the doubts of his disciples respecting CHRIST'S mission, others his own. The latter opinion, which was that of *Tertullian*, seems to be more probable, for the following reasons:

1. Notwithstanding the ample testimony which *John* had borne to JESUS as the CHRIST, and which surely his *miracles* were calculated to confirm, he might have entertained wrong apprehensions respecting the nature of his kingdom, with the generality of the *Jews*, and even OUR LORD'S own disciples. *John* might not have thoroughly understood the nature of CHRIST'S kingdom, and therefore expressed a jealous wonder, why JESUS who worked such stupendous miracles, did not deliver him from the hands of his enemies, but suffer his faithful *herald* to languish in prison. *John*, too, was not better instructed than the apostles *James* and *John*, who applied to be made the prime ministers of CHRIST, "*to sit the one on his right hand, the other on his left, in his kingdom*," Matt. xx. 21, or than *Peter*, "*Behold we have forsaken all, and followed thee: what shall we have therefore?*" Matt. xix. 27. Nor were even they fully instructed in the *spiritual* nature of his kingdom, until they

* "Blessed be *He that cometh* in the name of THE LORD," Ps. cxviii. 26, was universally understood of THE MESSIAH, and applied by the multitude to JESUS, Matt. xxi. 9, Heb. x. 37.

had been "baptized with the HOLY SPIRIT," on the day of Pentecost, a baptism, therefore, which *John* could not understand.

2. OUR LORD'S answer was directed not to the messengers, but to *John* himself, and the conclusion conveyed a gentle, but yet pointed rebuke, for "*the offence*" he in particular had taken, with a kind admonition not to forfeit that "*blessing*," by doubt or distrust, which awaited "*all that trusted in Him*," as THE SON OF GOD, foretold by *David*, Ps. ii. 12.

3. That *John* and his disciples were fully satisfied with this *answer*, and with the triple evidence of *miracles*, *doctrines*, and *prophecy*, to establish CHRIST'S mission, (more especially foretold by that evangelical prophet *Isaiah*, on whom *John* rested his own credentials, as CHRIST'S *herald)* we may conclude, because it was fully sufficient to convince such a wise and good man, and because when *John* was beheaded, "*his disciples, after they had buried the body, went and told* JESUS," which was plainly an act of respect and kindness, and the behaviour of men who entertained an honourable opinion of CHRIST, as their master's "*chief*," and deeply interested in his unworthy fate.

4. And this is confirmed by the testimony of JESUS to JOHN.

To remove any unfavourable impressions the multitude might have entertained of *John*, in consequence of his message, and OUR LORD'S answer, JESUS took the earliest opportunity, "while the *messengers* were departing," to delineate

THE CHARACTER OF JOHN.

1. "*John was not a reed shaken with the wind.*" He was no wavering or inconstant teacher, but invariably and steadily preached the same doctrine of *repentance* to the people throughout, as the only means of averting the *divine judgments*, and qualifying them for admission into CHRIST'S *kingdom*.

2. "*He was not a man cloathed in soft raiment.*" He was no courtier, or great man, "cloathed in purple and fine linen," but coarse in his dress, and austere in his deportment; commanding respect and veneration, as a *prophet*, by the energy of his preaching, and the sanctity of his manners, like another *Elijah* in character.

3. "*He was greater than a prophet*," because he was himself the subject of prophecy, as the *harbinger* of the Messiah; and whereas the *prophets of old* only *foresaw* at a distance the

expected MESSIAH with the eye of *faith*, Numb. xxiv. 17, John viii. 56, 1 Pet. i. 11, 12, he had the more glorious privilege and the higher honour of conversing with him face to face, as a man with his *friend*, and of opening the new dispensation of THE GOSPEL, which dated its commencement from him, as the old dispensation of THE LAW and *the prophets* terminated in him, Acts i. 21, 22, Matt. xi. 13.

4. His powerful preaching *turned many to righteousness*, and produced a considerable reformation among the people, insomuch that they eagerly and "*violently pressed*" for admission into CHRIST'S kingdom, Matt. xi. 12.

However, as a drawback from this high character, OUR LORD observed,

5. "*He that is least in the kingdom of heaven is greater than he;*" that is, one of my inferior disciples, after the *baptism of* THE SPIRIT, shall be superior to *John*, in knowledge of *the mystery of* THE GOSPEL, in *spiritual gifts*, and power of *working miracles*.

Such was the *honest* and *impartial* testimony which the *Baptist* and HIS CHIEF reciprocally bore to each other. The *offence* taken by *John* is not disguised, nor his *reprehension* by CHRIST suppressed, in the *memoirs* of those *most candid of all historians*, the *Evangelists*.

From their combined evidence, we are abundantly warranted to believe, that *John* and JESUS were neither *enthusiasts* nor *impostors**, but that their testimony to each other was *true*, and proved by mighty *signs*, *wonders*, and *prophecies*, fulfilled in both.

CHRIST'S PUBLIC MINISTRY.

FIRST PASSOVER†.

After JESUS had worked his first miracle at *Cana*, he went

* This important question is ably discussed in Doctor *Bell's* critical examination of the missions of *John the Baptist* and of JESUS CHRIST.

† The assumed date of this passover, A.D. 28, is confirmed, 1. By the time that had then been spent in rebuilding *Herod's* temple, this year being the *forty-sixth* from the time he laid its foundations; see the preceding period, *Herod's* reign. 2. It was also "*the acceptable year of* THE LORD," or a *Jubilee*, Luke iv. 19, the thirty-third, reckoned from the first general *sabbatical* year, after the second division of the conquered lands by *Joshua*, B.C. 1589, as shewn before, under the article of *Jubilee*.

from thence, with his mother, brethren, (or cousin-germans) who, after *Joseph's* death, appear to have resided with her, and his five first disciples, to *Capernaum*, on the lake of *Gennesareth*, or sea of *Galilee*, whence, after a sojournment of "*not many days*," he proceeded with them to the *passover* at *Jerusalem*, John ii. 12, 13.

He there first, "coming to his *own home*," John i. 11, opened his divine commission in the *temple*, by a significant act of authority, namely, of purging it, or driving out of its courts, all the traders in sacrifices, and the money-changers, who exercised a profane traffic there, for the convenience of foreigners who attended the passover, Deut. xiv. 25, with this rebuke, "*Make not* MY FATHER'S *house a house of merchandize;*" repeating in public, what he had before said in private, at his first visit, that GOD *was his peculiar* FATHER, or that He was their expected MESSIAH, the SON OF GOD; "animated" with that "pious *zeal*" for the purity of the temple, foretold of him by *David*, Ps. lxix. 9.

Upon this occasion, the *Jews*, or their rulers, required of him a *sign* from heaven to prove his commission; but he enigmatically referred them to a sign from the earth, his *crucifixion* by them, and *resurrection* on the third day: "*Destroy this temple, and in three days will I raise it up.*"

This they misunderstood literally, and expressed their surprise: *forty-six years hath this temple been building*, [and it is not finished yet] *and wilt thou raise it up in three days?* But he spoke figuratively, of "*the temple of his body*," [in which "dwelt all *the fulness of* THE GODHEAD *corporeally*," Col. ii. 9.] Hence this was made an article of false accusation against him at his iniquitous trial, three years after, one witness alleging that he said, "*I am able to destroy the temple of* GOD, *and to build it in three days*," Matt. xxvi. 61; the other, "*I will destroy this temple made with hands, and in three days I will build another, made without hands:*" their testimony not being consistent, and the latter confounding the literal and figurative meaning together, Mark xiv. 58, 59.

Neither was the studied obscurity of this enigmatical answer understood by the disciples themselves, until it was explained by the *event* of his resurrection on the third day; then indeed they *remembered* this saying, and *believed* the *scripture-pro-*

phecy, (γραφη) [that "*he was to rise from the dead*," Ps. xvi. 10, &c. John xx. 9.] and "*the oracular word* which JESUS spake," John ii. 12—22.

During this part of the passover, JESUS worked *miracles* at *Jerusalem*, and *many* seeing them, believed in his name as THE CHRIST; but JESUS did not *trust* himself to them, or openly profess himself to be THE CHRIST, "*because he knew all men*," and especially their carnal and worldly minded notions respecting CHRIST and his kingdom; and had no need that "any should testify of man, [whether he were *sincere* in his belief, or not] for he knew himself what was in man," as THE SEARCHER OF HEARTS, (Acts i. 24, Rev. ii. 23,) and even "knew from the beginning that *Judas* would *betray* him," John vi. 64, ii. 23—25.

NICODEMUS

was one of these early converts, "a *Pharisee* and a *ruler* of the *Jews*," or a member of the *Sanhedrim*, and also styled "*the teacher of Israel* *," a distinguished *scribe*, or expounder of the law, a man of superior rank and information. He came privately to JESUS "*by night*," in order, it should seem, to avoid giving offence to the ruling powers, who, in general, did not believe in him, John vii. 48, though several unquestionably did, John xii. 42, such as *Joseph* of *Arimathea*, the friend and fellow-disciple of *Nicodemus*, John xix. 38, 39, and perhaps *Gamaliel*, the favourer of the apostles, Acts v. 34—40.

Nicodemus seems to have been a hearer of *John* the Baptist also, who did no miracles, (compare Matt. iii. 7, and John iii. 11,) and came to learn the way of salvation more perfectly from a divine teacher, as he acknowledged CHRIST to be from his miracles, both in his own opinion, and in that of others also.

"Rabbi, *we know* that thou art *a teacher* come from GOD, for none can do those *miracles* that thou doest, unless GOD be with him," John iii. 1, 2.

To such a respectful and respectable enquirer, JESUS was more explicit. In an interesting conversation, he communicated

* Ὁ διδασκαλος του Ισραηλ. The *Jews* gave their *doctors* high and sounding titles, like the "*Angelic*, the *Admirable*, the *Irrefragable*," &c. of the *scholastic* ages. *Nicodemus* might have been distinguished as "*the teacher of Israel*," by his followers, which makes the reproof of JESUS severer, John iii. 10. *Middleton*, p. 346.

to him the fundamental doctrines of *Christian faith*. 1. The necessity of *new birth*, or *regeneration* by *baptism* and the HOLY SPIRIT to salvation, verse 3—11. 2. The *redemption* of mankind by the death of CHRIST through *faith*, of which the *brazen serpent* was a type, verse 12—15. 3. The original cause of this mode of redemption, the *love of* GOD, verse 16—18. 4. The *vices* of mankind, the leading cause of *unbelief*, verse 19—21. These will be considered in the ensuing article of the *spirit of the gospel*.

After he had attended this first passover at *Jerusalem*, JESUS spent some time in *Judea*. During his stay there, our Lord's disciples baptized in his name with *water* unto *repentance*, following up *John's* baptism; but JESUS himself baptized not, because his was properly the baptism of THE SPIRIT unto *regeneration*, and it was not to take place until he was glorified, after his *resurrection*, John iii. 26, iv. 2, vii. 39, Acts i. 5.

At length, the fame of his baptism (or rather that of his disciples) excited the jealousy of the Pharisees, and gave umbrage to the rulers, who found not in the poor, the meek, and lowly JESUS, the MESSIAH they wanted. "His own household entertained him not," John i. 11, iii. 25, 26, iv. 1—3. As soon, therefore, as he heard of *John's* imprisonment by *Herod*, near the end of that year, he determined to leave *his own country*, where he testified *a prophet had no honour*, and to return to *Galilee*, and undauntedly preach the Gospel even in *Herod's* dominions, John iii. 23, 24, iv. 3, 43, 44.

His stay in *Judea* this time was probably about *eight* months, for in his passage through *Samaria* to *Galilee*, he reckoned that there were "*four months* until *harvest*," John iv. 35, which commenced in that country about the passover.

THE WOMAN OF SAMARIA.

JESUS, on his way through *Samaria*, stopped at *Jacob's* well, near *Sychar*, formerly *Sichem*, or *Sechem*, Gen. xxxiii. 19, about the sixth hour, or noon; and while his disciples went to buy provisions in the neighbouring town, JESUS, wearied with his journey, sat down, *during the heat of the day*; as formerly, perhaps, when THE LORD appeared to *Abraham*, Gen. xviii. 1—5.

In his remarkable conversation with the *Samaritan* woman, who came to the well to draw water, he, in answer to her ques-

tion, decided the controversy between the *Jewish* mode of worship at *Jerusalem*, and the rival *Samaritan* at Mount *Gerizim*, in favour of the former; at the same time foretelling that both would soon be superseded by the *true* and *spiritual Christian* worship throughout the world, more agreeable to the SPIRITUAL nature of the DEITY. And to her he openly avowed himself the MESSIAH, in his two-fold character of a PROPHET, or teacher of religion, and the SAVIOUR OF THE WORLD, according to the true notions which were entertained and expressed by the woman, when he told her *all that ever she did*, or the private history of her life, and by her countrymen, when they heard his preaching, John iv. 7—42.

The favourable disposition of these *Samaritans* of *Sichem* to receive CHRIST and his doctrines, is elegantly expressed in his agricultural comparison to his disciples, when he saw them coming to meet him, on the woman's invitation: "Lift up your eyes, and observe the fields, how they are *white already unto the harvest;*" the whiteness of the stalk at the top indicating the ripeness of the grain in general*, verse 35. And to this, *John's* preaching, perhaps at *Salem*, in that neighbourhood, might have contributed; and OUR LORD predicted the future success of his Apostles, following both himself and *John*: "One soweth, and another reapeth. I sent you forth to reap what ye laboured not; *others* have laboured, and *ye* have entered into [the fruits of] their labours," ver. 37, 38.

CHRIST'S FIRST RETURN TO GALILEE.

After spending two days with these hospitable and well-disposed *Samaritans*, at their entreaty, he departed and went into *Galilee*, where he also was favourably received, the *Galileans* having seen the *miracles* he did the preceding passover at *Jerusalem*, which they also attended. Here, at *Cana*, he worked his second miracle, of healing, at *Capernaum*, about twenty-three miles distant, the son of a *nobleman*, or one of *Herod's* courtiers, who besought him that he would come and heal his son, who was at the point of death. And JESUS said, in his usual concise and authoritative manner, πορευου, ὁ υἱος σου ζῃ, *Go thy way, thy son liveth!* And the father believed the *oracular*

* Molli paulatim *flavescet* campus aristâ. *Virgil.*
Here the "*yellowness*" precedes the "*whiteness*," or ripeness.

word, and found his son healed, the fever having left him the day before, precisely at the hour that JESUS spoke, ver. 43—54.

With his return to *Galilee*, the three first Evangelists begin their accounts of OUR LORD'S public ministry, because it was the principal scene of his preaching and miracles. The substance of his preaching was the same as *John's*: "*Repent for the kingdom of* HEAVEN *is at hand*," Matt. iv. 17, or, as more fully expressed, "*The season is already fulfilled, and the kingdom of* GOD *is at hand; repent, and believe in the* GOSPEL," Mark i. 15.

"*When the fulness of time had come,* GOD *sent forth* HIS SON, born * of a *woman*, born * under THE LAW, to *redeem* them that were under the law, that we might receive the *adoption of sons*, [promised in THE GOSPEL,"] Gal. iv. 4, 5.

This *fulness of time* may appear from the following *prophetical* and *chronological* characters:

1. By *Jacob's* prophecy, SHILOH, "the APOSTLE," was to be sent for the instruction of the *Jews*, before "the *sceptre* had departed from *Judah*," when *Judea* was made a *Roman* province, and before the dissolution of their *ecclesiastical* polity, "before the native *scribe*, or expounder of the law, had departed," while they were still "under *the law* †." 2. And the *second temple* still standing, according to *Malachi*. And 3. his harbinger, the *Baptist*, already come in the power and spirit of *Elijah*.

By *Daniel's* prophecies:

4. "In the days of the four great *temporal* kingdoms," of the *Babylonians*, *Medo-Persians*, *Macedo-Grecians*, and *Romans*, when the three first had been incorporated, as it were, with the fourth, which had now reached the zenith of its power and grandeur, the fifth or *spiritual* kingdom of the *stone* was to be founded; and, though small in its beginnings, was to subdue all those kingdoms, to become the kingdom of the *mountain*, and to fill the whole earth.

5. "After the *sixty-two* weeks," and during "the *one* week,"

* The word γενομενον, in both places, should be rendered "*born*" (not "*made*,") as also Rom. i. 3; 1 Cor. i. 30; like Isa. ix. 6; John viii. 58. And so *Josephus*, "Of *Phaleg*, the son of *Eber*, is *born* (γινεται) a son *Ragau*," Ant. I. 6. 5. And *Hesiod* wishes (η προσθε θανειν, η επειτα γενεσθαι) that he had *died* before, or *to be born* after, the *iron age*. See Vol. I. p. 247.

† See the foregoing interpretation of the prophecy, p. 15, &c.

in the midst of which "the MESSIAH was to be *cut off*." And accordingly they expired A.D. 14, fourteen years before the commencement of OUR LORD'S public ministry, A.D. 28.

By *Isaiah's* prophecies:

6. The precise year of its commencement was foretold to be a *Jubilee*, or "the acceptable year of THE LORD," and such was A.D. 28, as shewn before.

7. The chief scene of his ministry is also foretold to be "*Galilee of the Gentiles*," the upper or northern *Galilee*, bordering on *Syria*, which had formerly been "the land of *Naphtali*, and the land of *Zebulon*;" the first which had been wasted, and the inhabitants carried into captivity by the *Assyrians*, under *Tiglath-pilassar*, 2 Kings xv. 29, 1 Chron. v. 26; and also the first to be blessed with the marvellous light of the GOSPEL, though held in contempt by the *Jews*.

IX. 1. "As [GOD,] in the former time debased
The land of *Zebulon*, and the land of *Naphtali*,
So in the future shall He make glorious,
[By] the way of the *sea*, beside *Jordan*,
Galilee of the *Gentiles*.
2. The people that walked in darkness
Have seen a great light;
The inhabitants in a land the shadow of death,
Upon them hath the light shined."

This noble prophecy (more closely rendered) is partially cited by the Evangelist *Matthew*, giving only the substance of the first verse, and a slight variation of the second.

IV. 15. ——"The land of *Zebulon* and the land of *Naphtali*,——
[By] the way of the sea, beside *Jordan*,
Galilee of the *Gentiles*:
16. The people that sate in darkness
Have seen a great light;
And to them that sate in the region and shadow of death,
To them hath the light arisen."

May the concentrated light of these luminous *chronological prophecies* contribute to remove that "*partial blindness* which hath still befallen *Israel*," and the *veil*, of ignorance, inattention, and obduracy, which prevents the *Jews* from understanding the spirit and meaning of their own LAW, and perceiving that "CHRIST is *the end* of the LAW for *righteousness*," "the testifying of JESUS, the *spirit* or drift of *prophecy*," "to whom give *all the prophets witness*;" which veil has hitherto been cast

over them, as a *judicial* punishment for their wilful and malicious rejection of GOSPEL LIGHT, as repeatedly foretold by *Moses* and the *prophets*, CHRIST and his *apostles*, and as some of their own *Rabbis* ingenuously confess. See the remarkable narrative of *Solomon Duitsch*, p. 411.

CHRIST'S FIRST VISIT TO NAZARETH.

JESUS again experienced that "*no prophet is acceptable in his own country*," at *Nazareth*, when he opened his commission there, as SHILOH and CHRIST, on the grand *Jubilee*, foretold in that other noble prophecy of Isaiah.

LXI. 1. "The Spirit of THE LORD is upon me,
Because He hath *anointed* me
To preach the Gospel to the poor;
He hath *sent* me to heal the broken-hearted,
To proclaim liberty to the captives,
And recovery of sight to the blind *;
[To set at liberty them that are bruised †.]
2. To proclaim the *acceptable year* of THE LORD." Luke iv. 18.

On this occasion, in the synagogue, he read and applied it to himself: "This day is this *scripture-prophecy* (γραφη) fulfilled in your ears." But though "all the assembly had their *eyes* fixed on him, and wondered at the words of *grace* that proceeded from his mouth," thus "bearing testimony" undesignedly to another signal prophecy of the MESSIAH:

"Thou art *most beautiful* among the sons of *Adam*,
Grace is shed forth on thy lips." Psalm xlv. 2.

yet their prejudices soon recurred, on account of the apparent meanness of his descent, "Is not this *Joseph's* son?" They also reproached him with not healing any sick persons at *Nazareth*, as he had done at *Capernaum*, in the case of the *nobleman's*

* This line in the Evangelist's citation is supported by the Sept. and Arab. versions and by the parallel prophecy, Isa. xxxv. 5. Instead of it, the present *Masorete* text, followed by the Vulgate Latin and Syr. gives, "*And opening of prison to the bound.*" The former seems preferable, as stating one of the specific *miracles* of the MESSIAH actually performed by JESUS, which might have led the *Jews*, at an early period, to corrupt the text, in order to weaken the evidence of this signal prophecy.

† This line within brackets, in the Evangelist's citation, is wanting in the Sept. and Arab. as well as in the Hebrew text. It seems therefore to have been a marginal gloss from Isa. lviii. 6, where the Sept. renders also, αποστειλαι τεθραυσμενους εν αφεσει, though not conformable to the present Hebrew text there; and here it seems to express the substance of the fourth and fifth lines, and therefore to be a mere tautology.

son: "*Ye will surely say*, or apply *to me*, this proverb, '*Physician, heal thyself:*' whatsoever we have heard done at *Capernaum*, do here also in thine own country." But JESUS told them they were not worthy, because they did not receive him as a *prophet*, and justified his conduct by the example of the greatest of their prophets, *Elijah* and *Elisha*, who worked miracles for heathens, in preference to their own ungrateful and persecuting countrymen. Provoked at this severe and undaunted reproof, as they justly interpreted his answer, they thrust him out of the city, and led him to the brow of the hill, on which it stood, to throw him down headlong; but, either blinding their eyes, or making himself invisible, he passed through the midst of them, and took up his residence at *Capernaum*, the metropolis of *Galilee*, in their neighbourhood, where the people were well affected toward him, and where he was likely to be under the protection of the *nobleman* whose son he had cured, and also of the *Roman Centurion*, (Matt. viii. 5,) and of the *Ruler* of the *Synagogue*, (Mark v. 22,) for whom he was next to work signal miracles, and in security from the machinations of his enemies at *Jerusalem*, the *chief priests*, *scribes*, and *Pharisees*, which followed him even into *Galilee*, (Luke v. 17.) The adjacent sea of *Galilee*, or lake of *Tiberias*, surrounded with many towns and populous villages, and where his disciples chiefly resided, afforded him peculiar facilities also for travelling by water from place to place, and for avoiding the importunities of the multitude, when they either incommoded, or intended to make him "*King*" by force. Upon all these accounts, therefore, *Capernaum* was peculiarly fitted for his chief residence, Luke iv. 16—32.

His next care was to summon his early disciples, *Simon Peter* and *Andrew*, *James*, and *John*, to constant attendance on his person, that they might witness his *miracles*, and be instructed in his *doctrines*, Mat. iv. 18—22, Mark i. 16—20. Their call, and the miraculous draught of fishes, elegantly signifying that they were hereafter to become *fishers of men*, is related more fully, Luke v. 1—11. About the time of their call, we may date the cure of *Peter's* mother-in-law, Mark i. 29, Luke iv. 38, Matt. viii. 14 *.

* *Matthew* places this cure after the *sermon on the Mount*, but the joint testimony of *Mark* and *Luke*, for its earlier date, seems preferable; especially as *Matthew* does not critically determine the time.

Then JESUS visited all *Galilee*, teaching in their Synagogues, preaching the Gospel of the kingdom [of heaven,] and healing all manner of sickness and disease among the people; and was followed by great multitudes from *Galilee*, *Decapolis*, *Jerusalem*, *Judea*, and from [*Perea*] beyond *Jordan*, Matt. iv. 23—25; Mark i. 39; Luke v. 15.

Among the most remarkable miracles he performed at this time, was the cure of the *demoniac*, at *Capernaum*, Mark i. 21—28; Luke iv. 31—37.

THE SERMON ON THE MOUNT.

This divine discourse, which forms the finest exposition, and enlargement of the *decalogue*, (as shall be shewn in the ensuing article of *the spirit of the Gospel,)* appears to have been delivered, not on, or near, Mount *Tabor*, as usually supposed; but further north, according to the ingenious conjecture of Dr. *Middleton*, drawn from the definite expression of the scene of it, το ορος, *the mountain* *; which, as no mountain had been mentioned before, he supposes to represent "*the mountain district**" of *Galilee*, in the neighbourhood of *Capernaum*, which formed part of that great chain of mountains which runs through *Palestine*, nearly from north to south; and we may add, as distinguished from τοπος πεδινος, "*a plain*," or "*flat place*," contrasted therewith, which was the scene of an ensuing discourse †, Luke vi. 12—17, probably near the border of the lake of *Galilee*.

The season of its delivery is usually supposed to have been *spring*, from our Lord's illustration of the *lilies of the field*, Matt. vi. 28, or rather, as *Michaelis* conjectures, "*the crown imperial*," a beautiful and stately plant, common in the meadows of the east, and which blows early in *spring*. *Middleton*,

* *Middleton* has shewn, p. 186, that το ορος, "*the mountain*," to which *Lot* was warned to fly, is contrasted with the cities of *the plain*, Gen. xix. 17; and where the spies of *Joshua* sheltered themselves, Josh. ii. 23, is explained, ἡ ορεινη, "*the mountain district*," ver. 22; and we may add, ἡ πετρη, "*the rock*," in the parable of the Sower, Luke viii. 6, is explained by το πετρωδες, "*the rocky* or *stoney ground*," Mark iv. 5.

† Several commentators reckon that Luke vi. 20, &c. records the same discourse as Matt. v. 1, &c. And a learned friend, Archdeacon *Churton*, thus ingeniously reconciles the apparent difference of place in the two Evangelists.

"The scene in *Matthew* was *a mountain*, ορος, as contrasted with the *plain*, or *valley* at the foot of it. But it was not on the summit [of the mountain], but on a *level place*, according to *Luke*, the first shelf, suppose, on the descent of the hill."

Greek article, p. 185, 192. See also Vol. I. of this work, p. 26, the month *Adar*.

MIRACLES.

The sermon was followed, and ratified, by a signal train of miracles.

1. The *leper* cured, Matt. viii. 1—4; Mark i. 40—44; Luke v. 12, 13.

2. The centurion's servant at *Capernaum* cured, Matt. viii. 5—13; Luke vii. 1—10.

3. The widow's son at *Nain* raised to life, Luke vii. 11—16.

4. The storm on the lake quelled, Matt. viii. 23—27; Mark iv. 35—41; Luke viii. 22—25.

5. A legion of *demons* sent from the two demoniacs into the swine, Matt. viii. 28—34; Mark v. 1—17; Luke viii. 27—37.

6. The bed-ridden *paralytic* cured, Matt. ix. 2—8; Mark ii. 2—12; Luke v. 18—26.

7. The woman cured of a *bloody flux* by touching his garment, Matt. ix. 20—22; Mark v. 25—34; Luke viii. 43—48.

8. *Jairus'* daughter raised to life, Matt. ix. 18—26; Mark v. 22—43; Luke viii. 41—56.

9. Two *blind men* restored to sight, Matt. ix. 27—31.

10. A *dumb demoniac* cured, Matt. ix. 32, 33.

Of these miracles, the most remarkable were,

THE LEPER CURED.

This *Jewish* leper was cured by two authoritative words, Θελω, καθαρισθητι, "*I will, be purified;*" exactly corresponding to the terms of the supplication, "LORD, *if thou willest, thou art able to purify me.*"

Our Lord's injunction of secrecy to this leper and to others, "*See thou tell no man,*" was founded in consummate prudence. For the purposes of his divine mission, it was necessary that he should perform *many miracles*, to command attention, and hold *many discourses*, to instruct the multitude, and discipline or train his Apostles for their future functions. Hence, in the beginning of his ministry, at least, he was obliged to keep himself as private as its nature would admit, in order to avoid giving umbrage to the ruling powers, the *chief priests*, *Herod*, and the *Roman* governor, by a premature celebrity; which might have

led them to *cut him off* before the time. In this particular cure, had "*the* officiating *priests*" at Jerusalem known that it was miraculous, they might, when "*he shewed* himself to them," as required by OUR LORD, in obedience to the law, Levit. xiv. 1—12, through envy, have refused to give him the certificate of his cure, which was necessary *as a testimony* unto his family and friends, to readmit him into society.

THE CENTURION'S SERVANT CURED *.

This pious, liberal, and lowly-minded heathen, the *Roman* centurion, stationed at *Capernaum*, did not think himself worthy to apply immediately to CHRIST, to cure a favourite servant; but employed the mediation of the elders of the *Jewish* Church at *Capernaum;* whose good will he had conciliated by his regard to their nation, and by building them a synagogue, or place of public worship, at his own expense. JESUS approved their intercession, and went with them. But when he was now not far from the house, either the *Centurion* himself, or some friends whom he deputed, came to spare OUR LORD the trouble of coming to the house; saying, "LORD, *I am not worthy that thou shouldest enter under my roof; wherefore neither thought I myself worthy to go unto thee; but command, by a word, and my servant shall be cured: For even I, am a man in a subaltern station*, having under me *soldiers;* and I say to this, Go, and he goeth, and to another, Come, and he cometh; and to my *servant*, Do this, and he doeth it:"—[But thou art THE LORD of all nature, whose commands *thy angels*, or ministering spirits, will more implicitly obey.]

Struck with such exalted and sublime conceptions of his almighty power, JESUS marvelled, and said unto the *Jews* that followed him, "*I have not found so great faith, no, not in Israel!*"—And he said unto the centurion, or to his deputies, "*Go thy way, and as thou hast believed, so be it done unto thee.*" And his servant was cured in the self same hour.

* There is some variation between the accounts of *Matthew* and *Luke;* in the former he addresses CHRIST in person, in the latter by proxy; both, therefore, are reconcileable on the maxim of the *Civilians, Qui facit per alium, facit per se*, the proxy representing the person. In the main points both agree, 1. the miracle was wrought at *Capernaum;* 2. the sick *servant* of *Luke*, (δουλος,) is also called (παις,) "*boy*," vii. 3—7, as well as by *Matthew;* 3. the speech is the same, LORD, *I am not worthy*, &c. and, 4. the commendation, *I have not found so great faith*, &c.

THE WIDOW'S SON RESTORED TO LIFE.

The two preceding miracles were wrought by intercession. This was spontaneous; the sole effect of his "*tender compassion*, (εσπλαγχνισθη,) for the *widow*," whose *only son* was carrying out to be interred, at *Nain*, near Mount *Tabor*, and much people of the city were with her, attending the funeral; to mark their regard for the deceased, and respect for her. He stopped the procession, he touched the bier, and he uttered two authoritative words, Νεανισκε, εγερθητι, *Youth, arise!* and immediately he sat up, and began to speak; and CHRIST delivered him to his mother.

JAIRUS' DAUGHTER RESTORED.

She also was instantly raised, by two authoritative words in the *Syro-Chaldaic*, or vernacular tongue, *Talitha Kumi*, "*Damsel arise!*"

THE SECOND PASSOVER *.

As the *chief priests* and *Pharisees* had taken umbrage at our *Lord's* proceedings during the *first passover* at *Jerusalem*, and at the progress of his baptism afterwards in *Judea*; which made it advisable for Him to remove out of their jurisdiction into *Galilee*, where the three first Evangelists particularly relate his proceedings, omitting those in *Judea*; So *John* resumes here the narrative of his proceedings there at the *second passover*, which OUR LORD attended.

* The chronology of this passover has been embarrassed by the indefinite description of St. *John*, εορτη των Ιουδαιων, "*a feast* of the Jews," v. 1, which will equally apply to those of *Pentecost*, or of *Tabernacles*. But the correcter reading appears to be ἡ εορτη, "*the feast*," by way of eminence, as the *Passover* was styled, Luke ii. 42; John iv. 45, xi. 56, xii. 12; and it is supported by the two *Syriac* Versions, (the *Peshito* and *Philoxenian*,) the *Coptic*; by twenty-five MSS. including three of the oldest; see *Griesbach*, edit. 2; and by sixteen MS. of *Matthai's* collection. By the fragm. edit. *Aldin.* and by the Fathers *Irenæus*, *Eusebius*, *Cyril*, *Theophylact*. See *Scaliger*, Emend. Temp. p. 555. The present reading, indeed, is the only instance, out of seventeen, in *John's* Gospel, in which εορτη is anarthrous, or occurs without the article ἡ, which is a strong argument for its insertion here too. It is also required by the context; from the position of this feast, as the *second Passover*, v. 1, between the *first*, noticed John ii. 13, iv. 45, and the *third*, John vi. 4. The phrase καθ' εορτην, is applied to *the Passover*, Matt. xxvii. 15; compare John xviii. 39. Not a reasonable doubt, therefore, can remain of the propriety of this adjustment of the second Passover, A.D. 29. *Middleton*, in his valuable work on the *Greek* article, has shewn, p. 350, that even εορτη, without the article, *may* denote *the Passover*, from John xix. 14.

THE CRIPPLE CURED ON THE SABBATH DAY.

This astonishing miracle of restoring to the use of his limbs a cripple, who had continued so for thirty-eight years, excited, more strongly, the indignation of the *Pharisees*, for the supposed breach of the sabbath; and also because JESUS vindicated it by HIS FATHER'S example, working on all days continually, who "neither slumbers nor sleeps." "MY FATHER *worketh hitherto, and I work;*" and as he afterwards declared, "THE SON OF MAN *is Lord even of the Sabbath.*" For these complicated crimes, as they imagined, of *breaking the sabbath*, and of *blasphemy*, in "calling GOD *his peculiar Father, making himself like* GOD*," they sought to kill him, John v. 1—18, viii. 54, x. 33—36, Mark ii. 28.

On this occasion our blessed Lord boldly and authoritatively avowed his high dignity as the SON OF GOD, invested by THE FATHER with his own powers, who loved him; and gave him full *judicial authority* to raise all mankind to life, as Daniel's "*Son of Man*" at the *first*, and at the *general resurrections;* in the last of which, he was to reward or punish them according to their works, ver. 19—30. This may be considered as the continuation of his discourse with *Nicodemus;* and shall be explained in the last article *of the Spirit of the Gospel.*

He then proceeded to support these solemn asseverations, that they might not rest merely on his own authority; by stating his *credentials*, ver. 31.

1. The testimony of *John* the Baptist in his favour, to whom they had sent a deputation to enquire; and whom, for some time, they respected as a prophet and a righteous man, ver. 32—35. With this testimony he afterwards confounded his enemies, when they questioned *by what authority he acted*, when he purged the temple a second time, by reducing them to the dilemma of either acknowledging, or denying *John's* divine mission as a *Prophet:* the former would unavoidably bind them to admit CHRIST'S authority, the latter would exasperate the multitude. They declined, therefore, to answer his question, and so he refused to answer theirs: "*Neither tell I you by what authority I do these things,*" Matt. xxi. 23—27, Mark xi. 27—33, Luke xx. 1—8.

* Ισον τῳ θεῳ is the same as ισα θεῳ, Phil. ii. 6, or ισοθεος, "*godlike*," Homer; so ισαγγελοι, "*like angels*," Luke xx. 36.

2. He appealed to the highest of all testimonies, that of God himself; both in the *miracles* he was commissioned to perform; and also in the *voice* from heaven at his baptism, ver. 36, 37. This testimony had its due weight with *Nicodemus*.

3. He referred them to the *Scripture prophecies*, testifying of Him, delivered to *Moses*, in whom they trusted, as their teacher, for the attainment of eternal life; such as the prophecies of the "*seed of the woman*," the "*seed of Abraham*," "*Shiloh*," "the *star* and *sceptre* to rise out of *Jacob* and *Israel*," the *prophet like Moses*; all fulfilled in Him, as the true MESSIAH; and warned them that *Moses* himself would accuse them for their criminal infidelity to THE FATHER, in not believing his writings concerning CHRIST. "Had ye believed *Moses*, ye would have believed ME, for he wrote of me. But if ye believe not *his writings*, how shall ye believe *my sayings*?" ver. 39—47.

4. He stated the true cause of their infidelity, as owing, in a great measure, to their *pride* and vain prejudices of the *temporal grandeur* of the MESSIAH'S kingdom. "I have come in MY FATHER'S name, [to found a *spiritual* kingdom,] and ye receive me not: if another shall come in his own name, [as a *false Christ*, to found a *temporal* kingdom,] him ye will receive: How *can* ye believe, who receive honour from each other, and seek not the honour that cometh from GOD only?" ver. 41—44.

SECOND RETURN TO GALILEE.

After this interesting conversation at *Jerusalem*, during the feast of the Passover, recorded only by *John*, our Lord returned with his disciples to *Galilee*; where his proceedings are continued by the other Evangelists.

The first transaction of moment, and in the order of time, seems to be that of his disciples,

PLUCKING THE EARS OF CORN.

"As JESUS was going through the corn fields, on a sabbath day, his disciples were hungry, and began to pluck, and eat the ears of corn, rubbing them in their hands," Matt. xii. 1, Mark ii. 23, Luke vi. 1.

This sabbath is marked by *Luke*, to have been δευτεροπρωτον, or "the *first* sabbath after *the second* day of the paschal week;" for "*the morrow after the sabbath*," or "the *second* day of the *paschal*-week," was "*the high day*," on which the *Jews* were

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required to offer the *wave sheaf* of the *barley* harvest; and also from which they were to begin to reckon the *seven* weeks, till *Pentecost*, Levit. xxiii. 15, Matt. xxvii. 62, John xix. 31. See *Scaliger* de emendatione Temp. p. 559, or *Cruden*, Concordance, voce, *sabbath*.

Though THE LAW permitted passengers to pluck the ears of standing corn, and eat them, Deut. xxiii. 25, yet it forbad to *reap*, or do any manner of work on the sabbath day. But the *Pharisees* perversely interpreted this action of the disciples to be a kind of *reaping;* and called upon JESUS, either to justify or condemn his disciples, for "*doing what was not lawful for them to do on the sabbath day.*"

This was a dilemma of the most serious nature; if He justified them, he involved himself in the punishment due to a sabbath breaker, which was death; if he condemned them, it would ruin his character, for suffering his disciples to transgress the law; and would deter others from joining him, Matt. xii. 2, Mark ii. 23, Luke vi. 2.

With infinite address our Lord extricated himself from this dangerous dilemma, by taking advantage of some particular *exceptions*, in which the law was broken without blame.

1. The case of *David*, who, in his flight from *Saul*, "ate of the *shewbread*, he and his men, which was not lawful but for *the priests* to eat; and this, by and with the consent of *Abiathar*, afterwards *high priest*;*" whose decisions were considered as oracular by the *Jewish* doctors; which may account for our Lord's mentioning him, as a person of greater celebrity than his father, *Ahimelech*, who was actually *high priest* at the time, 1 Sam. xxi. 1—6, xxii. 20, 1 Kings ii. 27.

2. *The priests* profaned the sabbath by the *daily sacrifices*, which they offered in obedience to the law; and were, therefore, blameless †.

3. The *sabbath* was made for *man*, and not man for the sabbath. For man's convenience, therefore, the law of the sabbath might be dispensed with by THE SON OF MAN, who was "LORD *even of the sabbath*," and who had declared by his

* So "*Jesse* begat *David* [afterwards] *the king*," Matt. i. 6.

† *Kimchi* has noticed another case: "He who ordained the observance of the sabbath, commanded the sabbath to be broken for the *destruction of Jericho*," Josh. vi. 15. And our Lord afterwards mentioned the case of *circumcision* performed on the sabbath, John vii. 23.

Prophets, "*I will have mercy, and not sacrifice*," or I delight in acts of *mercy* and compassion, more than of ritual *sacrifice*, (Hos. vi. 6, Prov. xxi. 3, Matt. ix. 13, Mark xii. 33.)

Having left his enemies silenced and confounded, with a rebuke that "*they ought not to have condemned the guiltless*," his disciples; he departed thence, and on *another sabbath day*, entered into one of the synagogues of *Galilee*. There he cured the man with a withered hand, after he had silenced his adversaries, who had asked him *whether it was lawful to cure on the sabbath day?* by proposing to them two questions, which they could not answer; 1. *Whether it was lawful to do good, or to do evil on the sabbath day? to save life or to destroy?* and 2. by an appeal to their own practice: "*Which of you shall have a single sheep fallen into a pit on the Sabbath day, that will not lay hold on, and lift it out?* How much better then is a *man* than a sheep. Wherefore, *it is lawful to do good on the sabbath day.*"

This miracle, and unanswerable argument, in vindication of it, only exasperated them still more to endeavour to destroy him. But JESUS knew it, and withdrew himself from thence, Matt. xii. 9—15, Mark iii. 1—7, Luke vii. 6—11.

THE TWELVE APOSTLES CHOSEN.

Before the choice of his Apostles, OUR LORD retired to the mountain district, to pray, and spent the whole night in prayer unto God, Luke vi. 12. In addition to his six early disciples, chosen before the first passover, and *Levi* the publican, or *Matthew*, chosen before the second, Matt. ix. 9, he chose five more, to complete the number of twelve Apostles: in reference, probably, to the twelve tribes of *Israel*,

Simon Peter, and *Andrew* his brother,

James, the son of *Zebedee*, and *John* his brother,

Philip and *Nathaniel*, or *Bartholomew*,

Matthew, and *Thomas* called *Didymus*, (a twin,)

James, the son of *Alpheus*, or *Cleophas*, and *Thaddeus*, or *Jude*,

Simon, the Cananite, or Zealot, and *Judas Iscariot*, the traitor, Matt. x. 2, Mark iii. 16, Luke vi. 14.

Simon Peter is named first in all the lists of the Evangelists, because he was the elder brother of *Andrew*; and for the same

reason, *James* is put before *John*. *Matthew* is put before *Thomas*, by Mark and Luke; though after, by Matthew himself. *James* the less, *Thaddeus*, or *Jude*, and *Simon*, were brothers, and the cousin-germans of CHRIST, Matt. xiii. 55; and were among the last that were chosen, probably to repress their presuming upon their kindred; or because they were slower in their faith; as may be collected from the account of the unbelief of our Lord's *family* and *friends*, noticed immediately after their appointment, by Mark iii. 20, 21.

THE CURE OF DEMONIACS.

Of all the miraculous cures wrought by OUR LORD, unquestionably the most extraordinary, astonishing, and awakening, are those of *Demoniacs*, or of patients possessed by wicked or impure spirits, called *Demons*, (δαιμονες, δαιμονια *.)

It has been the fashion to decry and ridicule the doctrine of *demoniacal* possessions, and to represent the patients merely as *lunatics* or *madmen*. And there is some countenance for it in the calumny of the unbelieving Jews concerning CHRIST, "He hath a *demon*, and is *mad*," John x. 20. Both *possession* and *madness* often producing the same symptoms with *lunacy*, of convulsions, &c. Matt. xvii. 15—18. But that they were distinct diseases, may be collected from the following considerations.

1. The Evangelists, enumerating the various description of patients, distinguish *demoniacs*, (δαιμονιζομενοι,) *lunatics*, (σεληνιαζομενοι,) and *paralytics*, (παραλυτικοι,) from persons afflicted with other kinds of diseases, Matt. iv. 24, Mark i. 34, Luke vi. 17, 18.

2. That a real dispossession took place, seems to follow from the numbers of these impure inmates; *Mary*, of *Magdala*, or the *Magdalene*, was afflicted with *seven* demons, Mark xvi. 9, &c. "A *legion*" besought CHRIST'S permission to enter into a numerous herd of 2000 swine; which they did, and drove the whole herd down a precipice into the sea, where they were all

* These technical terms are improperly rendered "*Devils*," which is the appropriate rendering of διαβολος. They should not be confounded. According to the primitive *Pagan* and *Jewish* notions, *demons* were "*the spirits of deceased men*," good or bad, Acts xvii. 18.; and *Hesiod's* account of the former, Vol. I. p. 243; and of the latter *Josephus* says that they entered into the living, and often killed them, unless expelled: which they might be, he says, by virtue of a root called *baaras*. Bel. Jud. VII. 63.

drowned. This remarkable case is noticed by the three Evangelists, Matt. viii. 28, Mark v. 1, Luke viii. 26, most circumstantially.

3. The testimony of the *demoniacs* to CHRIST, was not that of *madmen* or *idiots*. It evinced an intimate knowledge both of his person and character, which was hidden from the *wise* and *prudent* of the nation, the *chief priests, scribes*, and *Pharisees* *. Their language was, "*Ah! what hast thou to do with us*, JESUS OF NAZARETH! *Art thou come to torment us before the time? —Art thou come to destroy us? I know thee who thou art*, the HOLY ONE OF GOD;—*thou art* THE CHRIST, THE SON OF GOD,—THE SON OF THE MOST HIGH GOD, Matt. viii. 29, Mark i. 24, iii. 11, Luke iv. 34—41. And they repeatedly "besought him, *not to torment them, not to order them to depart into the abyss*," Luke viii. 28—31. Thus did "the *demons believe* and *tremble*," James ii. 19. Not surely, the *persons* possessed, who were merely passive instruments on such occasions, totally ignorant of JESUS OF NAZARETH, or of CHRIST. See *Campbell's* excellent observations on Διαβολος, Δαιμων, and Δαιμονιον. *Dissertations on the four Gospels*, Vol. I. p. 182—206. JESUS himself disdained and abhorred such profane testimony: "He rebuked, and suffered them not to speak, *because they knew that he was* THE CHRIST," Mark i. 34, Luke iv. 41. He silenced and expelled them in the strongest and most authoritative terms, φιμωθητι, και εξελθε εξ αυτου, "*Be muzzled, and come out of him*," Mark i. 25, Luke iv. 25. It is remarkable that OUR LORD used the same term, and in a more energetic form, when he quelled the storm on the lake, raised perhaps by "*the prince of the jurisdiction of the air*," to sink the vessel in which he slept:—"And he rebuked the *wind*, and commanded the *sea*," saying to the former, σιωπα, "*Hush!*" to the latter, πεφιμωσο, "*Be muzzled instantly!*" And immediately, "the *wind* ceased, and there was a *great calm* [of the sea,"] Mark iv. 39 †.—This most sublime oracle could scarcely be addressed to

* *Cicero* uses the same argument, among others, to prove the reality of *divination*, and of the spirit of prophecy in *Cassandra*, who foretold the destruction of *Troy*. Quid deinde causæ est, cur *Cassandra furens* futura prospiciat? *Priamus sapiens* hoc idem facere nequeat? De Divin. I. 19.

† The other Evangelists, *Matthew* and *Luke*, have also recorded this stupendous miracle; but *Mark* more circumstantially. He probably had his account from *Peter*, an eye-witness.

the inanimate elements themselves, but rather to that "potent spirit," who did "ride in the *whirlwind*, and direct the *storm* *," Mark iv. 39, Job i. 9.

5. When the damsel at *Philippi*, possessed by "a spirit of *Python*," (the *old Serpent*, or *Devil,)* who brought great gain to her masters, by *divining;* for several days followed *Paul* and his assistants, saying, "*These men are servants of* THE MOST HIGH GOD, *who declare unto us the way of salvation!*" *Paul*, wearied at length, turned and said to the spirit, "*I command thee, in the name of* JESUS CHRIST, *to come out of her!*" and it came out the same moment, Acts xvi. 16—18. It is truly remarkable, that all the heathen *Oracles* at *Delphi*, &c. were silenced † from the time of CHRIST'S ministry, which gives

* From the variation of the tenses suited to each occasion, we may presume that JESUS spoke, on both, in *Greek;* as he certainly did to *John*, "I am *Alpha* and *Omega*," &c. Rev. i. 8. How infinitely superior is "the imperatorial brevity" of this command, to that of *Neptune* chiding the *winds*, in *Virgil: Quos Ego ;*—sed *motos* præstat componere *fluctus*, as much superior, indeed, as *reality* is to *fiction*.

† The following extraordinary relation is furnished by *Plutarch*, to which he attaches much credit, and endeavours thereby to account for the fact of *the cessation of oracles* in his time, by supposing that the *demons* who conducted those oracles, though longer lived than men, were now dead. *De defectu oraculorum.*

"In the time of *Tiberius*, [in whose reign CHRIST was crucified,] some persons, embarking from *Asia* for *Italy*, towards the evening, sailed by the *Echinades*, [five little islands in the *Ionian* sea,] where being becalmed, they heard from thence a loud voice, calling one *Thamus*, an *Egyptian* mariner among them, and after the third time, commanding him, when he came to the *Palodes*, to declare that *the Great Pan was dead.* With the advice of his company, he resolved, that if they had a quick gale when they came to the *Palodes*, he would pass by silently, but if they should find themselves becalmed there, he would then perform what the voice had commanded. But when the ship arrived thither, there was neither any breeze of wind, nor any agitation of the water. Whereupon *Thamus*, looking out of the stern, toward the *Palodes*, pronounced these words with a loud voice, ὁ μεγας Παν τεθνηκε, "*the Great Pan is dead!*" which he had no sooner done, than he was answered by a chorus of many voices, making a great howling and lamentation, not without a mixture of admiration." Cudworth's Intellect. Syst. p. 345.

Plutarch says that *Tiberius* took pains to ascertain the fact, and enquired among his learned men who this *Pan* could be.

Whether the story be true or not, in the name *Pan*, and the aerial demon's application to an *Egyptian* mariner alone of all the crew, there seems to be a marked allusion to the celebrated inscription on the temple of *Neith*, or the goddess of *Wisdom*, at *Sais*, in Egypt.

Εγω ειμι παν το γεγονος, και ον και εσομενον·
Και τον εμον πεπλον ουδεις πω θνητος απεκαλυψεν.

"I am *all* that hath been, and is, and shall be;
And my vail no mortal yet uncovered."

some foundation to the opinion, that they were not entirely *impostures*. See the foregoing observations on the witch of *Endor*, 1 Sam. xxviii. 7; and the *Appendix* to the fourth volume, On *the Primitive Theology*, and its *corruptions*.

6. When, soon after this, some *Jewish* exorcists at *Ephesus*, attempted to "exorcise a *wicked spirit* in the name of JESUS, whom *Paul* preached," it answered, "JESUS *I know*, and *Paul I am acquainted with*, but who are *ye?* And the man in whom the *wicked spirit* was, leaped upon them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded," Acts xix. 13—16.

These striking instances, adduced by the *sacred historians* as plain matters of fact, divested of all allegory, seem to support and establish the unfashionable doctrine of *demoniacal possession*, at least in OUR SAVIOUR'S days; when it was the prevailing opinion of the *Jewish nation*, from the highest to the lowest, and indeed of the whole world. What right, then, *infidels* and *philosophizing divines* have to explode a doctrine, because they cannot comprehend it at the present day, as *visionary*, any more than the existence and influence of *Satan himself*, does not appear*. Strong traces, perhaps, of *diabolical* influence and agency, in some of the prime actors on the present theatre of the world, seem to be discoverable by those who watch the *signs of the times;* and who reason, from *analogy*, from what *has been*, to what *may be;* and cannot otherwise account for many extraordinary revolutions, and "passing strange" occurrences, that baffle all *political* calculation, and set even the spirit of *conjecture* at defiance!

BLASPHEMY OF THE PHARISEES.

To repel the force of this testimony from the cure of *demoniacs*, the reality of which was too notorious to be denied, or even questioned; the *Pharisees*, artfully and malignantly, took advantage of these favourable confessions of the *demoniacs* to the person and character of JESUS as the CHRIST, to defame

Here *Pan*, "*all*," or "*the universe*," appears to have denoted THE SUPREME GOD, or his associate, NEITH, or WISDOM, Prov. viii. 22; THE ORA LE of the *Hebrews*, John i. 1.

* Beware what *spirit* rages in your breast:
For *ten*, *inspired*, *ten thousand are possest!* ROSCOMMON.

him to the people; as if he dispossessed *demons* by collusion or confederacy with the *devil* himself!

"When a *demoniac* was brought unto him, both *blind* and *dumb*, JESUS healed him, so that the blind and dumb both *spoke* and *saw*. And all the multitudes were amazed, and said, Is not this THE SON OF DAVID, or THE CHRIST?

"But the *Pharisees* and the *Scribes*, who came down from *Jerusalem*," in order to watch and counteract him, said, repeatedly, "He casteth out *demons* through *Beelzebub*, the *chief of the demons*," Matt. ix. 33, 34, xii. 22—24, Mark iii. 22, 23, Luke xi. 14, 15.

OUR LORD, then "calling to him the *Pharisees*," with authority, exposed the absurdity and wickedness of their calumny, in the following masterly argument, Mark iii. 23.

1. "How can *Satan* expel *Satan?*" By thus acting against himself, he would only promote the downfall of his own kingdom; for a "*house*, or *kingdom divided against itself, cannot stand.*" Such collusion, therefore, on his part, would be absurd and ruinous.

2. "Your sons," the *exorcists*, profess to expel *demons:* your argument is equally hostile and injurious to them: *therefore, shall they be your judges*, or accuse you of slandering them also; and acquit me, as acting, not by the power of *Satan*, but by "*the power of* GOD;" thus clearly evincing the sudden arrival of *his kingdom among you*, by the downfall of *Satan's* kingdom, Matt. xii. 27, Luke xi. 19, 20.

3. This victory over *Satan*, proved CHRIST'S superiority. Though he is strong, a stronger bound him, and ravaged his house and goods; or rescued those who were under his dominion heretofore, Matt. xii. 29, Mark iii. 27, Luke xi. 21, 22.

4. In CHRIST'S warfare with *Satan*, none can stand *neuter* *, "he that is not *with*, or *for* Him †," as a friend, "is *against* him," as an enemy: he is either "a child of GOD, or a *child* of the *Devil*," for there is no medium, (1 John iii. 10.) The *Pharisees*, therefore, by their opposition to CHRIST, proved themselves, as he boldly reproached them, "a generation of *vipers;*"

* *Solon*, the *Athenian*, by a wise law, declared *neutrality* infamous in civil commotions; in order to compel the *well-affected* citizens to take an active part; and thereby to quell the *disaffected*. PLUTARCH.

† OUR LORD elsewhere expresses the reverse of the proverb: "He that is not *against* Us, is for Us," Mark ix 40, Luke ix. 50.

(so *John* the Baptist had described them before,) whose opposition proceeded from an *evil heart* of unbelief, Matt. xii. 30—34, Mark xi. 23.

5. He warned them of the unpardonable sin of *blasphemy against* THE HOLY SPIRIT, neither to be forgiven in this world nor the next, but liable to eternal damnation. Such as that of "*lying unto the* HOLY SPIRIT," (Acts v. 3.) Or knowingly and wilfully perverting *the truth*, in ascribing the *power of* GOD to the *power of the Devil;* resisting the evidence of their *senses*, and of their reason, or *conscience*, by which they could not but be *self-condemned*, (John viii. 9, Tit. iii. 11.)

And to impress more strongly on them the dangers of such malignant calumnies as this, of which they were now guilty, he warned them that for "*every idle* * *assertion*," (παν ρημα αργον) men should be called to account, in *the day of judgment*. Such was that which they afterwards suborned the guard of *Roman* soldiers at the holy sepulchre to use, "*His disciples came by night, and stole him away while we were asleep*," (Matt. xxviii. 13.) which being propagated among the *Jews*, occasioned, that "every where *Christianity* was spoken against," and CHRIST represented as a deceiver and impostor, (Matt. xxvii. 63, Acts xxviii. 22.) Matt. xii. 36.

* Among the Greek philosophers this was called λογος αργος, which *Cicero* renders *Ignava Ratio*, "*Idle argument;*" and explains, Genus interrogationis *ignavum* atque *iners*, quod eadem ratione omnis e vita tollatur actio; "a kind of argumentation *idle* and *indolent:* because by the same reasoning, (as was brought to prove an overruling *fate* or *destiny*, and an inevitable *necessity*,) all *active exertion* would be banished from the world." *De fato*, § 12. And the great English philosopher, *Bacon*, among the grand causes of error, reckons, Nimia et præpropera mentis *festinatio* ad conclusiones *temere* deducendas, "an excessive and over hasty *precipitance* of mind, to draw conclusions *rashly*," from false, imperfect, or insufficient premises: without taking the necessary pains and trouble to examine their validity. The opposite effects of this *indolent* disposition of mind in producing both *dogmatism* and *scepticism*, are well expressed by *Pope, Essay on Man.*

"Or *indolent*, to each extreme they fall,
To *trust* in every thing, or *doubt* of all."

"The same *dread of labour* attending the *search of* TRUTH, which makes the *dogmatist* presume it to be always at hand, makes the *sceptic* conclude it is never to be found. The only difference is, that the *laziness* of the one is sanguine, and the laziness of the other not sanguine." *Warburton's* Note.

Hence our Lord so repeatedly warned the *Scribes* and *Pharisees*, to "*search* THE SCRIPTURES,"—"*to judge, not according to appearance, but to judge just judgment*,"—"yea, even of yourselves *why judge ye not what is just?*" John v. 39, vii. 24, Luke xii. 57.

6. Nearly connected with this crime, was that of requiring further evidence of his divine mission, after sufficient evidence had been afforded them; namely, of repeatedly demanding the *sign from heaven*, foretold by the Prophet *Daniel*, " *tempting* him," by a distrust of his power to give it; as is evident from their subsequent conduct, when they derided him as he hung upon the cross, and required him to give them the *sign* of coming down from thence, that they might believe in him, (Matt. xxvii. 42.) Matt. xii. 38, Luke xi. 16.

7. He contrasted their rejection of his superior preaching and authority, with the *Ninevites'* attention to *Jonah*, and the queen of *Sheba's* to *Solomon;* who should rise up against them, as witnesses, in the *day of judgment*, and convict them of obstinacy and incredulity, in shutting their eyes against the light while the light that was within them, as they supposed, was darkness; *mental* darkness, the most dreadful and deplorable, because it was incurable, Matt. xii. 41, 42, Luke xi. 32—36, John ix. 40, 41.

8. He concluded with an admonition to the *demoniacs*, who had been cured, to beware of *relapsing into sin**, lest they should be possessed again in a higher degree, so as to render their case desperate, Matt. xii. 43—45, Luke xi. 24—26, according to the excellent comment of Archbishop *Cranmer:* " Albeit the *hous* of your conscience be once made clene and *the foule spirit be expelled* from us in *baptisme* or *penaunce*, [*repentance;*] yet if we wax *idle*, and take not *hede, he will returne, with seven worse spirites*, and *possesse us agayne.*" And OUR LORD extended the admonition to " that *wicked* generation" in general; whose deplorable catastrophe, for their obstinate impenitence, he had tacitly intimated, in " the *sign* of the Prophet *Jonah;*" which had a two-fold reference, to himself, and to them: and as *Jonah's* continuance of three days in the *fish's* belly, was prefigurative of his own entombment for the same time, so was *Jonah's* denunciation, " ere *forty days*, shall *Nineveh* be overthrown;" (which was suspended upon their *repentance,)* critically fulfilled in the destruction of *Jerusalem*, " ere *forty years* were past," from the date of this sign, when last given by OUR LORD, after the *third passover*, A.D. 30, Matt. xvi. 4.

* ——— O *toties servus!* quæ bellua ruptis
Cum semel effugit, *reddit se* prava *catenis!* Hor.

UNBELIEF OF OUR LORD'S FAMILY.

This was still more remarkable and extraordinary than that of the *Pharisees*, or of the *Jews* in general. But the same worldly-minded notions of the *temporal* power and grandeur of the MESSIAH'S kingdom, which infected even his own *Apostles*, until the regeneration on *Whitsunday*, infected them also. Hence, they wished to check his exertions to instruct the people, which they conceived to be extravagant and enthusiastic. For when he and his disciples were so thronged by the multitude, that they had not time to take bread, or their ordinary meals, "his *friends*, when they heard it, went out to *lay hold* on him; for they said, he *is beside himself* *," Mark iii. 20, 21. And so again, during his argument with the *Pharisees*, apprehending, perhaps, that he might commit himself too far with that malignant and powerful sect, and exasperate them by the severity of his reproofs; even "his *mother* and his *brethren*," or cousins, wished to interrupt his discourse; and when they could not reach him for the crowd, they sent a message to him that they wanted to speak with him abroad. But he reprimanded the intrusion, and declared, that the connexion of *disciples*, whom he was then instructing, weighed more with him than the ties of *kindred*: "Who is my *mother*, and who are my *brethren*?"—And looking round on his *disciples*, who were sitting in a circle about him, and stretching forth his hand to them, he said, "Behold my *mother* and *my brethren*! For whosoever shall *do* the will of MY HEAVENLY FATHER, the same is my *brother*, and *sister*, and *mother*," Matt. xii. 46—50; Mark iii. 31—35; Luke viii. 19—21. And when a woman of the company, transported with delight, during this interesting conversation, lift up her voice, and said, with admiration, "Blessed is the *womb* that bare thee, and the *paps* which thou hast sucked!" he answered, "Yea, rather, blessed are they that *hear* the word of GOD, and *keep* it," Luke xi. 27, 28, thus equally repressing enthusiastic transports, as religious indifference. Even at a more advanced period, at the feast of *Tabernacles*, before his crucifixion, he

* Thus when *Paul* was taxed by *Festus*, with being *mad*, he denied the charge; "I am not *mad*, most noble *Festus*, but speak the words of *truth* and *soberness*," Acts xxvi. 25; and alluding thereto, he says, to the *Corinthians*, "For whether we be *beside ourselves*, it is for GOD'S sake; or whether we be *sober-minded*, it is for your sake," 2 Cor. v. 13.

repressed the *ambition* of his *brethren*, wishing that he would shew himself in *Judea*, and display his miracles there, upon a more public theatre than in *Galilee;* "The *world*," said he, "cannot hate *you;* but they hate me, because I testify of their works that they are *wicked*. Go *ye* up to this feast: *I* will not go up yet,"—and when he did go, afterwards, it was not *openly*, as they wanted, but as it were, "*in secret*," John vii. 2—10.

PARABLES.

Having thus vindicated his divine mission from the calumny of his enemies, in the foregoing discourse, he quitted the house, and went to the sea side, whither he was followed by the multitude, eager to listen to his divine instructions; and getting into a ship, or boat, that he might not be incommoded by the throng, he taught the people from thence, who stood on the shore, within hearing, ranged as in an amphitheatre. The mode of instruction he confined himself to on this occasion, was by *parables*, or "*similes*," for several wise and benevolent reasons.

1. It was a popular and interesting mode of instruction, adapted to all ranks, from the highest to the lowest; in which the meanest capacity might find entertainment; and the most intelligent information, if not at the very time, yet afterwards, as the application of the parable might happen to be unfolded by succeeding events, Judg. ix. 8—20; Psalm lxxviii. 2, &c; Matt. xiii. 35.

2. It was peculiarly well calculated to veil offensive truths, or "*hard sayings*," in figurative language, until, in due season, they should be disclosed with greater evidence and lustre, when they were able to hear and bear them, Mark iv. 22, lest they should revolt at a premature disclosure of the mystery, Mark iv. 33; John xvi. 25.

3. It was a necessary screen from the malice of his inveterate enemies, the *chief priests, Scribes, and Pharisees*, who would not have failed to take advantage of any *express* declaration which they might turn to his destruction, John x. 24; but yet could not lay hold on the most pointed *parables*, which they were clear-sighted enough to perceive were levelled against them, Matt. xxi. 45; Mark xii. 12; Luke xx. 19.

4. It was peculiarly fitted to awaken the *curiosity* of his disciples, and lead them to apply for more particular information

in private, afterwards; when he graciously furnished them with the key to the *mysterious* parables delivered in public, Matt. xiii. 10—36; Mark iv. 34.

This discourse consists of seven parables; four of them were addressed to his hearers in general; the three last to his disciples in particular.

THE SOWER.

This is the first and preliminary parable; inculcating attention to his divine instructions, as *the prophet like Moses*, whom they were required to *hear*, or *hearken to*, under pain of incurring GOD'S displeasure, Deut. xviii. 15—19, as intimated in its awakening conclusion, "*He that hath ears to hear, let him hear*," or *hearken;* an admonition peculiarly necessary for a careless and inattentive, a gross and sensual people, as they were described by *Moses* and the *Prophets*, Deut. xxxii. 15; Ezek. ii. 7; Isai. vi. 9, 10; and by OUR LORD himself, citing the last, Matt. xiii. 9—15; and as *Isaiah* encouraged attentive hearers, "*The eyes of them that see, shall not be dim, and the ears of them that hear, shall hearken*," Isai. xxxii. 3: so our Lord declares, "*Whosoever hath, to him shall be given, and he shall abound:* but *whosoever hath not, from him shall be taken away, even what he hath* *," Matt. xiii. 12, or "*what he seemeth to have*," Luke viii. 13.

The parable itself, in simple and familiar imagery, exhibits the most profound knowledge of *human nature*, and the most philosophical survey of the *hearts* or dispositions of the various classes of hearers, of which the *mixed multitude* was then, and is always composed. As in *ground* there is great diversity of *soils*, some bad, and some good, in different degrees and shades; so in *mankind* there is an equal diversity of hearts or dispositions, some bad, more or less, some comparatively good. But as the ground cannot produce any thing of itself, without culture, but briars, thorns, and weeds, even in the best soils; so neither can *mankind* produce, merely by themselves, without divine

* This seeming paradox is explained in the parable of the *Talents*, Matt. xxv. 28, to denote, that whatever talents or advantages a man *hath received* from GOD, if he improve them, to him *more shall be given;* but whosoever *hath not* improved them, from him shall be taken away the talent *he hath* received; or *seemeth to have* in his possession. *Juvenal* hath a parallel phrase, *Nil habuit Codrus*:—et tamen *illud Perdidit* infelix *totum nil*. Sat. III. 208.

cultivation, any spiritual fruit*, acceptable to God. All, in the *state of nature*, are alike barren and unprofitable, until the *good seed* is sown in the former, by the careful *husbandman;* and *the word of God*, in the latter, by CHRIST, his *Apostles*, and *ministers.*

1. The first, and the worst class, are compared to the beaten *high way*, which is so hard and impenetrable, that the seed, falling alike on all, can make no impression on this, but lies exposed on the surface, and is either *trampled* by the passengers, or *devoured* by the birds, so that no trace of it remains. Such is the hard and callous heart of some hearers; they *understand not*, because they *mind not*, the word; and it is either trodden down by evil company, or their commerce with the world, or else consumed by their rapacious appetites and lusts, which *the wicked one*, *Satan*, or the *Devil* †, uses as his instruments, to take away the word out of their hearts entirely. Of this irreclaimable class were those *Pharisees* who blasphemed CHRIST, as casting out *demons* through *Beelzebub;* those *mockers*, who, on the memorable day of Pentecost, represented his Apostles as drunk, Acts ii. 13; and those *Epicureans*, who derided *Paul's* preaching at *Athens*, Acts xvii. 32. And at the present day, those obstinate *atheists* and *infidels*, who scoff at all religion, and the CHRISTIAN religion in particular.

2. The next are compared to the *stony ground*, where the soil is shallow. On this the falling seed makes some impression, and even penetrates below the surface, and it quickly springs up, or vegetates, but is soon scorched by the sun's meridian heat, and "withers away for want of root," or due nourishment, as soon as it reaches the rock at bottom. Such are the light and *fair weather* converts, who no sooner hear the word, than they receive it with joy and gladness, and for a while believe, so long as circumstances continue favourable for its reception, but "when *tribulation* or *persecution* ariseth, because of the word, immedi-

* This is intimated in another beautiful agricultural parable, signifying the *spontaneous* growth of the seed sown in the ground, the husbandman himself *knoweth not how;* and its *gradual* vegetation and increase, first the *blade*, then the *ear*, then the *full corn in the ear*, then the *ripeness* of the grain, until the *harvest*, Mark iv. 26—29.

† *Matthew* xiii. 9, calls him ὁ πονηρος, "*the wicked one*," by way of bad eminence; as does OUR LORD, in his inimitable form of prayer, Matt. vi. 13, but to guard against ambiguity, *Mark* iv. 15, ascertains him by his *Hebrew* title, ὁ Σαταναϛ, "*Satan*," or "*the adversary*," and *Luke* viii. 12, by his *Greek* title,—ὁ Διαβολος, "*the devil*," or "*calumniator*," "*the accuser of the brethren*," Rev. xii. 10.

ately they are offended," and in "a season of *fiery* trial, fall away," or apostatize. Of this description there were many in the days of CHRIST and his *Apostles: Herod*, for a time, "heard the Baptist gladly, and did many things" in obedience to his sage admonitions, until the question of *Herodias* and his concupiscence arose; then he was instantly offended; he imprisoned, and at length beheaded that "*just* and *holy* man," knowing him to be such, Mark vi. 20; and thus the rich ruler, who came to CHRIST eagerly and respectfully, to learn what was necessary for *Christian perfection*, in addition to *keeping all the commandments from his youth*, could not bring himself to part with his *ruling passion*, when he was required *to go and sell all that he had, and give to the poor, and follow* CHRIST *as a disciple*, but *went away sorrowful, because he had great possessions*, and could not prevail on himself to relinquish them, and lead a life of poverty and hardship, contempt and persecution, Matt. xix. 22. Such was a large portion also of the multitude, who at first became CHRIST'S disciples, "for the *loaves* and *fishes*" which they had eaten, and expected more abundantly, but who could not bear the idea of a *crucified Saviour*, but seceded, and walked no more with him, John vi. 66. Such were the fickle multitude, who, in the course of four days, converted their *Hosannas* to *the Son of David!* into clamours, "*Crucify him! Crucify him!*" Such was *Felix*, that cruel, libidinous, and rapacious *Roman* governor, who "*trembled*" at *Paul's* preaching of righteousness, temperance, and judgment to come, for the time, but put off his conversion for a *convenient season*, which never arrived, Acts xxiv. 25. And such are those *lukewarm Christians* of the present day, who are "*ashamed* of CHRIST and his Gospel," and dare not "hold fast the *profession of their faith*," amidst the scoffs of infidels, the gainsayings of heretics, the evil example of degenerate and corrupt Christians, and the united opposition of a vain selfish world.

3. The third are compared to the *thorny ground*, in which the seed sown took root in a greater depth of soil, and grew, but was choaked gradually by the thorns that sprang up more luxuriantly along with it, so that it bore no fruit. Such are the *worldly-minded*, who hear indeed the word, and it sinks deeper into their hearts than in those of the preceding class, but the cares of this world, the deceitfulness of riches, and the pleasures of life, choke or stifle the word, so that it becometh unfruitful. In

the age of CHRIST, the former class was more numerous; in the present, this persecution, because of the word, is not now so frequent as formerly; rather, perhaps, from the *lukewarmness* or *religious indifference* of the rulers, than from increase of genuine liberality of sentiment, and of the mild spirit of *Christian* toleration. Now, worldly interests of grandeur and ambition, and, above all, increasing luxury, keeping pace with increasing wealth, so weaken and stifle the word every where, that there is abundant cause to dread, that when CHRIST *cometh* again, he will scarcely *find* HIS FAITH established in its purity any where *upon earth*, according to his own *foreboding*, Luke xviii. 8.

4. The last are compared to the *good ground*, who in an *honest* and *good* heart, having *heard* the word, *keep it*, and "*bring forth fruit* with *patience*:" and also with the same variety as the bad soils, "some *thirty* fold, some *sixty* fold, and some a *hundred* fold *," according as they possess, more or less, the foregoing qualifications; first of "*hearing* the word with an *honest* and *good* heart," or a candid and virtuous disposition, which was wanting in the first class; next of "*keeping*," or retaining it, which was wanting in the second; and lastly, of "bringing forth *fruit* with *patience*," or perseverance in well doing, which was wanting in the third †.

From this instructive parable we learn not to vilify or defame *human nature* in the gross, as bad, totally degenerate, and altogether "*devilish*," with some gloomy sectarists. Though unhappily, "*the heart of man is deceitful above all things, and*

* This is the order of the produce in *Mark* iv. 7; who judiciously reverses the order of *Matthew* xiii. 8, to furnish a regular *climax* from the *worst* soil to the *best*.

† This *agricultural* imagery is frequent in the *heathen* classics:

> *Cultor* enim Juvenum, *purgatas inseris* aures
> *Fruge Cleanthea*.———
>
> "'Tis thine, the *soil* of youthful minds to *weed*;
> First *clear* the ground, then *sow* the *stoic seed*."
>
> *Brewster's Persius*, Sat. V.

Cultura animi PHILOSOPHIA est, quæ *extrahit vitia radicitus*, et *præparat animos ad satus accipiendos*; eaque mandat his, et, ut ita dicam, *serit*, quæ adulta *fruges uberrimos* ferant.

"The *culture of the mind* is PHILOSOPHY, which *eradicates* the *vices*, and *prepares the heart for receiving seed*; and infuses, and, as I may say, *sows* [seeds,] which, when come to maturity, may *bear the most abundant fruits*." *Cicero, Tuscul.* II. This may more truly be said of THE GOSPEL.

desperately wicked, who can know it?" (Jer. xvii. 9,) in too many instances; yet He who knew it best, and who originally "made it in the *image* and *likeness* of GOD," kindly and consolingly admits, that "an *honest* and *good heart*" may still be found among "the lost *sheep* of the house of *Israel*," amidst the prevailing errors and corruptions of the world, where "the *spirit*, indeed, may be willing," or disposed to *good*, though the *flesh* is weak, or frail, and easily seduced to *evil*, Matt. xxvi. 41. See the foregoing *scriptural* account of *human nature*, p. 3—5.

THE TARES.

In this second parable, according to OUR LORD'S master-key of interpretation, the *field* is the *world*, the *good seed* the *sons* or heirs of *the kingdom* of heaven, or "children of GOD;" the *sower*, the SON OF MAN, or CHRIST; and the *servants*, the *ministers* of the GOSPEL: the *tares* are children of the *Devil*, who is *the enemy* of CHRIST, that sows them, or seduces them into sin; the *harvest* is the *general judyment* at the end of the world, and the *reapers* the *angels*.

The drift of this parable is, 1. to shew, that notwithstanding all the care and vigilance of CHRIST'S ministers, "*offences* must needs come into the world," through the craft and subtilty of the *Devil*, working at unseasonable hours, "*while men slept*," in the dead of night, to sow his mischief in the hearts of his children, or those incorrigible *sinners*, of whose repentance and amendment there is no hope. For tares, let them grow ever so long, will still be *tares*; they can never turn to *wheat* by any care or skill in the cultivation. And 2. to "vindicate the ways of GOD to man," and his *long sufferance* to such sinners, by furnishing a satisfactory answer to the intemperate zeal of some "*sons of thunder*" among his servants, who would fain "root up the *tares*" directly, or "call down fire from heaven to consume them" without delay; "not knowing of what manner of spirit they ought to be," that spirit of "*forbearance*," which our gracious LORD, and our heavenly FATHER daily exercise toward the wicked, in compassion to the good: "Nay, lest while ye gather the *tares*, ye root up also the *wheat*." For, in the field of this world, the *righteous* and the *wicked* are so closely connected, united, and intermixed in their interests, like the *wheat* and the *tares*, that in the present state the wicked could not be every where extirpated, without involving the righteous in his

doom*; for his *children*, his *family*, his *relations*, and his *friends* may be innocent, and not partakers of his sins; and therefore "the righteous JUDGE OF ALL THE EARTH," in mercy to them, spares the guilty; while, 3. to silence the cavils of infidels, "*Why do the wicked prosper in this world?*" which are as old as the days of *Job*, xxi. 7, Psalm lxxiii. 12, Jer. xii. 1, or, "*There is one event to the righteous and the wicked!* but *one event to all!*" Eccl. ii. 14, viii. 14, ix. 2, 3, from the days of *Solomon* to the present; the parable predicts a future discrimination, at the general judgment, when CHRIST shall say to his reapers, Gather first the *tares*, and bind them in bundles to be burned, but gather the *wheat* into my granary; when he shall send forth his *angels* to gather out of his kingdom all *offences*, and cast them into a fiery furnace, where shall be wailing and gnashing of teeth, but shall collect the *righteous* into the kingdom of their heavenly Father, where "they shall shine forth as the *sun*" for evermore.

He that hath ears to hear, let him hear.

THE MUSTARD SEED.

This third parable was designed to represent the wonderful progress of *the kingdom of heaven*, or Church of CHRIST, from a small and inconsiderable beginning, as the kingdom of the "*stone*" in Daniel; until it shall become the kingdom of the "*mountain*," and fill the whole earth; so that "all nations shall finally flow" to "the *mountain* of the LORD'S house," to receive *spiritual* instruction from the fountain head. The ultimate conversion of the *Gentiles* to CHRISTIANITY, which was the chief drift of the parable, was a mystery so revolting to the bigotry of the *Jews*, even of our LORD'S own *disciples*, (Acts x. 34, 35, xi. 1—3,) that it could not be early proposed to them. It was, therefore, of necessity to be veiled under a parable, of which he then waved the interpretation; because *they could not bear it now*, (John xvi. 12.) It was obscurely intimated by "the *birds of the air* lodging in the *branches* of the *mustard tree*," when arrived at its full growth; and finding there shelter, protection, and nourishment. The *Talmud* mentions a mustard tree

* This was *Abraham's* plea for *Sodom*, "Far be it from thee to slay *the righteous* with the *wicked!*——Shall not THE JUDGE OF ALL THE EARTH *do right?*" Gen. xviii. 25.

so large, that one of its branches covered a tent. See *Lightfoot*. We should, indeed, be much mistaken, if we judged of the size of vegetables in the east, from those of the same species in our colder climate.

THE LEAVEN.

This fourth parable expresses the influence of the Gospel upon the minds of mankind, under the imagery of a little *leaven*, which, by its fermentation, leavened *three measures of meal*, the usual quantity that was kneaded at once; signifying that "the *word* of GOD, which is *lively and powerful*" in its operation, would "leaven," improve, and meliorate "the whole heap" or mass of which man is composed, his *spirit*, *soul*, and *body*, with the affections, appetites, and passions, (1 Thess. v. 23.)

THE HIDDEN TREASURE, &c.

This and the two following parables are addressed peculiarly to the *Apostles*, and seem to represent the various dispositions of the converts they would make to the Gospel; some would embrace it with joy, when found as it were by accident, like *treasure hidden* in a field; others when found after long and diligent search, like *the merchant seeking precious pearls*, both purchasing the *field* and the *pearl* of *great price* for all their substance. The last represents them (in conformity with their usual occupation of *fishermen*) as casting a *net* into the sea, and "*catching men*" indiscriminately of all sorts, good and bad, to compose the visible Church of CHRIST, or "all who profess and call themselves *Christians*:" of whom a selection should be made, when "*the net should be drawn ashore*," or in the *general judgment* at "the end of the world," when "the *good* should be gathered into vessels," in heaven, but "the bad cast away," and thrown into hell-fire. The former parable of the *tares* seems to describe the final lot of *mankind* in general, under *all* the dispensations; this of the *net*, under the *Christian*, in particular.

When JESUS had finished these parables, he asked his disciples, "*Whether they understood all these?*" And upon their answering in the affirmative, "Yea, LORD," he told them that every "*scribe*," or *Jewish* teacher, who should be "disciplined," and made a *Christian* teacher, should bring out of his treasures or stores of knowledge, "fruits new and old," or the modern

mysteries of THE GOSPEL, in addition to the ancient, of THE LAW, Matt. xiii. 51, 52.

And now when our Lord had sufficiently trained or disciplined his *Apostles* in the rudiments of *Christianity*, by his public *discourses* and *parables*, and by his fuller explanations and interpretations to them in private, he graciously expressed his *tender compassion*, (εσπλαγχνισθη) for the *multitudes*, as "*sheep without a shepherd*," who were too numerous, and too "*scattered*," to receive the benefit of his divine instructions, and were too much neglected by their own teachers, the *scribes*. Then said he to his disciples, "*The harvest indeed is plenteous, but the labourers are few:* pray ye therefore THE LORD *of the harvest*, that he would *speedily send forth* (εκβαλη) labourers into his harvest," Matt. ix. 36—38.

MISSION OF THE TWELVE APOSTLES.

Accordingly, *Jesus* sent forth the twelve Apostles, in pairs, to proclaim the approach of CHRIST'S *spiritual* kingdom, "*The kingdom of heaven is at hand*," at first exclusively to the *Jews*, or "the lost *sheep* of the house of *Israel*," but neither to the *Samaritans*, nor to the *Gentiles;* and to secure credit to their preaching, he invested them with miraculous powers, gratuitously to expel *demons*, and cure disorders*; and gave them several wise and prudent rules for the regulation of their conduct, as *itinerant* preachers. 1. Not to provide superfluities, of *money* or *cloathing*, but to depend upon the bounty of the *city*, *village*, or *house*, to which they preached, for their support, for the *labourer is worthy of his hire*. 2. To salute the owners civilly, and depart quietly, if they were not entertained, but *to shake off the dust of their feet*, in token that they were to be considered in future as *heathens*, who despised or rejected CHRIST and his Gospel, as practised afterwards by *Paul* and

* *Matthew*, x. 8. inserts a clause, *νεκρους εγειρετε*, "*raise the dead*," which is wanting in the parallel places, Matt. x. 1, Mark vi. 7, and Luke ix. 1, 2; and also in the subsequent commission to the *seventy* disciples, Luke x. 1—17; and which, in fact, the *Apostles* do not now appear to have exercised, Mark vi. 13, Luke ix. 10, nor until after they had received the *baptism of* THE SPIRIT at the day of *Pentecost*. Accordingly, it is omitted by several MSS. and versions. See *Griesbach's* second edition, and *Wetstein*. Still, however, it may be retained as an *anticipation* of their future larger commission, Mark xvi. 15—18, Matt. xxviii. 20, especially as the present commission predicts their future sufferings and persecutions from the *Jews*, and from *kings* and *rulers*, Matt x. 16—23. But the arguments for its rejection seem stronger.

Barnabas, (Acts xiii. 51.) 3. To unite the wisdom or prudence of the *serpent*, with the innocence or harmlessness of the *dove*, and not to expose themselves rashly or unnecessarily to *dangers*, nor to court *persecution*, like *enthusiasts*. 4. When they should be brought to trial before *synagogues*, *rulers*, and *kings*, not to be anxious about their defence, for that they should be inspired with *eloquence* and *wisdom* from above, which their adversaries should not be able to gainsay or resist, as our LORD afterwards repeated, Luke xxi. 15. 5. *Think not*, said he, *that I came to sow peace upon earth*, at my first coming. *I came not to sow peace, but a sword*, or " rather *division*," Luke xii. 51. Intimating that the profession of *Christianity* would naturally excite divisions in families, and provoke the unbelieving part to ill-treat and persecute the believing, and excite the general *hatred*, both of *Jews* and *Heathens*, against *Christians*. 6. But he encouraged them still undauntedly to preach the *Gospel*, regardless of immediate consequences, from the prospect of a future reward in heaven. For that whosoever should *confess* him before men, he would also confess as a disciple before his Father in heaven, and the holy angels at the *day of judgment*, but whosoever should *deny* him before men, he would deny as a disciple before his Father in heaven; that whosoever should seek to save his life, by denying CHRIST, should lose it hereafter, both soul and body, in hell; but whosoever should lose his life here, for confessing CHRIST, should find it hereafter restored to him in the mansions of bliss, Matt. x. 5—42, Mark vi. 7—11, Luke ix. 1—5.

By a usual *historical* anticipation, *Matthew* connects the *mission* of the twelve Apostles with their former *appointment*, as if it followed immediately after, just as he connects the death of *John* the Baptist with his imprisonment by *Herod*, Matt. xiv. 3—11, although there was a twelvemonth's interval, if not more, between them in the latter case. In this case, there was probably an interval of half a year, or more, from their appointment, shortly after our Lord's second return to *Galilee*, in order to qualify them for their important office; and accordingly, both *Mark* and *Luke*, judiciously, though tacitly, correct this ambiguity in *Matthew*, by separating the two events, and interposing several of the preceding occurrences between them.

CHRIST'S SECOND VISIT TO NAZARETH.

While his Apostles were employed on their mission, JESUS seems to have visited his own town of *Nazareth* a second time, his regard for his townsmen overcoming their ill-treatment of him before. But though they were astonished at the *wisdom* of his instructions, and his miraculous *powers*, they were still *offended* at him as before, on account of his occupation, and his family: Is not this *the carpenter*, the son of *Mary?* &c. And he marvelled at their unbelief, and therefore did not many miracles there, except healing a few sick*, Matt. xiii. 53—58, Mark vi. 1—6.

Matthew places this visit after the discourse on the *parables; Mark* immediately before the *mission* of the Apostles. We are warranted, therefore, in following the latter, and supposing it to have been about the time of the mission, toward the close of the second year.

RETURN OF THE APOSTLES.

This took place not long before the third passover, and about the time of *John* the Baptist's death, Matt. xi. 1, Mark vi. 30, Luke ix. 10, when *John's* disciples came and told JESUS the fate of their master, Matt. xiv. 12, and probably attached themselves to him in future. After this, he retired by ship to a solitary place, across the lake, in the desert of *Bethsaida*, not from any apprehension of danger from *Herod*, as Matt. xiv. 13, might seem to intimate, but in order to get some rest from the multitudes of visitants coming and going, so that they had not even leisure to eat, Mark vi. 31, Luke ix. 10, John vi. 1.

THE FIVE THOUSAND FED.

This grand and important miracle, recorded by all the Evangelists, took place shortly before the Passover, as we learn from *John*, inserting this valuable, *natural* as well as *chronological* character, incidentally, that "there was much *grass* in the place;" a circumstance that could not have happened at an earlier or a later season than the beginning of *Spring*, in that

* "It is reasonable to believe that our Saviour never performed a *miracle*, but where he foresaw it might have a good effect in a *religious* light, either on the *person* on whom it was performed, or on the *spectators*, thus making one act of mercy lead to another." —*Gilpin*, note, Matt. xiii. 58.

warm climate. It serves also as a middle point of agreement to harmonize the four Gospels before and after it; while it furnishes internal evidence the most satisfactory, that each succeeding Evangelist consulted his predecessors, in order to remove ambiguities, and to supply circumstances omitted by them. The last account, by *John*, is the most circumstantial. It is indeed the only miracle that he relates, in common with the rest.

Though JESUS had retired from the multitude by sea, his motions could not be concealed: they followed him *by land* * from the cities, and he graciously received them, and healed their sick, being *moved with tender compassion* toward them, (εσπλαγχνισθη επ' αυτοις) Matt. xiv. 14, Mark vi. 34, and began to teach them many things concerning the kingdom of GOD, Mark vi. 34, Luke ix. 11.

And "*when the* [*former*] *evening was come*," Matt. xiv. 15, about the ninth hour, or third after noon †, the twelve Apostles came to him, and recommended, that as the place was desert, and the hour late, and the multitude without provisions, he would dismiss them, that they might depart to the surrounding villages and farms, (αγρους) to buy provisions, or find food. But he answered, *they have no need to depart, give ye them to eat.* And this he said *to try them*, for he himself knew what he intended to do, when he first saw the great multitude coming to him. And they said, We cannot, except we go to buy provisions for all this people. *Philip* said, Two hundred *denarii* worth of bread would not be sufficient for them, that each may take a little. Then he said unto them, How many loaves of bread have ye? *Andrew* answered, There is a lad here, who hath five *barley* loaves, and two small fishes, but what are they among so many? And he said, "Bring them hither to me;" then "Make *the men* sit down on *the green grass*, by companies," of *fifty* each ‡. And they sate down in ranks, of a

* This is a more correct rendering of πεζη, than "*on foot.*" A person might travel πεζη, and yet either on *horseback*, or in a *carriage*. Ει δ' εθελεις πεζος, παρα τοι ὀχφος,— "If you choose to go *by land*, a *chariot* is ready for you." *Hom.* Odyss. iii. 325. And *Æschines* contrasts an expedition (ναυτικη) "*by sea*," with (πεζη) "*by land.*" Contr. Ctesiph. § 43.

† To correct the ambiguity of *Matthew*, who expresses the *former* and *latter evening* by the same phrase, οψιας γενομενης, *Mark* substitutes, "*when the hour was far advanced*," vi. 35; and *Luke*, "*when the day began to decline.*" See Vol. I. p. 15.

‡ If each company of *fifty* sate *ten* in front by *five* in depth, there would be a *hundred* such companies; *ten* companies in front by *ten* in depth; and consequently, a *hundred men* in the whole front line, and *fifty* men in the whole depth.

hundred in front, by *fifty* in depth; *five thousand* in all, besides women and children. Then Jesus took the loaves, and looked up to heaven, and blessed, and brake and gave to his disciples, and the disciples to the multitude, and likewise of the fishes, as much as they desired; and they all ate, and were satisfied. And when they were filled, he said to his disciples, Gather the remaining fragments, that nothing be lost; so they gathered them, and filled twelve baskets with the fragments that remained of the loaves and fishes.

Then those men when they had seen the miracle which JESUS did, said, "Truly this is *that prophet* who was to come into the world," *like Moses*, struck with the resemblance of this to the *manna* in the desert, Matt. xiv. 15—21, Mark vi. 35—44, Luke ix. 12—17, John vi. 5—14.

JESUS WALKS ON THE SEA.

The former miracle was finished before *the* [latter] *evening was come*, at sun-set. And then JESUS knowing the intentions of the multitude, that they meant to seize and make him *king*, or proclaim him MESSIAH, probably next day, he sent away his disciples by sea, to make *Bethsaida*, on their way towards *Capernaum*, on the further side of the lake, intending to meet them by land at *Bethsaida*, and embark with them, after he had dismissed the multitude, who were satisfied, since he stayed behind. And having given directions to his disciples, he retired alone to a mountain to pray, Matt. xiv. 22, 23, Mark vi. 45—47, John vi. 14—16.

And when the *dusk* (or *twilight) had already come*, and JESUS had not gone toward them, the wind became contrary; the ship, after they had rowed about twenty-five or thirty *stadia*, was tossed by the waves. And *Jesus* saw them. And at the *fourth watch of the night*, or at day-break, he set out to them, walking upon the sea, and came up to them, but seemed disposed to pass by them. And the disciples all saw him walking on the sea, and they were affrighted, saying that it was an apparition, and they cried out for fear. And immediately he spake to them, and said, "*Take courage, it is I, be not afraid.*"

Then *Peter* answered, and said to him, "LORD, *if it be thou, bid me come to thee upon the waters.*" And he said, "*Come.*" And *Peter* having descended from the ship, walked upon the waters to go unto JESUS. But seeing the wind strong, he was

afraid; and beginning to sink, he cried out, saying, "LORD, *save me!*" And JESUS immediately stretched out his hand, and took hold of him, and saith unto him, "*O thou of little faith, why didst thou waver* ?*" And when they had entered into the ship, the wind ceased; and they were greatly amazed in themselves beyond measure, and wondered; for "*they considered not,*" or had not been sufficiently affected by the miracle of "*the loaves,*" which demonstrated a higher, even a *creating* power, "*because their heart was hardened,*" or slow of understanding. But now they were fully convinced, and came and worshipped him, saying, "*Truly thou art* THE SON OF GOD!" And immediately the ship came across the lake to the land of *Gennesareth*, on the western side, whither they were bound, in the neighbourhood of *Capernaum*.

Here the people of the country, well knowing him, brought unto him all their sick and diseased persons, and these besought him that they might only touch the hem of his garment, and as many as touched were thoroughly cured, Matt. xiv. 24—36, Mark vi. 48—56, John vi. 17—21.

HIS CONVERSATION WITH THE PEOPLE WHOM HE FED.

The next morning after his departure, the multitude, disappointed not to find JESUS, took boat, and followed him to *Capernaum*, and found him by the sea-side, and expressed their surprise how he got there. Instead of gratifying their curiosity, JESUS told them that they followed him for the sake of the *loaves* and *fishes*, the worldly advantages which they expected from him; and exhorted them to labour not for temporal, perishable food, but for that which was spiritual and eternal, which the SON OF MAN would give them, John vi. 22—27.

This they supposed to be the *manna* which *Moses* had given them, and required as a *sign* that he would give them the same. But our Lord undeceived them, intimating, that HIS FATHER, not *Moses*, gave them *manna;* and that even *manna* was greatly inferior to his spiritual food, as affording only a temporary support, whereas his would nourish them for ever, ver. 28—33.

* The verb διστάζω, to "*waver,*" or "*hesitate,*" intimates a slighter degree of *doubt*, not amounting to positive *disbelief*. Like some of the five hundred to whom OUR LORD appeared in *Galilee*, after his resurrection, who "*hesitated*" whether they did not see a spirit only, Matt. xxviii. 17.

The *Jews* not yet understanding him, he told them plainly that his *divine doctrine* was the spiritual food he meant; and that by *faith* in him as THE SON OF GOD, they should have eternal life, and be raised at the last day, and that he came down from heaven to teach them this doctrine, ver. 34—40.

They now murmured, objecting his *earthly parentage*, "Is not this JESUS the son of *Joseph*, whose *father* and *mother* we know? how then doth he say, I came down from *heaven?*" JESUS answered, that he was that divine teacher foretold by the prophets, "*They shall all be taught of* GOD," Isa. liv. 13, Jer. xxxi. 33, 34, that he was his FATHER'S representative, to reveal his will to mankind, ver. 41—50.

He then informed them that he was the *bread of life*, not only on account of his *doctrine*, which would give eternal life to believers, but also because he would give *his flesh*, or *his life*, to procure the life of the world, verse 51.

This gave them greater offence. *How can this man give us his flesh to eat?* And when JESUS continued to explain himself in the same figurative style, "It is *the spirit* that quickeneth, the *flesh* profiteth nothing, the *sayings* which I speak unto you they are *spirit* and *life*," many of his disciples seceded, and walked no more with him, ver. 53—66.

Then said JESUS to the twelve, *Will ye also withdraw? Peter* saith unto him, in their name, "*Lord, to whom shall we secede? thou hast the sayings of eternal life. And we believe, and know, that thou art* THE CHRIST, THE SON OF THE LIVING GOD," ver. 66—69.

To repress, however, their confidence in the strength of their faith, and attachment to him, he remarked, "*Have not I chosen you twelve? and yet one of you is a devil.*" He meant *Judas Iscariot*, who was to betray him, being one of the twelve, ver. 70, 71.

THE THIRD PASSOVER *.

JESUS did not attend this passover at *Jerusalem*, because the *Jewish* rulers sought to kill him, but remained in *Galilee*, John vii. 1. His fame, however, was now so great, that they thought it necessary, if possible, to put a stop to it. They sent

* The year assigned to this passover, A.D. 30, is confirmed by the *sign of the prophet Jonah*, given in the course of it, respecting the destruction of *Jerusalem*, 40 years after, A.D. 70. Matt. xvi. 4.

therefore a party of *Scribes* and *Pharisees* from *Jerusalem* to to watch him, who first attacked him on the ground of *traditions*, which they strictly observed themselves, and objected that he encouraged the breach of them in his disciples, in order to diminish his popularity, Matt. xv. 1, Mark vii. 1.

" Why do *thy disciples* transgress the *traditions of the elders*, for they *wash not their hands* before meals?" Matt. xv. 2, Mark vii. 2.

1. But JESUS retorted, " Why do *ye* also transgress the *commandment of* GOD by your *tradition?*" And he instanced a case in point: The fifth commandment required them to *honour*, and, if necessary, *support* their parents, under pain of death to those undutiful children, who *cursed* them, or refused to do so, Exod. xx. 12, xxi. 17, Deut. v. 16, Levit. xx. 9. But their tradition encouraged *vows*, or consecration of their substance to religious uses, which they called *corban*, " a gift," or oblation, vowed to the treasury of the temple. And this vow, of *corban*, even though it never was executed, was considered as sufficient to supersede the law of honouring their parents with any part of their substance, Matt. xv. 4—6, Mark vii. 10—14.

This was the doctrine of the sect called *Rabbanites*, who held *oral tradition*, and supposed that GOD dictated many things by word of mouth to *Moses* on Mount *Sinai*, which were propagated by tradition of the elders, and long after were put in writing, lest they should be forgot. Hence those maxims of their school, " the words of the *scribes* are lovelier than the words of the *law*, the words of the *elders* are weightier than the words of the *prophets* *."

But there was a different sect of the scribes, called *Karaites*, or " *Scripturians*," who rejected traditions, and adhered strictly to the written law. They also rejected the *cabalistical* or *allegorical* interpretations of Scripture, and contended for the *literal* sense. And if the literal was inadmissible, they endeavoured to discover the *figurative* meaning, by careful comparison of Scripture with itself in parallel places. See an account of their sound principles, *Chandler's Vindication of his Defence of Christianity*, p. 351. To such, our LORD'S doctrine must have been acceptable; and such, we may presume, was that intelligent

* The *Rabbanites* and the *Romish* doctors were remarkably alike, both " *teaching for doctrines the commandments of men*;" as OUR SAVIOUR reproached the former, Matt. xv. 9.

scribe, who gave credit to JESUS, and was pronounced by Him, "*not to be far from the kingdom of* GOD," Mark xii. 28—34.

2. OUR LORD next reproached them for their *hypocrisy;* and applied to them *Isaiah's* censure, "This people draw nigh unto me with their mouth, and honour me with their lips; but their *heart* is far from me," (Isai. xxix. 13,) Matt. xv. 7, 8, Mark vii. 6.

3. He then shewed the multitude, that the *heart* was the chief seat of impurity, Matt. xv. 11—20, Mark vii. 15—23.

4. He reproached the *Pharisees* as "*blind leaders of the blind*," who would be involved in the same common destruction with their deluded followers, "*both shall fall into the ditch:*" for "*every plantation*, or doctrine, which MY HEAVENLY FATHER *hath not planted, shall be rooted out*," Matt. xv. 13, 14.

Thus did the insidious attack of the *Scribes* and *Pharisees* only turn to their own confusion and disgrace. And "*they were offended*," not less at the superiority of his arguments, which silenced them, than at the diminution of their reputation with the multitude, as "*blind guides*," who cavilled indeed at trifles, and were zealous for *external purity;* while, by their captious questions and calumnies, they were plotting against his *reputation* and *his life!* In order, therefore, to get rid of such evil-minded visitants, he retired to the regions between *Tyre* and *Sidon*, to conceal himself in a *heathen* country, "*not wishing to be known*," until their departure, Matt. xv. 12—21, Mark vii. 24.

THE SYROPHENICIAN WOMAN.

But here he could not conceal himself, though he declined preaching in public, or working miracles, beyond the limits of his mission, as SHILOH, or the peculiar APOSTLE OF THE HEBREWS.

An opportunity, however, immediately offered, of contrasting the exalted faith of a heathen, with the obstinate unbelief of his own household. A *Syrophenician* woman knew him, who had probably heard of the two signal miracles wrought at *Cana*, in her neighbourhood, particularly the latter, of healing the nobleman's son at *Capernaum;* and was therefore persuaded that JESUS was the promised MESSIAH, or CHRIST, the *Son of David*, expected by the *Jews*, *Samaritans*, and the neighbouring *Gentiles*.

She addressed him, therefore, as a believer: "*Pity me*, LORD, *thou Son of David, my daughter is grievously possessed with a demon!*" But our Lord, wishing to shew the firmness of her faith, under repeated denials, "*answered her not a word.*" Then she followed, and besought his disciples; and even they, to get rid of her importunity, interceded for her: "*Dismiss her*, or grant her request, *for she crieth after us.*" But he refused, "*I am not sent but unto the lost sheep of the house of Israel.*" My mission is not to the *Gentiles.* Still the woman persevered with patience, and "came, and threw herself at his feet, and besought him, LORD, *help me!*" But he refused her again, in stronger terms, "*It is not meet to take the children's bread, and cast it to dogs;*" it is not right to waste on the unworthy *heathens*, those miracles appropriated to the *Jews.* Not even repulsed by this, she calmly and humbly replied, "*Truth*, LORD, *yet the dogs eat of the children's crumbs that fall from their master's table.*" It is true, we *heathens* are no better than *dogs* in comparison of thy children, the *Jews;* still we are thy *servants*, and should be considered as an inferior part of thy household; and as such, entitled to a *pittance* of thy bounty to them: *the fragments* will suffice for us. Perhaps she might have heard also of "the table which his bounty had spread for the five thousand in the wilderness," and alluded thereto in her pointed reply. Admiring her ingenious answer, and seemingly vanquished by her humble and patient importunity, our LORD commended her faith, and instantly granted her petition: "*O woman, great is thy faith! be it unto thee even as thou willest!* And her daughter was cured from that hour. For when the woman returned, she found the *demon expelled, and her daughter laid on the bed,*" quiet and composed, and in her right mind, Matt. xv. 21—28, Mark vii. 24—30.

THE FOUR THOUSAND FED.

Departing from thence, JESUS visited the region of *Decapolis*, on the eastern side of the lake of *Galilee*, formerly the settlement of the half tribe of *Manasseh*, a country which abounded in *Gentiles.* There he also wrought several signal miracles; and among others already noticed, that of supplying limbs to the "*maimed*," by a new creation; which wrought the conversion of many, *who glorified the God of Israel.* Mark ix. 43, Matt. xv. 31. And here OUR LORD, moved with *tender*

compassion also for this mixed multitude of *Jews* and *Heathens*, fed *four thousand* men, beside women and children, with seven loaves of bread, and a few small fishes, which multiplied, as before, under his creating hands; and left seven baskets full of the fragments that remained after they were all filled, Matt. xv. 29—38, Mark vii. 31—37, viii. 1—9.

MAGDALA.

Immediately after this signal miracle, he dismissed the multitude, not wishing to attract public notice, and went by sea, southwards, to *Magdala*, on the confines of *Dalmanutha;* where he had cured *Mary Magdalene*, who had been possessed with seven demons, Matt. xv. 39; Mark viii. 10; Luke viii. 2; Mark xvi. 9.

Here he was again assailed by those troublesome and malignant visitors, the *Pharisees*, from *Jerusalem*, reinforced by the *Sadducees*, who, though at variance, yet cordially conspired to compass his destruction. And *tempting* him, or disbelieving his power to give it, they required of him *the sign from heaven* of the prophet *Daniel*, to prove his *Messiahship;* which he refused those *hypocrites*, as observed before, and gave them, for the last time, *the sign of the prophet Jonah.* Then he left them, and crossed the lake, and retired northwards into *Philip* the *Tetrarch's* territories, and went to *Cesarea Philippi*, near the springs of the *Jordan*, formerly called *Leshem*, Josh. xix. 47, and *Laish*, Judges xviii. 27, which *Philip* had rebuilt magnificently, and made it his residence, Matt. xvi. 1—13; Mark viii. 11—27.

CÆSAREA PHILIPPI.

While they were crossing the lake in their way thither, *Jesus* warned his disciples to beware of the *leaven*, or doctrine of the *Pharisees* or *Sadducees;* as he explained it; after rebuking them for their slowness of apprehension in understanding it literally, as if *he* could want to buy bread, after the two stupendous miracles of the loaves and fishes.

When they had reached the villages of *Cesarea Philippi*, He called on his disciples for an explicit profession of their faith, which they gave him, by their leader, *Peter*, "*Thou art* THE CHRIST, THE SON OF THE LIVING GOD," Matt. xvi. 5—16; Mark viii. 13—21.

THE APOSTLES' PROFESSION OF FAITH.

In return for this noble and explicit profession, JESUS pronounced *Peter* "*blessed*," or "*happy*," in being favoured with a DIVINE revelation, which *flesh* and *blood*, or man, could not give him; and alluding to his surname, *Peter*, (Πετρος,) as belonging to THE ROCK *, CHRIST, (τῃ Πετρῃ,) promised that on "THIS ROCK," (pointing, we may presume, to himself,) *He would build his Church;* which should endure for ever, and *the gates of Hades should not prevail against it*, to destroy it. He then promised *Peter the keys of heaven*, as the first who should *open* the door of faith to both *Jews* and *Gentiles*. As *Peter* actually did on the day of *Pentecost*, Acts ii. 14—38; and to *Cornelius* afterwards, Acts x. 6, xv. 7. He also promised him the power of *binding and loosing*, or of declaring the terms of salvation; that *whatsoever things* (ὅσα) he should declare to be *lawful* or *unlawful*, on *earth*, should be ratified in *heaven;* and this privilege was extended to the rest of the *Apostles* afterwards, Matt. xviii. 18, and seems to correspond to the power of *remitting* and *retaining sins* in general, conferred on them jointly after our Lord's resurrection, John xx. 23, according to the Gospel terms of salvation; by which only, mankind shall be acquitted or condemned at the day of judgment. For the expression, *whosesoever sins*, &c. (ἀν τινων) is plural, relating to *men* in general; not singular, (ἀν τινος,) as if to guard against *absolution of individuals*, practised by the Church of *Rome*. For "who hath power on earth to *forgive sins*" to individuals, but GOD and CHRIST alone? Mark ii. 5—10. This was a power never assumed by the *Apostles: Peter* himself exhorted *Simon Magus* to "*repent* of his wickedness, and *pray to* GOD for forgiveness," Acts viii. 22, but did not grant him *absolution*.

As *Peter*, on this occasion, was the foremost to give a noble

* *Peter* could not be *the rock* meant, according to the misinterpretation of the *Romanists*, from the difference of the Greek terms which OUR LORD probably used, Πετρος, and Πετρη. Nor his *confession* of faith, with some *Protestant* divines. CHRIST himself is THE ROCK, or *main foundation*, both of the *Jewish* and *Christian Church*, Deut. xxxii. 15; Psalm xviii. 31; Isai. xxviii. 16; 1 Cor. x. 4; 1 Cor. iii. 11. "The *Prophets* and the *Apostles*" were "the *architects*," or "*master builders*," who laid thereon the *foundation stones* of the edifice of the Church, of which CHRIST was also the *chief corner stone*, that bound together, and crowned the partition walls of the whole edifice, Ephes. ii. 20; 1 Cor. iii. 10; "the *Alpha* and *Omega*, the *beginning* and the *end* of the whole." See *Lightfoot* on Matt. xvi. 18.

specimen of his faith, and to gain a distinguished blessing, so was he the first to give a lamentable instance of his frailty, and to draw down on himself the severest censure.

Immediately after the foregoing profession, JESUS took occasion, for the first time, to warn his Apostles openly of his approaching *sufferings*, *death*, and *resurrection* on the *third day*, at *Jerusalem*. Shocked at this, *Peter*, taking him aside, began to rebuke him, saying, GOD *forbid*! this shall not happen to thee*, LORD! But Jesus turning, said to *Peter*, before the disciples, "*Begone from my sight, Satan, thou art an offence to mè, for thou mindest not divine, but human things.*"

He then took occasion to correct their worldly-minded prejudices respecting the nature of his kingdom, informed them of the necessity of *self-denial*, and *taking up their cross* as his followers in this world; but that they must look to their reward in the next, at the *general judgment*, when he should come *in the glory of his Father, with his angels, to repay every one according to his practice*. And as an earnest thereof, he promised in the *life time* of some of the bystanders, to come in judgment on *Jerusalem*, as foretold by *Moses*, the *Prophets*, and *John the Baptist*, Matt. xvi. 21—28; Mark viii. 31—38, ix. 1; Luke ix. 22—27.

CHRIST'S TRANSFIGURATION.

For the fuller evidence of his Divine mission, and confirmation of their "faith, eight days after," (according to *Luke,)* or "six entire days," excluding the extremes, (according to *Matthew* and *Mark,)* JESUS took with him his three confidential disciples, *Peter*, *James*, and *John*, apart, to a high mountain, to pray; and while he was praying, he was *transfigured* before them. "His face shone as the sun, his garments became resplendent, white as the light, very white, as snow, such as no fuller on earth can whiten. And lo, two men, *Moses* and *Elijah*, appeared to them, conversing with Him; who also appeared in glory, and spoke of his *decease*, which he was to accomplish at *Jerusalem*. But *Peter* and his companions were [at first] oppressed with sleep, but being afterwards *thoroughly awake*, (διαγρηγορησαντες,) they saw his glory, and the two men standing

* Ἱλεως σοι, put elliptically for ἱλεως σοι η ὁ Θεος, "GOD *be merciful to thee*," and *forbid* such an evil!

with him. And it came to pass, while they were departing from Him, *Peter* said to JESUS, LORD, *it is good for us to be here. If thou willest, let us make three tabernacles, one for thee, and one for Moses, and one for Elias;* not knowing what he said *, for they were *scared.* While he was yet speaking, lo a bright cloud overshadowed them, and they were *affrighted* on entering into the cloud; and a voice came from the cloud, saying, *This is* MY SON, THE BELOVED, *in whom I am well pleased. Hear ye him.* And when the disciples heard, they fell on their face, for they were *sore affrighted.* And JESUS came and *touched them,* and said, *Arise, and be not affrighted.* And when they lift up their eyes, they saw none, but JESUS only, with them."

Such is the collective account of this stupendous scene, furnished by the three Evangelists, Matt. xvii. 1—8, Mark ix. 2—8, Luke ix. 28—36; vouched also by two of the eye witnesses, *Peter*, 2 Pet. i. 16—18, and *John*, i. 14.

As they descended from the mountain, JESUS forbade them to mention the vision to any, until after his resurrection from the dead. And they observed his directions, but questioned among themselves, what "*the resurrection from the dead meant.*"

Mount *Tabor*, in *Galilee*, is usually supposed to have been the scene of this wondrous transaction, in which JESUS unveiled a portion of his *divine glory*, even in *the flesh*, as the ONLY GENUINE SON OF GOD. But there is reason to doubt the correctness of the tradition. It seems rather to have been some mountain near *Cesarea Philippi;* for JESUS did not re-

* The faith of *Peter* seems to have been subjected to various paroxysms. On his public profession, it was raised to a great height; when CHRIST foretold his sufferings and death, he was offended, and it sunk. Now it rose again, at the sight of this glorious vision; when he was transported with rapture, and rashly proposed to make three tabernacles, for the worship of him and his two glorified companions, *Moses* and *Elijah*, "*not knowing what he said,*" or the infinite superiority of CHRIST, as THE SON OF GOD, above *Moses* and *Elijah*, his *servants*, Heb. iii. 3—6, so signified, indeed, immediately after they had disappeared, by the voice from the cloud. Again it sunk to the lowest when JESUS was apprehended, and tried before the council; so that he even denied his LORD: but was pardoned upon his speedy repentance. Thus the *Apostles* themselves, as well as meaner Christians, had occasion frequently to cry, LORD, *encrease our faith!* Luke xvii. 5. Even theirs was not fully established till they received the *baptism of* THE SPIRIT, and became *regenerate*, on the day of *Pentecost.* Happy those believers, whose *faith* and *trust*, surmounting all obstacles and trials, is firmly and invariably built and secured upon THE ROCK, CHRIST, "THE ROCK *of ages,*" THE SAME, *yesterday*, and *to-day*, and *for ever!* Matt. vii. 24, 25; Isai. xxvi. 4; John xiv. 1; Heb. i. 12, xiii. 8.

turn to *Galilee* until some time after this transaction, Matt. xvii. 22, Mark ix. 30. *Lightfoot* on Mark ix. 2, ingeniously conjectures, that it was the highest mountain of that country, according to *Josephus*, hanging over the springs of *Jordan*, at the foot of which *Cesarea Philippi* was built, which had been the scene of the early idolatry of the *Danites*, but now of the presence of the eternal Son of God.

CURE OF THE LUNATIC AND DEMONIAC.

During the absence of CHRIST and his three prime Apostles, a patient was brought to the rest, labouring under a complication of disorders, *deafness*, *dumbness*, *lunacy*, and *possession*, from his infancy, but they could not cure him, for want of faith, to work the miracle; and when he returned from the mountain next day, he saw a great multitude about them, and *the Scribes*, as usual, questioning with them, and scoffing at them for their failure.

And when the multitude saw him, they were *excessively amazed* (εξεθαμβηθη), probably because his face and raiment still shone after his transfiguration *, like the face of *Moses* after his descent from Mount *Sinai*, Exod. xxxiv. 29—35; still they ran to salute him. JESUS then asked *the Scribes about what they were questioning his disciples?* Upon this, the father of the sick child came out of the crowd, fell at his knees, and besought him to cure his son, whom he had brought during his absence, and applied to his disciples to cure, but they could not.

JESUS answered, "*O faithless* and *perverse generation! how long shall I be with you? how long shall I bear with you?*"—or, How long shall I endure your *obstinate infidelity?*—The edge of this rebuke seems to have been principally levelled against *the Scribes*, yet the *Disciples* escaped not altogether untouched. Then said he to the father, "*Bring hither thy Son*," and they brought him in the agony of a violent convulsion. The father, considering the case as well nigh desperate, said, *If thou art able* [to do] *any* [thing,] *assist us, and have tender compassion on us.* JESUS said unto him, "*If thou art able to believe*, [*I am able*,] *all things are possible* [to be done] *for him that*

* This supposition, Mark ix. 15, is warranted by the application of the same verb to the women who saw the *second angel* in OUR LORD'S tomb. Mark xvi. 5, εκθαμβεομαι marks a higher expression of fear and astonishment, than φοβεομαι, Matt. xxviii. 5, when they saw the *first angel*.

believeth; and immediately the father of the child cried out with tears, *I do believe,* LORD, *help thou mine unbelief!*"

JESUS then seeing the crowd closing together upon him from every part, rebuked the impure spirit, and said, *Thou deaf and dumb spirit, I order thee to come out of him, and enter no more into him.* And the *demoniacal spirit,* having screamed, and rent him sorely, came out of him, and left him for dead, so that many said he was dead; but JESUS, taking him by the hand, raised him, and cured the child from that hour, and delivered him to his father. And *all were struck with astonishment at the mighty power of* GOD, Matt. xvii. 14—21; Mark ix. 14—29, Luke ix. 37—43.

CHRIST RETURNS TO GALILEE.

Immediately after this signal miracle, JESUS left *Cesarea Philippi,* and returned to *Galilee,* privately, where he appears to have remained till the ensuing feast of *tabernacles,* about the beginning of autumn. On the way, he took occasion, a second time, to inform his disciples more particularly of his approaching *sufferings, death,* and *resurrection* on the *third* day. And they were greatly grieved, but they understood not the saying of his resurrection, for it was hidden from them, but they feared to enquire of him its meaning, Matt. xvii. 22, 23, Mark ix. 30—32, Luke ix. 43—45.

MIRACULOUS SUPPLY OF THE TRIBUTE MONEY.

When they had reached *Capernaum,* the tax-gatherers of *Herod* and of *Pontius Pilate,* the Roman governor, (the former for *Galilee,* the latter for *Judea* and *Samaria,*) came to enquire before hand from his disciples, *whether their master was disposed to pay the capitation tax of two drachmas*?* suspecting

* The exact frugality of this *miracle* and *prophecy* combined, still more surprizing than the superfluity of the *loaves* and *fishes,* has been greatly obscured by our translators, for want of retaining, or paraphrasing the *technical* terms of the original, and mistaken by most commentators, supposing that it was the capitation tax of *half a shekel* for each of the congregation of *Israel,* above twenty years old, prescribed by the law of *Moses,* for sacred uses, Exod. xxx. 13. *Two* Greek *drachmas,* or *two* Roman *denarii,* equal to *half a shekel,* (about *fifteen pence* of our currency,) was the "*census*" here mentioned, or the capitation tax paid to *Cæsar,* Matt. xxii. 17. And the sameness of the amount probably occasions this confusion of the *Roman* with the *sacred* tax. The *stater* was an *Attic* silver coin, equal in value to the *sacred shekel,* four *drachmas,* or four

that, as the reputed MESSIAH, he would revolt against it, like *Judas* of *Galilee*, and the *zealots* of his party, in the days of the *taxing*, Acts v. 37. *Peter*, knowing his Master's principles of obedience to the ruling powers, answered "*yes*," and went into the house to inform him. But JESUS prevented, or anticipated him, by a pertinent question: "*What thinkest thou, Simon?* From whom do *the kings of the land* take tribute, or *census?* From their *own children*, or from *strangers? Peter* answered, From *strangers*. JESUS saith unto him, Then are *the children* free. Thus intimating that as THE CHRIST, the SON OF GOD, the true sovereign of the land under the THEOCRACY, He and his disciples were exempt. "*Nevertheless*," proceeded he, "*that we may not offend them, (Herod* and *Pontius Pilate,)* Go thou to the sea, cast a hook, and take up the fish that riseth first, open his mouth, and thou shalt find a *stater*. That take, and give them (the publicans), for me and thee." This miracle is recorded only by *Matthew*, the publican, xvii. 24—27.

AMBITION OF THE DISCIPLES.

The distinguished favour which JESUS had lately shewn to *Peter*, *James*, and *John*, and the glorious scene of the *Transfiguration*, which they only had witnessed, seems to have awakened their ambition. This produced a debate among them, in the way to *Capernaum*, *which of them should be greatest* in the glorious kingdom, which they expected CHRIST would shortly establish, in which *Peter*, the most forward, and the bro-

denarii, and the precise amount, therefore, of the tax for two persons, OUR LORD and *Peter*.

Why JESUS chose to pay it rather in this coin than in the *Jewish* or *Roman*, may perhaps be conjectured to have arisen from the description of "the *stater*, which on one side had *Minerva's* face, on the other her *owl*." See *Hesychius*, Art. Παλλαδος προσωπον. But *Pallas*, or *Minerva*, was the heathen goddess of WISDOM, the spurious representative of OUR LORD himself. The *stater*, therefore, bore "*his image*," and He reclaimed it as his own coin.

It is strange how so respectable a commentator as *Gilpin*, in his *New Testament*, could so greatly undervalue this signal and most astonishing miracle, evincing that CHRIST was LORD of *the creation*, as to "rank it among those of the *lowest* class.—A miracle adapted to *fishermen*, which might tend greatly to increase their faith!"—Or thus fancifully and irreverently account for it: "It would be difficult to say *how* JESUS could *with more propriety* have obtained a supply; if he had *created* it on the spot, it might have had the appearance of a sort of *legerdemain*; or it might have laid him open to the accusation of *counterfeiting* the current coin of the country!" "*The kings of the land*" were "*Herod* and *Pontius Pilate*," Acts iv. 26, 27.

thers *James* and *John*, the most violent of the disciples, appear to have taken the lead, and from the ensuing application of their mother, that they should sit *the one on his right hand, and the other on his left*, in his kingdom, or be made his prime ministers, which excited the indignation of the rest, Matt. xx. 20—24, it is likely the contest was chiefly between *them* and *Peter*, for he was foremost to state the claims of the Disciples in general, and certainly did not undervalue his own in particular, Matt. xix. 17.

At first they had confined the dispute to themselves, and were silent, or ashamed to avow it, when JESUS enquired into the subject, and checked it, by saying, "*If any of you wish to be chief, let him be last of all, and minister of all*," Mark ix. 33—35, Luke ix. 46, 47.

Soon after it broke out afresh, and the whole set came to JESUS to decide the point, *which of them should be greatest in the kingdom of heaven?*

To correct their ambitious views in general, and instruct them by example, JESUS called to him a *little child*, and set him in the midst, beside himself, and said, "Unless *ye* be *converted*, and become *as little children*, [in their leading characteristics of *humility*, *simplicity*, *innocency*, and *docility*,] *ye shall by no means enter into the kingdom of heaven*." Thus sensibly illustrating to them the figurative nature of that "*new birth*," which he had more briefly stated to *Nicodemus*, as an indispensable requisite for admission; of which the principal ingredient was *humility*. "*Whosoever*, therefore, shall *humble* himself as this *little child*, *he shall be greatest in the kingdom of heaven*," Matt. xviii. 1—5, Mark ix. 36, 37, Luke ix. 47, 48.

He then repressed the officious zeal of *John*, who had forbidden an exorcist to cast out *demons* in the name of JESUS, because he was not of their company; by observing, that such a person must be a friend, and not an enemy. *He that is not against us, is for us*, Mark ix. 38—40, Luke ix. 49, 50.

This led him to warn them against *offending* one of the least of his disciples, by *despising* or *ill-treating* them. For 1. It would draw down on them the heaviest doom. 2. That the least were objects of God's care and compassion. 3. That his Apostles especially, were required to be *converted*, and to cast away their ruling passions, though dear to them as a *right hand* or a *right eye*, under pain of *hell fire*; because they were to be

the salt of the world, ordained to season it with their sound doctrines, and discipline it by their good examples, Matt. xviii. 6—14, Mark ix. 42—50.

He then proceeded to give them rules for their conduct towards *offenders*. 1. To admonish the offender prudently, in private; not to expose him. 2. If he would not listen to reason, to state the offence between two or three witnesses, and call on him for reparation. 3. If these gentle methods failed of converting him, then to complain to the church or congregation to which they belonged; and 4. If he refused to submit to the authority of the Church, then to hold no intercourse with him. *Let him be unto thee as a heathen and a publican*, Matt. xviii. 15—17.

But if the offender *repented*, they were bound to *forgive him heartily* his trifling offences towards them, as they hoped for forgiveness of their heinous offences towards GOD, upon their sincere repentance; as illustrated in the parable of the *debtors*, the one who owed his lord the immense sum of *ten thousand* talents, the other, who owed his fellow-servant *one hundred denarii*, with which this interesting conversation concludes, Matt. xviii. 21—35.

In the parable of the *Labourers in the Vineyard*, hired at different hours of the day, and all paid alike their stated wages, our LORD appears to have resumed the subject, and to have given a further check to the *pride* of the *first-called disciples*, setting themselves above, and undervaluing the *last-called;* after he had informed the claimant, *Peter*, that the "*twelve Apostles* in the *regeneration*, should *sit on twelve thrones, judging*, or instructing, *the twelve tribes of Israel*," Matt. xix. 28—30, xx. 1—16. This seems to be the chief drift of the parable; which is usually applied to the *Jews*, murmuring at the admission of the *Gentiles* into the Gospel covenant, but rather, perhaps, irrelevantly.

THE FEAST OF TABERNACLES.

Not yet believing the *spiritual* nature of his kingdom, his *brethren*, or kinsmen, who had, at the last, become his disciples, and expected promotion, not less than the rest, advised him to exhibit his miracles in *Judea*, as a more public theatre than the despised *Galilee;* but he rebuked them for their worldly mindedness and ostentation, and refused to accompany them to the

feast; but he afterwards followed them privately, and came to *Jerusalem*, in the middle of the festival week, and taught openly in the temple, John vii. 1—14.

Astonished at his doctrine, the unbelieving *Jews* said, "*How understandeth this man learning, not having been educated?*" JESUS answered, "*My doctrine is not my own,*" or acquired by *human* education, "*but* HIS *that sent me;*" for it is immediately inspired by GOD. "*Whosoever is desirous to do his will,*" with an honest and good heart, "*shall understand concerning my doctrine, whether it be from* GOD, *or whether I speak from myself;*" for GOD will *enlighten* his mind to form a *right judgment* of its *divine* origin; as he had signified to them before, (John vi. 44, 45,) ver. 15, 18.

He then entered into a further vindication of the miracle of curing the cripple at *Bethesda*, on the Sabbath, which had given them so much "surprise," or offence, that they sought to kill him, at the second passover; by stating the case of *circumcision*, which they themselves performed on the *sabbath day*, in obedience to *the law*. "*Why then,*" said he, "*are ye angry with me, for healing a man on the sabbath day?* Judge not according *to appearance*, judge *upright judgment*," ver. 19—24.

Still the old objection returned, "*We know this man whence he is,* his birth-place and parentage; *but when* CHRIST *cometh, none knoweth whence he is.*"

JESUS replied, "*Do ye know me, and whence I am?*" intimating the reverse. "*Yet I am not come of myself, but* HE *that sent me is* TRUE; *whom ye know not. But I know* HIM, *because I am from Him; and He hath sent me.*——Many then of the multitude believed on him, and said, *When* THE CHRIST *cometh, will he do more miracles than this man hath done?*" ver. 27—31.

Alarmed at his encreasing popularity, the *Pharisees* and *chief priests* sent officers to apprehend him. JESUS knowing this, intimated his approaching decease: "*Yet a little while and I am with you; but I am about to withdraw unto the* FATHER. *Ye shall seek me, but shall not find me; for whither I go ye cannot come.*"

The *Jews*, not understanding this, said among themselves, "*Whither is he going to depart, that we shall not find him? Is he going to depart to the dispersion of the Greeks, to teach the Greeks?*"—or the *Jewish* colonies, settled in *Pontus, Gala-*

tia, Cappadocia, Asia Minor, and *Bithynia,* by the kings of *Syria,* 1 Pet. i. 1. See the foregoing period, ver. 32—36.

On the last, and the great day of the feast, JESUS avowed himself to be THE CHRIST more explicitly, by applying to himself the prophetic invitation of CHRIST in *Isaiah,* "*Ho, every one that thirsteth, come ye to the waters,*" lv. 1, which was usually repeated by the priests on that day, when they drew water from the fountain of *Shiloh,* or with a Greek termination, *Siloam,* to be poured out as a libation to GOD, in the temple, for a memorial of the miraculous supply of water in the wilderness: for he said, "*If any thirst, let him come unto me,* [the true fountain of *Siloam,* Isai. viii. 6,] *and drink;*" adding, "*He that believeth on me, out of his belly shall flow* [streams] *of living water;* as saith *the Scripture.*" This he said in allusion to the *copious effusion of the* HOLY SPIRIT on the *first fruits* of the Christian Church, at the ensuing *Pentecost,* after his ascension in *glory,* foretold by the Prophets, especially *Joel,* ii. 28, 29, and cited by *Peter,* Acts ii. 16, 18. Ver. 37—39.

The grace and dignity of his discourse, persuaded many of the people that He was indeed *the prophet* like *Moses,* whom they expected. Even the officers sent to apprehend him, were charmed; they could not execute their commission, and pleaded in excuse, before the council, "*never man spake like this man!*" ver. 40—49.

There was a *schism;* however, among the people, because he came from *Galilee,* and was supposed to have been born at *Nazareth,* whereas they contended that CHRIST was to be of the house of *David,* and born at *Bethlehem,* according to *Micah's* prophecy, ver. 2. Nor were they unanimous even in their council. *Nicodemus* boldly censured their proceedings, in condemning JESUS without trial, as illegal. But they reproached him with being a disciple of the *Galilean,* and even asserted that no prophet had arisen from *Galilee;* blinded by passion, and not recollecting *Jonah.* At this time, however, they broke up, without coming to any determination against him, ver. 43—53.

THE WOMAN TAKEN IN ADULTERY.

JESUS retired that evening to *Bethany,* where he lodged, and returned early next morning to the temple, and taught the people, who all assembled early to hear him. But he was soon

interrupted by the *Scribes* and *Pharisees*, who "*tempting* him," brought a guilty adulteress before him, *taken in the fact;* and not improbably, in the courts of the temple itself, which were usually converted into a scene of revelry, the last night of the feast of *Tabernacles;* respectfully in appearance, requesting his decision as "*a teacher*," whether she should be *stoned*, in obedience to the law of *Moses*, or not? Deut. xxii. 22—24; designing, if he condemned her, to accuse him to the *Roman* government, for invading their prerogative of inflicting *capital* punishment, which was now taken away from the *Jews*, John xviii. 31; or if he declined, to injure his character with the people, as encouraging a breach of the law.

From this dangerous dilemma, our Saviour extricated himself with wonderful address, and to the utter confusion of his adversaries. Giving them no answer, *He stooped down, and wrote with his finger on the ground;* and when they pressed him for a decision, he raised himself up, and pronounced, *Let him that is guiltless among you cast the first stone at her.* And again *he stooped down and wrote on the ground;* but they, when they heard, *being convicted by their own consciences*, withdrew one by one, beginning from the eldest to the last; until JESUS was left alone, and the woman standing in the midst. When JESUS had raised himself up, and saw none but the woman, he said unto her, *Woman, where are those thine accusers? Hath no one* [legally] *condemned thee?* She said, *No one*, LORD. He saith unto her, *Neither do I* [legally] *condemn thee. Go, and sin no more*, John viii. 1—11.

This mysterious action of OUR LORD, twice repeated, was designed, perhaps, the first time, to record the *sins of the woman*, and afterwards, *the sins of her accusers*, in the symbolical language of prophecy:

> "O LORD, *all* that forsake THEE *shall be ashamed,*
> They that depart from THEE * shall be *written in the earth;*
> Because they have forsaken THE LORD,
> *The fountain of living waters,*" Jer. xvii. 13.

To be "*written in the earth*," denotes, *not to be registered in heaven*, nor *in the book of life*, like his true disciples, Luke x. 20. Nothing, surely, could be more apposite to both, than such

* This reading, instead of "*Me*," and the rendering of the whole passage, is supported by all the ancient versions, and required by the context.

an awful prophecy; which, like *the hand writing on the wall*, if traced in the dust, might well confound and appal the guilty readers. The former writing on the ground, might have recorded the *woman's* guilt, as explained by our Lord's decision, *Let him that is without sin*, &c. while the latter writing might have recorded that of the *informers* themselves; as interpreted by their conduct in retiring. Indeed, if we suppose that the writing, in the latter case, especially, was legible to them, which is not improbable, no wonder that "they *were ashamed*," and "*convicted by their own consciences*," when thus probed to the quick, and standing in the presence of HIM who had declared himself, the day before, "*the fountain of living waters*;" whom they had so grievously and notoriously "*forsaken*" and *apostatized* from. Our gracious LORD, however, finding that the woman had not been *legally* condemned, did not assume the office of a *judge*, which he elsewhere declined, Luke xii. 14; "*Neither do I condemn thee*;" but he recognized her crime in her dismissal; "*Go, and sin no more.*" Never was there a triumph more complete; these *sanctified sinners* and *hypocrites* were self-convicted, confounded, and disgraced before the multitude.

It is truly remarkable, that at this period *adulterers* were become so numerous, that by the advice of *Rabban Johanan ben Zaccai*, the practice of trying women suspected of adultery, by the *waters of jealousy*, according to the law, Numb. v. 12—31, was abolished; the trial being only effectual when the husband was guiltless himself; according to the rabbinical comment *. And the abolition was grounded upon a perversion of prophecy: "*I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery*," Hos. iv. 14. See *Lightfoot's* Works, Vol. II. p. 563, 1080. When our Lord, therefore, styled the *Jews* of his age "an *adulterous* generation," it was true both carnally and spiritually.

In a subsequent conversation in the temple, OUR LORD asserted still more plainly, 1. His descent from heaven, and return to GOD, *his Father*, after they should *set up*, or crucify him. 2. His spotless purity, in *doing always those things that please* GOD; and indignant appeal to his innocence, and de-

* "If ye be *adulterers* yourselves, the *bitter waters* will not try your wives." *Bemidbar Rabba*, p. 235.

fiance of his accusers, *which of you convicteth me of sin?* 3. That they were of their father *the Devil,* whose works they did and would do, as murderers, liars, and unbelievers; and unlike *Abraham,* in whom they boasted as their father, who believed in CHRIST, longed to see his day, and saw it in prophetic vision, and was glad. 4. He stated his own pre-existence as "THE GOD of *Abraham,*" Exod. iii. 14—16, "Verily, verily, I say unto you, *Before Abraham was born,* I AM." Then they attempted to stone him for his supposed blasphemy; but he made himself invisible, and went out of the temple, passing through the midst of them, John viii. 12—59.

SIGHT GIVEN TO THE MAN BORN BLIND.

This most significant and characteristic miracle, and the most fully examined and authenticated by his enemies, the *Jewish* council, demonstrated their blindness and infatuation, in the strongest light, and left them without excuse for their obstinate rejection of CHRIST. It is therefore detailed most circumstantially by the Evangelist, chap. ix.

1. The inquiry of the disciples, "Rabbi, *which sinned, this man, or his parents, that he was born blind?*" was founded on their prejudices, that *disease* of every kind was intended as a *punishment of sin:* which indeed, OUR LORD himself seemed to have supported, in remitting *the sins* of the cripple at *Bethesda,* John v. 14; he might, they thought, have been punished either for the sins of "*his parents,*" or for "*his own,*" in a former body; for that they held the *transmigration* of souls, is evident from *Herod's* supposition, that *John* the *Baptist,* whom he slew, might have revived in JESUS, Matt. xiv. 2. But OUR LORD corrected their mistake, by stating that this man's malady was not designed as a *punishment* for either, but as an *instrument of God's glory* in the hands of CHRIST, who was sent into the world for that purpose, during the short period of his mission, ver. 1—5. And *the giving sight to the blind,* was one of the characteristic miracles of CHRIST, Isai. xxxv. 5, which made the *Pharisees* so desirous of disproving it, and denying its consequence.

2. The circumstances of the miracle were also remarkably significant; 1. the *anointing* his eyes with clay, of the MESSIAH, or CHRIST, (signifying "*anointed;*") 2. sending him to the Pool of *Siloam,* signifying "*sent,*" which was emblematical

also of CHRIST, as the SHILOH of *Jacob's* prophecy, the peculiar "APOSTLE of *the Hebrews;*" and "*the fountain of living waters,*" Gen. xlix. 10, Heb. iii. 1, Isai. ix. 6, Jer. xvii. 13. The account of the cure is remarkable for its energetic brevity. "*He departed, and washed, and returned, seeing* *," ver. 6, 7.

2. This miracle was performed on the *sabbath day.* And the supposed breach of the sabbath, counteracting the natural operation of the stupendous miracle, produced a *schism* among the *Pharisees* respecting JESUS; some believing his divine mission, others not. But the latter party, the bigots, prevailed in the council. So after they had repeatedly examined the man himself respecting his cure, and also his parents, to prove his identity; when the man would not "*glorify God,*" as they required him, by ingenuously confessing the truth, (like *Achan,* Josh. vii. 18, 19,) and admitting that JESUS was a *sinner,* for this supposed breach of the sabbath; but full of that noble and undaunted spirit, which truth and gratitude inspire, boldly answered, "*Herein is a marvellous thing, that ye know not whence he is; and yet he opened mine eyes! we know that* GOD *heareth not sinners; but if any one be a worshipper of God, and do his will, him he heareth. From the beginning of the world was it not heard, that any one opened the eyes of one born blind. If this person was not from* GOD, *he could do nothing.*"

What answer did the council make to this honest and spirited reply? That which bigotry and prejudice always oppose when confuted; "Thou wast altogether *born in sin* †, and dost thou *teach* us! and they *excommunicated him,*" ver. 13—34.

JESUS hearing this, found the man, and asked him, *Dost thou believe in the* SON of GOD? He answered, Who is he, LORD, that I might believe in Him? Jesus said, *I, your benefactor, am he* ‡. Then he said, *Lord, I do believe,* LORD, and he worshipped him. Here was a remarkable instance of *religious* worship, given to, and accepted by CHRIST, ver. 35—38.

In a subsequent conversation with the *Jews,* JESUS said,

* The man's description of the rapidity of his cure, in the original, απελθων δε και νιψαμενος ανεβλεψα, ver. 11, rivals *Cæsar's,* of the rapidity of his victory, so admired by classical readers, *veni, vidi, vici.*

† This reproach proceeded from the same general principle that occasioned the enquiry of the disciples before, ver. 2.

‡ So *Gilpin* excellently explains our Lord's answer: "*Thou hast both seen him, and the person speaking with thee is he,*" John ix. 37.

evidently alluding to this miracle, and its different effects on the people, and on their rulers; "For *discrimination* (κριμα,) am I come into this world, that they who *see not*, [through ignorance,] might see; and that they who *see*, [or think they see, through pride or prejudice,] *might become blind.*" Some of the *Pharisees* who heard these words, immediately applied them to themselves, and said, *Are we blind also?* JESUS answered, "*If ye were blind*, [through ignorance,] *ye would not have sin;* but now ye say, *We see*, [blinded by your pride and prejudice,] *therefore your sin remaineth*," because ye *wilfully* shut your eyes against the light of Truth, ver. 39—41.

OUR LORD then proceeded, with severity, to contrast his teaching with former pretenders, *Judas* of *Galilee*, &c. calling himself the *good Shepherd*, the true *door* of admittance into the sheepfold, or the only way to salvation; while they were no better than *false shepherds*, *hirelings*, *thieves*, and *robbers*, who neglected, or pillaged the flock, or basely left it to be destroyed by wolves. 2. That he came freely to lay down his life for the sheep*, [and to resume it again, by the divine grant,] and 3. not only for this fold, but also for other folds, the *Gentiles;* that *all*, in the fulness of time, *might become one fold, under one Shepherd*, Himself, John x. 1—18.

This *enigmatical* speech was not understood at that time by the people, among whom the *schism* respecting him still continued, ver. 19—21.

Shortly after this feast of *Tabernacles*, JESUS returned again to *Galilee*, about *autumn*.

THIRD RETURN TO GALILEE.

JESUS did not long remain in *Galilee* after his return. Having completed his ministry there, when the days of his *ascension* drew nigh, he devoted the remainder of his time to the instruction of *Samaria* and *Judea*, and the rest of the *Holy Land;* and *steadily set his face* to quit *Galilee*, where he had

* This passage may be more closely rendered thus: "I am the good shepherd: I both know my own, and am known by them: (even as the Father knoweth me, and I know the Father,) and I lay down my life for the sheep," John x. 14, 15. The English Testament has given an incorrect and disjointed rendering: separating the illustration from the 14th verse, to which it belonged, and attaching it to the 15th. *Perperam antea distinctus fuit hic versiculus.* *Beza.* The translators should here have followed him.

so many friends, and *go towards Jerusalem*, to encounter enemies, Luke ix. 51, Matt. xix. 1, Mark x. 1.

And now laying aside all reserve, he proceeded thither, not as before, in private, at the feast of *Tabernacles*, but in public, unto the ensuing feast of *Dedication*, in *winter*, which he meant to attend openly, John x. 22.

CHRIST VISITS SAMARIA.

On his former visit, CHRIST only spent two days with the hospitable *Samaritans* of *Sychar*, but now designing to make some stay among them, he sent messengers before his face to a *Samaritan* village, to make preparation for him. But when they understood that he was on his way to *Jerusalem*, they refused to entertain him. Provoked at this inhospitality, *James* and *John* demanded permission to call down fire from heaven, like *Elijah*, to destroy them. But JESUS turned and rebuked them, saying, "*Ye know not what manner of spirit ye are of;*" —yours is hostile to the spirit of the GOSPEL;—"for THE SON OF MAN came not *to destroy men's lives*, but to *save*. And they [meekly] departed to another village." In his progress through *Samaria*, OUR LORD probably made disciples; as we may collect from two instances noticed by *Luke*, ix. 52—62, to whom we owe this short account of his ministry in *Samaria*.

SEVENTY DISCIPLES SENT TO PREACH.

During our Lord's stay in *Samaria*, he sent forth *seventy disciples*, in succession to *the Apostles*, as his immediate harbingers, to proclaim, in pairs, his approach, unto the several cities and places which he meant to visit in his way to *Jerusalem*. This was a special notification to those cities, "*The* KINGDOM OF GOD *is approaching unto you*," more confined in its range, than the former, by the Apostles. And the disciples were required to make no delay, "*Salute no one by the way*," see 2 Kings iv. 29, because the *Jewish* salutations were remarkably tedious. In other respects, the two commissions were nearly the same; and this began with a similar exhortation to the disciples:

"*The harvest indeed is plenteous, but the labourers few; pray ye therefore* THE LORD OF THE HARVEST, that he would *speedily send forth*, (εκβαλλῃ,) *labourers into his harvest.*" This second commission we learn only from the Evangelist

Luke, x. 1—16. This number was probably chosen in imitation of the *seventy elders* of *Israel*, Exod. xxiv. 9.

After executing their commission, which required no long time, distributed among so many, the seventy returned again, with joy, and said, "LORD, *even the demons are subject to us, in thy name*," Luke x. 17.

Here OUR LORD, anticipating the future triumph of the GOSPEL over the *powers of darkness*, said, "I beheld *Satan fallen* *, (πεσοντα,) like lightning, *from heaven*." This interpretation seems to be confirmed by OUR LORD'S subsequent declaration, "Now is the *judgment* of this world; now shall *the ruler of this world* be *utterly expelled*," (εκβληθησεται εξω,) John xii. 31, and also by the enlargement of their commission:

"Lo, I give you authority to trample upon *serpents* and *scorpions*, and upon *all the power of the enemy* †, (*Satan*,) and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that *the spirits* are subject unto you; but *rejoice*, rather, that *your names are written in heaven*;"—by a glorious contrast with those that are "*written on earth*," ver. 18—20.

In the same hour JESUS *exulted in spirit*, and said, "I thank thee, O FATHER ‡, LORD OF HEAVEN AND EARTH, that thou hast *hid these* [mysteries] from *the wise* [in their own eyes,] and *prudent* [in their own sight, Isai. v. 21,] and hast *revealed* them to *babes* [in humility, and docility:] yea, *because* [thou art] THE FATHER ‡, *thus was it well-pleasing in thy sight*," (Matt. xi. 25, 26, Luke x. 21.)

These mysteries, respecting the nature of THE FATHER and of THE SON, and the *universal authority* committed to THE SON, and revealed to his disciples only, are next stated:

"*All things were committed to me by* MY FATHER: and

* The participle πεσων, is properly *future*, Matt. iv. 9, xxi. 44, Luke xx. 18, 1 Cor. xiv. 25, &c. but here, by an elegant anticipation, is considered as *past*; like Mark ix. 20, Luke v. 12, viii. 14—41, as distinguished from the *present*, πιπτων, Luke xvi. 21.

† This was a prophetic privilege of the MESSIAH. "Thou shalt tread upon *the lion* and *adder*, the *young lion* and *dragon* shalt thou trample under thy feet," Psalm xci. 13, derived from the first covenant, Gen. iii. 15.

‡ Πατερ is the vocative case, "O FATHER;" but ὁ Πατηρ, afterwards, the nominative, "THE FATHER;" which surely is not to be confounded with the preceding. The latter seems to be elliptical, put for ὁ Πατηρ οτι [συ ει] οὑτως εγενετο ευδοκια εμπροσθεν σου; assigning as a reason, that "*such was his good pleasure*," "because *He was* THE FATHER OF ALL;" and would distinguish his worthy from his unworthy children. The same ellipsis occurs John xx. 28, [Συ ει] ὁ κυριος μου, και ὁ Θεος μου, "[*Thou art*] MY LORD and MY GOD."

none knoweth who THE SON is, but the Father; and who THE FATHER is, but the Son; and he, to whom THE SON may be willing to reveal [both,] ver. 21, 22. Then turning aside to his disciples, he said, " Blessed are the eyes which behold what ye behold: for I say unto you, that many *prophets* and *kings* wished to see what ye behold, and did not see, and to hear what ye hear, and did not hear," ver. 23, 24,—to see the *miracles*, and hear the *doctrine* of CHRIST.

It is remarkable that our blessed LORD broke forth into the same rapturous expression of praise and thanksgiving to GOD, upon the former occasion also of the return of the twelve *Apostles* from executing their commission, Matt. xi. 25—27 *. And well may *Christians* of the present day, " *blessed*" with the glorious light of THE GOSPEL, who " *have not seen, yet have believed*" in CHRIST, as " THEIR LORD and THEIR GOD," (John xx. 29,) express their exultation and gratitude to GOD and CHRIST, in the similar language of the great Apostle of the *Gentiles:*

" O the *depth of the riches* both of the *wisdom* and *knowledge* of GOD [THE FATHER:] *How unsearchable his judgments, and untraceable his ways!*" Rom. xi. 33. " Who, *now*, hath *revealed to his saints, the mystery* which was *hid* from the *ages*, and from the *generations* [*past*,"] Col. i. 26—" of GOD *in* CHRIST, *reconciling the world unto Himself*," 2 Cor. v. 19; that " *great mystery of Godliness:* GOD [THE SON] manifested in the *flesh*, justified by THE SPIRIT, seen by *angels*, preached among *Gentiles*, believed in by *the world*, taken up in *glory!*" 1 Tim. iii. 16. " In whom are *hid all the treasures* of *wisdom* and *knowledge!*" Col. ii. 2, 3. To WHOM, with the FATHER, be *glory* and *dominion*, for ever and ever. Amen!

CHRIST VISITS JUDEA.

This interesting conversation appears to have taken place after JESUS had left *Samaria*, and gone into *Judea*, where the seventy found him on their return, proceeding on his way to *Bethany*, Luke x. 38. But a *Jewish* scribe, or doctor of the law, who was present thereat, having heard OUR LORD'S reply

* The only difference between the two Evangelists is, that *Matthew* says ουδεις επιγινωσκει τον υἱον, &c. " *None intimately knoweth* THE SON," &c. (the compound verb being *intensitive*, 2 Cor. vi. 9,) and *Luke*, in explanation thereof, ουδεις γινωσκει τις εστιν ὁ υἱος, &c. " *None knoweth the nature of* THE SON," &c.

to the seventy, and his thanksgiving, and ranking himself probably among "the *wise* and *prudent*," whose ignorance of the divine mysteries had been noticed, took offence thereat, and "*tempting* him," determined to try his knowledge of the law, with the insidious design, perhaps, to accuse him of *heresy*, if he should answer contrary to the decision of the doctors. He proposed, therefore, as a leading question, "*Teacher, what shall I do to inherit eternal life?*" JESUS, alluding to his profession, said, "What is written in the law, how readest thou?" He answered by repeating the first great commandments of the law, the *love of God*, and the *love of our neighbour*. Our Lord commended him for answering rightly, and told him that the observance of these would procure him eternal life. "But *he wishing to justify himself*," in a narrow interpretation of the word "*neighbour*," which the Scribes confined to their own countrymen, the *Jews*, in exclusion of the *Samaritans* and of *heathens;* again asked, "*And who is my neighbour?*"—This was a nice and delicate question; a direct answer to which might have committed our Lord with the *Scribes* and *Pharisees*. He therefore veiled his answer in the

PARABLE OF THE HUMANE SAMARITAN.

This most instructive parable might have been founded in fact. It represents a *Jewish* traveller who was robbed and wounded by banditti, on the road from *Jerusalem* to *Jericho*, through the desert, which, from the frequency of the murders committed thereon, was called *the bloody way*. This *Jew* was left half dead on the road, and was passed by unheeded, first by a *priest*, and then by a *Levite*, (many of whom resided at *Jericho,)* until a *Samaritan* passenger took compassion on him, dressed his wounds with oil and wine, set him on his beast, brought him to an inn, and took care of him, and even left money with the host for his support, with a promise of repaying any further expense that might be incurred, on his return. Our Lord then left the Scribe to decide which of the three, the *priest*, the *Levite*, or the *Samaritan*, was neighbour to the wounded *Jew?* and when he could not avoid deciding in favour of the last, "*He that shewed mercy on him*," JESUS directly pointed the application to himself, "*Go, and do thou likewise*," and for the future, count the despised *Samaritan* your neigh-

bour, which hitherto you have not done. He departed, therefore, *censured* rather than *justified.*

From this admirable parable we learn the true, enlarged, and *Christian* import of the word "*neighbour;*" any person with whom we have any concern or dealings, in the usual intercourse of society, however different he may be from us in *country* or *tribe, religion,* or *sect* *. This also is in the true spirit of the *Mosaical law,* (see the foregoing article,) and also of the *patriarchal,* as expressed in the *Latin* aphorism,

Homo sum; *nihil humani* a me *alienum* puto.
"I am *a man;* I count no *human being* an *alien.*"

Such too was the *Hindu;* "Whether this person be of my *tribe* or of another, is a consideration of the *narrow-minded,* but that of the *noble-minded* is to hold all the world related to them." See *Pancha Tantra,* or "five explanations of their morality."

MARTHA AND MARY.

In his progress through *Judea,* our Lord was entertained at the village of *Bethany,* near *Jerusalem,* by the sisters of *Lazarus. Martha,* the elder, as mistress of the house, *was cumbered with much serving,* or busied in preparing for the entertainment of their illustrious guest, while *Mary,* the younger, was sitting at the feet of JESUS, in the posture of a disciple, listening to his heavenly conversation. Jealous at this, *Martha* said, LORD *carest thou not that my sister hath left me to serve alone; bid her then to assist me.* But he repressed her domestic cares with a gentle and affectionate rebuke; "*Martha, Martha, thou art careful, and troubled about many things, but one thing is needful,* [the care of *the soul;*] *and Mary hath chosen that good part, which shall not be taken away from her,*" Luke x. 38—42. This pious and hospitable family were honoured with the friendship of OUR LORD, John xi. 5.

The Evangelist *Luke* has recorded several of OUR LORD'S *sayings, doctrines, parables,* and *miracles,* in the course of this

* Thus our *evangelical Liturgy* prays, that "GOD would have mercy upon all *Jews, Turks, Infidels,* and *Heretics,* and take from them all *ignorance, hardness of heart,* and *contempt of his word,* and so fetch them home to his flock, that they may be saved among the remnant of the *true Israelites,* and be made one fold under one Shepherd, JESUS CHRIST OUR LORD." *Easter Collect.*

circuit from *Galilee* and *Samaria* through *Judea*, xiii. 22, xvii. 11, to *Jerusalem*, xiii. 34, omitted by the other Evangelists, in a miscellaneous form, without exact attention to time or place, from chap. xi. to xviii. 14 *. If inserted here, these chapters harmonize most easily and naturally with the rest.

THE FEAST OF DEDICATION.

This festival was instituted by *Judas Maccabæus*, to record the *new dedication* (εγκαινια) of the temple, after he had purged it from the profanation of *Antiochus Epiphanes*, on the 25th of the ninth month, *Casleu*, near the *winter* solstice, 1 Mac. iv. 59, John x. 22. JESUS, all whose actions were significant, closed his circuit, by honouring this festival, though of human institution, with his presence, as typical, perhaps, of that

* The principal contents of these chapters, unnoticed by other Evangelists, are

CHAP.		VER.
XI.	Perseverance in *prayer* recommended	5—13
	Woes to the *Pharisees* and *Scribes*	37—54
XII.	Warning against *hypocrisy*	1, 2
	——— against *covetousness*	15—21
XIII.	Repentance recommended to the Jews, and parable of the *barren fig tree*	1—9
	The *bent woman* cured on the Sabbath day	11—17
	Answer to the enquiry, *are there few to be saved?*	23—30
	Apostrophe to the ingratitude of *Jerusalem*	31—35
XIV.	The *dropsical man* cured on the Sabbath day	1—6
	Recommendation of *humility*	7—11
	——— *gratuitous benevolence*	12—15
	Parable of the *supper refused* by the guests	16—24
XV.	Parable of the *lost sheep*	1—7
	Parable of the *lost piece of silver*	8—10
	Parable of the *prodigal son*	11—32
XVI.	Parable of the *unjust steward*	1—12
	Parable of the *rich* man and *Lazarus*	19—31
XVII.	*Ten lepers* cured	11—19
	Predictions of our Lord's *second coming*	20—37
XVIII.	Perseverance in *prayer* again recommended	1
	Parable of the *unjust judge*	2—8
	Pharisee and *Publican* in the Temple	9—14

There are also some sections in common with *Matthew*, but in different order and expression.

Luke.		*Matthew.*
XI. 39—52	.....	XXIII. 4—7, 23—36
XII. 1—9	.....	X. 26—33
XIV. 16—24	.....	XXII. 1—14
XVII. 3—7	.....	XVIII. 12—14

higher purification of the temple, and of its service, which he came to introduce, and which the sure word of prophecy informs us will be established in the *regeneration of all things*, at his next coming in glory. In order to avoid the inclemency of the weather at this season, we may presume he was walking in *Solomon's porch*, or the *royal portico* of the temple, built by that prince, over a part of the valley, between the temple mount and *Sion*, on the south-east side, which *Solomon* had filled up to enlarge the area of the temple. On the flat roof of this was probably the scene of our Lord's second temptation by *Satan*. See Vol. I. p. 430, and the preceding article.

Here our Lord underwent a similar temptation from the unbelieving *Jews*, resuming their former conversation in the temple, at the feast of *Tabernacles*, for "they flocked round him, and said, *How long dost thou torture us* [*with suspense* *?] *If thou be* THE CHRIST, *tell us expressly.*" They wanted an open acknowledgment from him, in order that they might accuse him to the ruling powers. JESUS answered them, "*I told you before*, [in effect,] by the *miracles* which I do in MY FATHER'S name; [and by styling myself "*the good Shepherd*," which was a title of CHRIST, Gen. xlix. 24, Psalm lxxx. 1,] "but *ye believe not*, for ye are not of my *sheep*." On the contrary, "*My sheep hear my voice*, and *I know them*, and *they follow me*, as I told you," (ix. 14,) and *I give them eternal life*, and *they shall by no means perish for ever*, and *no one shall wrest them from my hand: For* MY FATHER *who gave them to me* IS GREATER THAN ALL, *and none is able to wrest them out of* MY FATHER'S *hand:* THE FATHER *and I are* ONE †, John x. 22—30.

* Εως ποτε την ψυχην ἡμων αιρεις; "*How long dost thou take away our life*," or "*kill us*," torturing us with ambiguous and enigmatical speeches. The same phrase occurs in *Terence*, *Cur me enecas?* and in *Horace*, Candide *Mecenas*, *occidis*, sæpe rogando.

† Εγω και ὁ Πατηρ ἐν εσμεν. According to the ancient idiom of *Hebrew*, *Greek*, and *Latin*, the speaker ranks himself first, but according to the courtesy of modern languages, *English*, *French*, &c. ranks himself last. This most important passage, therefore, should be rendered, "THE FATHER and I are ONE." Not εἱς, "*one person*," but ἐν, "*one thing*:" or supplying the ellipsis, ἐν πνευμα, "*one spirit*," or *disposition*; as supported by several parallel passages, ὁ κολλωμενος τῳ κυριῳ, ἐν πνευμα εστι, ["the disciple] united to THE LORD is *one spirit* [with him,"] 1 Cor. vii. 17; and so OUR LORD prays THE FATHER for his disciples, ἱνα ωσι ἐν, καθως ἡμεις ἐν εσμεν· "That *they* may be *one*, according as WE are *one*;" ἱνα ωσι τετελειωμενοι εις ἐν. "That they may be *perfected into one*," John xvii. 22, 23. And so prays *Paul*, εν ἐνι πνευματι, μιᾳ ψυχῃ συναθλουντες τῃ πιστει του ευαγγελιου, "with *one spirit*, *one soul*,

This is an admirable *description* of the *good sheep*, of *their reward*, and of *their security* against all assaults of the *Devil* or *man*, working against them, while under the providential care of CHRIST and of GOD, *united* for their preservation. CHRIST'S flock hear his voice by *faith*; He *knows*, or approves them, and they *follow* him, or keep his commandments. And in return, He *gives them eternal life*, as heirs of salvation, and *they shall* not *perish for ever*, at the general judgment, if they continue *faithful* and *obedient* unto the end; and *no one*, not even the *Devil* himself, shall *rob* him of them; because he is supported by THE FATHER, who is ALL POWERFUL, and *united in spirit*, or sentiment, with THE SON.

Then the *Jews* took up stones again, as they had done before, at the feast of *Tabernacles*, to stone him. JESUS said, "Many *good works* have I shewed you from MY FATHER, for which of these do ye stone me?" The *Jews* answered, For a *good work* we stone thee not, but for *blasphemy*, even because thou, being *a man*, makest thyself *a God**, ver. 31—33.

This charge of blasphemy OUR LORD refuted, by shewing the latitude in which the term "*God*" was taken, even in *the law* itself; where it is applied to the *Jewish* judges, as sitting in the tribunal of GOD, and administering justice as his vicegerents;

jointly contending for the faith of the Gospel," Phil. i. 27; συμψυχοι, το εν φρονουντες, "*joint souled, one minded*," Phil. ii. 2; σπουδαζοντες τηρειν την ενοτητα του πνευματος εν τω συνδεσμω της ειρηνης, "earnestly endeavouring to keep *the unity of the spirit* in *the bond of peace*," Eph. iv. 3, ὁ φυτευων δε και ὁ ποτιζων εν εισι, "but *the planter* and *the waterer* are *one*," 1 Cor. iii. 8.

And this was the interpretation of the earliest and most learned fathers of the Church. *Justin Martyr* says—Ιησους Χριστος—ἑτερος του Πατρος αριθμω ου γνωμῃ; "JESUS CHRIST—different from THE FATHER, in *number* [or *person*,] not in *sentiment*." And *Origen*, more fully, Θρησκευομεν ουν τον Πατερα της αληθειας, και τον Υἱον την αληθειαν· οντα δυο εν ὑποστασει πραγματα, ἑν δε, τῃ ὁμονοιᾳ, τῃ συμφωνιᾳ, και τῃ ταυτοτητι του βουλευματος, "We, then, worship THE FATHER of *the Truth*, and THE SON *the Truth*: being *two things* in subsistence, but *one* in *unanimity* and *concord*, and *sameness of the will*."

This is also "the *Trinity in Unity*," or in *unanimity*," which is both the *scriptural* and *orthodox* doctrine of the *Christian Church*. And the English word "*unity*," which in later times has been used in a *metaphysical* sense, as denoting "*unity* of person," formerly meant *union* of sentiment, or *unanimity*, throughout the *Liturgy* and the *English Bible*, Psalm cxxxiii. 1; Ephes. iv. 3—13.

* Θεος here, should be rendered "*A God*," as contrasted with ανθρωπος, "*a man*," Acts xii. 22. The *Jews* evidently did not mean "GOD [THE FATHER,] which would be absurd; but ὁ δευτερος Θεος, the *second God*," as *Philo* the Jew styled THE LOGOS, or "THE ORACLE." They meant the same before, John v. 18. Compare John i. 1; 1 Cor. vii. 5.

"I said, *ye* are *gods*," Psalm lxxxii. 6. "If then," said he, "the Scripture named them *gods*, to whom *the word of* GOD was addressed, and the Scripture cannot be *set aside*, [as exceptionable,] How say ye to Him whom THE FATHER *sanctified*, [or ordained,] and *sent forth* into the world, Thou *blasphemest*: because I said, *I am* THE SON OF GOD?" ver. 34—36.

Our Lord then appealed again to his *miracles*, as affording full proof of the *intimate union* subsisting between him and the Father. "*If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works: that ye may know and believe, that* THE FATHER *is in me, and I in Him.*"

Then the *Jews* sought again to seize him, but he passed out of their hand, (probably rendering himself invisible, as before, John viii. 59,) and departed again from *Judea* to *Bethabara*, beyond *Jordan*, where *John* at first baptized; and in the neighbourhood of which, he himself had spent some time before, on the western side, in *Judea*, when his disciples baptized in his name, John iii. 22—26; and in that neighbourhood he remained, probably near two months, until the death of *Lazarus* recalled him to *Judea*, ver. 37—40; Matt. xix. 1; Mark x. 1*.

CHRIST VISITS PERÆA.

This country, (so called by *Josephus*, Jewish War, III. 3, 3,) on the confines of *Judea*, eastward of *Jordan*, was the original settlement of the tribes of *Gad* and *Reuben*. JESUS, therefore, having visited all the rest of the *holy land*, namely, the two *Galilees*, upper and lower, *Cæsarea Philippi*, *Decapolis*, and *Dalmanutha*, *Samaria*, and *Judea*, occupied formerly by the ten tribes, reserved this for the last; that this also might have the benefit of his divine instructions. And great multitudes came to him, and followed him, and believed on him, when they saw his *miracles* of healing, confirming *John's* testimony to him as THE CHRIST, John ix. 41, 42; Matt. xix. 2; Mark x. 1.

* *Matthew* and *John* state expressly, that JESUS, after he had finished his ministry in *Galilee* and *Judea*, visited the country beyond *Jordan* eastwards; but the present text of *Mark* intimates the reverse, that he came from the latter to *Judea* westwards, which could not be the case. There appears to be an interpolation in *Mark*: ερχεται εις ὁρια της Ιουδαιας [δια του] περαν του Ιορδανου. And omitting δια του, (which injures the construction) with the *Latin*, *Syriac*, and *Gothic* versions, *Mark* perfectly harmonizes with the others.

QUESTION OF DIVORCE.

Here OUR LORD was again "*tempted*," or assailed by his inveterate and persevering foes, the *Pharisees*, with a nice legal case for his decision, as a teacher of the law; "*whether it was lawful for a man to divorce his wife for any cause?*" or, *at discretion*. This case he had before decided in *Galilee*, Matt. v. 31, and in *Judea*, Luke xvi. 18, expressly in the negative; and they now hoped, either to ruin his popularity in *Peræa*, if he adhered to his decision, or to charge him with inconsistency if he did not. Aware of their malice, JESUS referred them to the primitive institution of marriage in Paradise, after God had made the first pair, *male* and *female*; and by the law of wedlock declared that *they twain should be one flesh*. Therefore, said he, "*what* GOD *joined together, let not man put asunder.*" To this authoritative decision, the Pharisees opposed the law of divorce, *commanded*, as they said, by *Moses*, Deut. xxiv. 1. But our Lord replied, that *Moses* did not command, that he only *suffered*, or tolerated divorces, because of the *hardness of their hearts*, to prevent worse consequences. And he authoritatively decided against the law of *Moses*, that *dislike* alone, was not a sufficient ground; that nothing short of *fornication* or adultery, on her part, warranted divorce; and that otherwise, if she married again, which was permitted by the law, Deut. xxiv. 2, she and her second husband were guilty of adultery, Matt. xix. 3—9; Mark x. 2—12*.

This was, indeed, an unpalatable doctrine to a sensual, libidinous people. Even our Lord's disciples expressed dissatisfaction thereat: "*If the case of a man be so with his wife*, that he must bear with all her infirmities or imperfections short of *fornication, it is not good to marry*" at all, said they, or it is better to remain single. But OUR LORD disapproved of their reasoning, from the *abuse* of the sacred institution, against its *use*, as required both by GOD and *nature*; by observing, 1. that

* *Mark* states the conversation with a slight variation, representing *Jesus* as first asking the *Pharisees*, when they proposed the case, how the law of *Moses* stood? and then referring them to the more ancient law in *Paradise*; this gives more weight to their objection, after JESUS himself had appealed to the law of *Moses*. *Mark* also notices a case omitted by *Matthew*, of a woman divorcing her husband, which was not permitted by the *Mosaic* law; but was practised at that time by *Salome*, the sister of *Herod* the Great; and by *Herodias*, the wife of *Philip*, who married *Herod Antipas*, &c.

all men are not able to receive this saying of celibacy, or to live continently in a single state; whence the Apostle observes, "it *is better to marry than burn*," 1 Cor. vii. 9; and, 2. that celibacy was to be tolerated only in the three following cases; 1. of natural coldness of constitution; 2. of deprivation of virility; or, 3. of a firm resolution of living continently in a single state *, in order more effectually to promote the interests of religion, as in St. *Paul's* case, 1 Cor. vii. 7, 8. In such cases, says OUR LORD, *he that is able to receive, let him receive* the saying of celibacy, which in times of *distress* and *persecution*, might not be unadvisable, (as he afterwards remarked, Matt. xxiv. 19, and St. *Paul*, 1 Cor. vii. 26;) Matt. xix. 10—12.

CHRIST BLESSES LITTLE CHILDREN.

Then, some persons, through a high opinion of his sanctity, brought little children to JESUS, intreating that he would lay his hands upon them, and bless them; his disciples, however, rebuked them that brought them, for their unseasonable intrusion. But our Lord reprimanded his disciples, and said, "*Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven* [attainable:] *Verily, verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, shall by no means enter therein.* And he took them up in his arms, laid his hands upon them, and blessed them," Matt. xix. 13—15; Mark x. 13—16; Luke xviii. 15—17. Here *Luke* resumes the common narrative, with this interesting reprehension, by example, of the ambition and prejudices of the disciples, in public, which our Lord had done before in private.

THE RICH YOUNG RULER.

This "forward" young man, who seems to have "*trusted in himself that he was righteous*," and professed that "*he had kept all the commandments, (of the second table,) from his youth*," seems to have addressed JESUS with faith, acknowledging him to be THE CHRIST, both by his respectful manner of "*kneeling* to him," and by the high title he gave him of "*Good Teacher*," which is scarcely to be found elsewhere in the Scriptures. To check his self-complacency, it seems, OUR LORD observed,

* *Origen*, understanding it literally, "*made himself a eunuch*," but afterwards confessed his error. *Lardner*, Vol. II. p. 445.

"Why callest thou me *good? there is none good but* GOD *alone;*" there is none else, in whom *goodness* is an original, essential, and underived principle. That he was sincere, however, in his profession of obedience from his childhood, may be collected from our Lord's "*loving* him," or being pleased with his behaviour, which would not have been the case, had not his conduct corresponded with his profession. He possessed, therefore, the two main requisites for "*eternal life,*" namely, *faith* and *obedience.* But he aimed at *Christian perfection,* as appears from his next question, "*What lack I yet?*" JESUS said, "*If thou desirest to be perfect,* Go, and sell all that thou hast, and distribute to the poor; and thou shalt have *treasure in heaven;* and come, *follow me,* [as a *disciple,*] taking up the cross. But he was sad at that saying, and went away grieved, for he was very rich." His attachment to *Mammon* overcoming his attachment to CHRIST, Matt. xix. 16—22, Mark x. 17—22, Luke xviii. 18—23. Compare Matt. vi. 24.

And JESUS, seeing that he was grieved, looked round on his disciples, and said, How hardly shall *they that have riches* enter into the kingdom of God! And his disciples were amazed at his words. But he again said unto them, in explanation, Children, how hard is it for *them that trust in riches,* to enter into the kingdom of God! For it is easier that *a camel should go through the eye of a needle* *, than that a rich man should enter into the kingdom of God. And they were exceedingly astonished, saying, *Who then can be saved?* And JESUS, looking upon them, said, *With men this is impossible, but with* GOD *all things are possible,* Matt. xix. 23—36, Mark x. 23—27, Luke xviii. 24—27. For, even *the rich,* who *repent,* and *trust in* GOD, will be enabled, by the divine aid, to overcome the world, if they *watch* and *pray* against the temptation, and dangerous "*snare*" of *Mammon,* or riches. Such was the penitent *Zaccheus,* Luke xix. 9, and such those rich and respectable disciples of OUR LORD, we may presume, *Nicodemus, Joseph* of *Arimathea, Lazarus,* and his sisters, *Mary Magdalene, Joanna,* the wife of *Chuza, Herod's* steward, &c. who either ministered to OUR LORD'S necessities of their substance, or anointed and embalmed him with costly ointments and spices,

* The *camel* was the largest animal known in the *holy land,* Matt. xxiii. 24. A similar expression occurs in the Talmud. "No *Elephant* passes through the eye of a needle."

to shew their veneration for him, living and dead. Happy they who were so circumstanced, and who made such a desirable use of their "*good things!*" Luke viii. 2, 3, John xi. 3, xix. 39—42, Luke xxiii. 56.

CHRIST RETURNS TO JUDEA.

While OUR LORD was employed on his ministry in *Peræa*, a message was sent to him from the sisters of *Lazarus*, that their brother, his friend, was sick. To which he returned for answer, that "this sickness should not be *unto death*, (irrecoverably,) but for *the glory of* GOD, to the end that THE SON OF GOD *might be glorified thereby*," John xi. 1—4.

After this, he remained two days longer in the same place, till *Lazarus* died. Then he proposed to his disciples to return again to *Judea*. But they said, with surprise, "*Rabbi, the Jews lately sought to stone thee, and art thou going thither again!*" JESUS answered figuratively, that during the day, a person is not apt to stumble, while he walks in the light, until the darkness of night arrives; intimating, that during the allotted period of his ministry he was safe, until its close, when the appointed time of his sufferings should come. After this, which they understood not, he said unto them, *Lazarus, our friend, is asleep.* Then said his disciples, still ignorant, "*Lord, if he sleep, he shall recover.*" Then said He plainly to them, "*Lazarus is dead! and I am pleased, for your sakes, that I was not there, in order that ye might believe. Nevertheless, let us go unto him.*" Then said *Thomas*, apart, to his fellow disciples, "*Let us go also, that we may die with him*," (CHRIST,) or share his fate! John xi. 6—16.

LAZARUS RAISED TO LIFE.

JESUS, therefore, went to *Bethany*, where he found that *Lazarus* had been interred four days. His interview with the sisters of *Lazarus*, is inimitably interesting and affecting.

"When *Martha* heard that JESUS was coming, she went to meet him, and [plaintively] said, LORD, *if thou hadst been here, my brother would not have died;* but now I know that whatsoever thou shalt ask of GOD, GOD will give thee.

"JESUS saith unto her, *Thy brother shall rise again:*" She, not understanding that he meant "*immediately*," said, "*I know that he shall rise again in the resurrection, at the last day.*"

"JESUS saith unto her, *I am* [the author of] *the resurrection and the life: He that believeth on Me, though he die* [here,] *yet shall live* [hereafter;] *and every one that liveth* [hereafter,] *and believeth in Me, shall die no* [*more*] *for ever* *. Believest thou this? She saith unto Him, *Yea*, LORD, *I do believe that thou art* THE CHRIST, THE SON OF GOD, *who should come into the world.*"

After this noble and explicit confession of faith, referring, in part, perhaps, to his former answer to her message, John xi. 4, she went to call her sister *Mary*, privately;—who, when she came where JESUS was, and saw him, fell at his feet, repeating, LORD, *if thou hadst been here, my brother would not have died!* [and she wept.]

When JESUS, therefore, saw her weeping, and the *Jews* that accompanied her, also weeping, he groaned in the spirit, and *troubled himself*†; and he said, *Where have ye laid him?* They say unto him, LORD, *come and see.*

JESUS *wept*†.

Then said the *Jews*, *See how He loved him!*

But some of them said, [disparagingly,] *Could not this person, who opened the eyes of the blind man,* (John ix. 6,) *have caused that this man also should not have died?*

Jesus, then groaning again in himself, cometh to the sepulchre. It was a cave, and a stone lay upon it. JESUS said, *Remove the stone*‡. *Martha*, still weak in faith, and struggling with doubt, thought that the body would be too offensive to be approached by CHRIST, being now in a state of putrefaction, after an interment of four days; which in that hot climate usually took place sooner. "LORD, said she, *he now smelleth, for he is the fourth day buried.*"

JESUS, gently rebuking her, answered, "Said I not unto thee, that if thou believedst, thou shouldst see *the glory of* GOD? (ver. 4.) Then, after they had removed the stone‡, JESUS lift up his eyes, with thanksgiving to his Father, for hearing him always, and giving proof of his divine mission to the people;

* See the foregoing article of *Job*, for this correcter translation of the passage, p. 79.

† εταραξεν εαυτον. From this remarkable expression, it appears that OUR LORD'S *affections* were in his own power. He voluntarily sustained *sorrow* now, as he voluntarily embraced *death* afterwards.

‡ JESUS could as easily have removed the stone, as he raised *Lazarus*. This seems to be done to ascertain the fact of the putrefaction of *Lazarus*, by those who descended to the vault.

and cried with a loud voice, *Lazarus, come forth!* Then *he that had been dead, came forth*, whose feet and hands *had been bound* with grave-clothes; and his face *was still bound about* with a napkin. JESUS said unto them, *Loose him, and let him go!*—His feet and hands had been miraculously loosed; and JESUS desired his friends to loose the napkin also from his face. If the *Jews* buried like the *Egyptians*, the napkin did not entirely cover the face of *Lazarus*, but only went round his forehead, and over his chin, so that he might easily see his way out of the sepulchre *.

Thus, by a closer translation of the original, and by reference to the *Jewish* mode of interment, is the *deistical* objection removed, "How could *Lazarus*, either *walk* or *see*, when *bound* in his *grave-clothes* and *napkin?*" for as ὁ τεθνηκως, must signify "he that *had been dead*," so must δεδεμενος, by the same analogy, signify "he that *had been bound*," John xi. 17—44.

Many then of the [principal] *Jews*, who came to condole with *Mary*, and beheld what JESUS did, believed on Him. But some of the unbelievers went off to the *Pharisees*, and *informed* them of what JESUS had done. The *chief priests* and *Pharisees* therefore, assembled a council, and said, *What shall we do, for this man doeth many miracles. If we let him thus alone, all will believe on him;* and the *Romans* will come and take away *our* [*Holy*] *place* and *nation*.—And from that day forth, they conspired together to kill Him.

On this occasion, *Caiaphas*, who was high priest that memorable year, to quiet the scruples of several of the rulers, who privately believed on CHRIST, (John xii. 42,) and were not consenting to his death, (Luke xxiii. 51.) on the score of his *miracles* and his *innocence*, (John vii. 51,) treated them with contempt, as ignorant politicians, who did not understand, that regard to the public safety warranted private injustice. "*Ye know nothing at all; nor do ye consider, that it is expedient*

* The sepulchre is thus described by *Maundrell*, p. 78. "At the bottom of a small descent, not far from the *castle of Lazarus*, (supposed to have been the mansion house of that favourite of our Lord,) is shewn the sepulchre out of which he was raised to a *second mortality*, by that enlivening voice of CHRIST, *Lazarus, come forth!* You descend into the sepulchre by twenty-five steep stairs; at the bottom of which you arrive, first in a small square room; and from thence you creep into another lesser room, about a yard and half deeper, in which the body is said to have been laid. This place is held in great veneration by the *Turks*, who use it for an oratory, and demand of all *Christians* a small *caphar* for their admission into it."

for us, that one man should die for the people, and that the whole nation perish not." Thus, he unwittingly uttered a prophecy, that JESUS should be sacrificed for the *Jewish* nation; and of much wider import than he imagined; not only for them, but for "*the children of* GOD" in general, or *the faithful* "*scattered*" throughout the world, who were to be collected into *one* [*fold*] by Him, John xi. 45—53.

CHRIST RETIRES TO EPHRAIM.

Knowing their machinations against him, JESUS no longer walked openly among the *Jews;* but departed thence into a city called *Ephraim*, in the mountainous country near the wilderness of *Judea*, on the borders of *Benjamin*, in the tribe of *Ephraim*, about fifteen miles north from *Jerusalem;* where he abode with his disciples, John xi. 54.

HIS LAST JOURNEY TOWARDS JERUSALEM.

His stay at *Ephraim* was but short. The fourth passover approached; and his time was come. He departed from thence, leading the way, with firmness, and followed by his dejected and dismayed Apostles. On the way, he foretold to the twelve, still more minutely, his prophetic sufferings at *Jerusalem:* "1. That he should be *betrayed* unto the *chief priests* and *Scribes;* 2. that they should *condemn him to death;* and 3. deliver him up to *the Gentiles*, [*Romans*,] to *mock*, to *scourge*, *spit* upon him, and *crucify* him; but 4. that he should *rise again the third day.* But they understood none of these things, and the saying was hidden from them, and they knew not the meaning of what he said," Matt. xx. 17—19, Mark x. 32—34, Luke xviii. 31—34.

CHRIST PASSES THROUGH JERICHO.

OUR LORD did not go the direct way to *Jerusalem*, he took a circuit eastwards, through *Jericho*, then a considerable city, which he does not appear to have visited before. There he probably staid a few days.

On his departure from *Jericho*, he performed that remarkable miracle of giving sight to two blind beggars by the way side, one of whom was *Bartimæus*, who petitioned him, with faith,

as *the Son of David,* or CHRIST, that he would have mercy on them, and open their eyes, Matt. xx. 29—34, Mark x. 46—52, Luke xviii. 35—43 *.

ZACCHEUS.

This was a rich *chief publican,* or collector of taxes, who, anxious to see JESUS as he passed by, had climbed up into a *sycamore* tree, because he was of small stature. OUR LORD, when he came to the place, looked up and said, *Zaccheus, hasten down, for I must lodge in thy house to-day.* So he hastened down, and entertained him joyfully. This gave great offence to *all* our Lord's attendants, that he should invite himself to be the guest of such a notorious "*sinner.*" *Zaccheus,* who probably heard their murmurs, "*stood forth,*" and made a public profession of his conversion: "LORD, *I am about to give half my goods to the poor; and if I have wronged any man in any respect, to restore it four fold.*" This was a most ample *restitution* of his exactions; the law requiring only the principal, and a fifth part over, Levit. vi. 2—5; and where he could not make restitution, he promised to make *amends,* by giving half his goods, or substance, to the poor. Thus furnishing a remarkable contrast to the rich young ruler; and enabling OUR LORD to extend *salvation to a rich man,* in return for his *repentance,* his *attachment* to CHRIST, and a rejection of *Mammon.* For he said to the by-standers, *concerning him* †, openly, "*This day is salvation come to this house; forasmuch as he also is a son of Abraham,*" or admitted into covenant with CHRIST. And to silence their murmurs for going uninvited to his house, He represented the grand design of his divine

* There is a considerable variation in the accounts of this miracle by the three Evangelists. *Mark* and *Luke* notice only one blind man, *Matthew* two; *Luke* represents the miracle as performed "when JESUS was drawing nigh to *Jericho,*" before he entered it; *Matthew* and *Mark,* after he had left *Jericho.* The joint testimony, however, of *Matthew* and *Mark,* as to the time, seems to outweigh that of *Luke;* who is not so observant of chronological order; and as all agree, that CHRIST was then attended by a "*multitude,*" who "*led the way,*" and who "*followed him*" towards *Jerusalem,* it is more probable, that the incident took place after he left *Jericho,* where this multitude seems to have been collected. For He came privately from *Ephraim* to *Jericho,* attended only by the twelve.

† προς αυτον, must be rendered "*concerning him,*" as in Luke xx. 19, Heb. i. 7, &c. it could not be "*to him,*" because he is spoken of in the third person—"*He* also is a son of *Abraham.*"

mission—" to *seek* and to save lost sinners," Luke xix. 1—10.

And in order to correct the error of his followers in supposing that " *the kingdom of God would immediately appear*," in all its glory, and that He was now actually on his way to " *Jerusalem* which was nigh," to assume it openly as THE MESSIAH in that royal city; " he *added*" the following mysterious parable, Luke xix. 11—27.

PARABLE OF THE NOBLEMAN.

The " nobleman" represented CHRIST; who leaving this world at his *ascension*, " travelled to a far country," heaven, " in order to receive a kingdom" from HIS FATHER; " and to return" to this world after a good while. " The *ten servants*," among whom he distributed ten *minæ*, (or pounds,) to be put to interest against his return, represented the *Apostles* and *preachers of the Gospel*. " *His citizens*, who hated him, and rejected him for their king," were the *Jewish* and other *apostate* nations. On his second appearance in glory, to establish his kingdom upon earth, He is to reward or punish his servants according to their deserts, and to *slaughter* his enemies.

This awful prophecy, which was necessarily vailed in a parable, not then to be understood, began to be fulfilled at the destruction of *Jerusalem* by the *Romans*, and will be concluded " in *the days of vengeance*," destined to precede his next approaching appearance. As explained more fully in *our Lord's prophecies* to his disciples, in the sequel.

HE ARRIVES AT BETHANY.

Six days * before the passover, our Lord reached *Bethany*, John xii. 1.

The day of his arrival, is generally supposed by Harmonists, to have been the *Saturday* before his crucifixion; but it seems rather to have been *Sunday*, the first day of the *Passion*, or " suffering" week; which was *the sixth* *, before his crucifixion on *Friday*.

* Cardinals, " *six*," &c. are frequently put for ordinals, " *sixth*," &c in sacred and profane history. See Vol. I. p. 20, 21.

HARMONY OF THE PASSION WEEK.

	Matt.	*Mark.*	*Luke.*	*John.*
1. *Sund.* JESUS arrives at *Bethany*.....	— —	— —	— —	xii. 1.
Mary anoints his *feet* at supper	— —	— —	— —	— 3.
2. *Mond.* His public procession to *Jerusalem*	xxi. 1.	xi. 1.	xix. 29.	— 12.
He teaches the people	— —	— —	— —	— 23.
3. *Tues.* He curses the *barren fig-tree* ..	— 18.	— 12.		
He *purges the Temple* again....	— 12.*	— 15.	— 45.	
He returns to *Bethany*.....	— —	— 19.		
4. *Wed.* The fig-tree withered	— —	— 20.		
The *Pharisees* question his authority	— 23.	— 28.	xx. 1.	
His *discourses* and *parables*	— 28.	xii. 1.	— 9.	
Question of tribute to *Cæsar*....	xxii. 15.	— 13.	— 20.	
He silences the *Sadducees*	— 23.	— 18.	— 27.	
——— the *Pharisees*.....	— 41.	— 35.	— 41.	
He censures the *Scribes* and *Pharisees*	xxiii. 2.	— 38.	— 45.	
His *prophecies* on Mount *Olivet*	xxiv. 1.	xiii. 1.	xxi. 5.	
He foretells his crucifixion *two days after*.....	xxvi. 2.	xiv. 1.	xxii. 1.	
The *chief priests* conspire against him	— 3	— 2.	— 2.	
He returns to *Bethany*, to *Simon* the leper, at supper	— 6.	— 3.	— 3.	
A *woman* anoints his *head*.....	— —	— —	— —	
Judas sells HIS LORD	— 14.	— 10.	— 4.	
5. *Thurs.* Preparation of the *passover*....	— 17.	— 12.	— 7.	xiii. 1.
He eats it with his Apostles....	— 20.	— 18.	— 14.	
He washes their feet	— —	— —	— —	— 2.
He inculcates humility.....	— —	— —	— 24.*	— 12.
He detects the traitor *Judas*....	— 21.	— 20.	— 21.*	— 26.
Judas departs at *night*.....	— —	— —	— —	— 30.
Institution of the *Lord's Supper*	— 26.	— 22.	— 19.*	
His subsequent discourse.....	— —	— —	— —	— 31.
He goes to Mount *Olivet*.....	— 30.	— 26.	— 39.	xiv. 31.
His last discourse.....	— —	— —	— —	xv. 1.
His Intercession	— —	— —	— —	xvii. 1.
He goes to *Gethsemane*	— 36.	— 32.	— 40.	xviii. 1.*
His agony.....	— 37.	— 33.	— 41.	
Judas betrays HIS LORD	— 47.	— 43.	— 47.	— 2.
JESUS taken to *Annas*	— —	— —	— —	— 13.
——— *Caiaphas*.....	— 57.	— 53.	— 54.	— 14.
Peter denies HIS LORD	— 69.	— 66.	— 55.	— 17.
6. *Frid.* JESUS taken to *Pilate*, at *daybreak*	xxvii. 1.	xv. 1.	xxiii. 1.	xviii. 28.
Pilate sends him to *Herod*	— —	— —	— 6.	
Judas hangs himself.....	— 3.	— —	— —	

	Matt.	*Mark.*	*Luke.*	*John.*
JESUS sentenced by *Pilate*	xxvi. 26.	xv. 15.	xxiii. 25.	xix. 1.
—— crucified at the *third hour*	— —	— 25.	— —	— 14.*
Darkness from the *sixth* to *ninth* hour.....	— 45.	— 33.	— 44.	
The body granted to *Joseph* of *Arimathea*.....	— 57.	— 42.	— 50.	— 38.
Interred after *sun-set*	— 59.	— 46.	— 54.	— 39.
7. *Satur.* The sepulchre secured with a *seal* and *Roman* guard	— 62.	— —	— —	

The Harmony of this short, but most interesting period of the Gospel history, and therefore most circumstantially detailed by all the Evangelists, has been considerably embarrassed and perplexed hitherto, partly by the mistakes of Harmonists, in arranging events; partly by some remarkable inversions of *chronological* order in the narratives of *Matthew* and *Luke;* and partly from some apparent differences of place and time, between *John* and the other Evangelists.

1. The Harmonists in general, *Newcome*, &c. assume, that Christ foretold his approaching crucifixion *two days after*, (Matt. xxvi. 2; Mark xiv. 1,) on *Wednesday morning;* whereas the context evidently shews that he foretold it on *Wednesday evening*, immediately after his prophecies on Mount *Olivet*, and before he went to sup at *Bethany* with *Simon* the leper. By tracing backwards, therefore, the series of events, he necessarily came first to the house of *Lazarus* at *Bethany*, on *Sunday*, instead of *Saturday*, as generally imagined, on the former supposition *. It is re-

* The received hypothesis, however, that CHRIST came to *Bethany*, on *Saturday*, is thus supported by a learned friend.

"Your objections to the old opinion, are principally drawn, 1. From the *time* of our Lord's foretelling his death; and, 2. From our having *no account* of any thing that passed in the course of *Wednesday*. With respect to the time when the prediction was delivered, μετα δυο ἡμερας, I readily join with you, that it should be rendered, "*two days after*," or, "*two days hence;*" i. e. "the day after to-morrow. Now, what was then to take place? Ὁ υἱος του ανθρωπου παραδιδοται εις το σταυρωθηναι. The circumstance, therefore, foretold, was not his crucifixion, but his being *delivered up* to be crucified. But this was on the *Thursday:* the words must, therefore, have been spoken on *Tuesday*.

"But you will say, What occurred on the *Wednesday?* The Evangelists are altogether silent on that head. May I then be allowed to conjecture, that our blessed Lord *spent the day in retirement*, preparing to meet his approaching fate.——This conjecture is countenanced by the προ της ἑορτης του πασχα of St. John (xiii. 1,) '*the day before the passover;*' which, by the bye, shews what that Evangelist meant by πασχα."

Specious as this argument may seem, its conclusiveness may be questioned:

1. The phrase, ἡ ἑορτη του πασχα, is not confined to "*the day of* sacrificing *the passover*," but includes the whole "*feast of the passover*," which lasted a week, corres-

markable also, that *Sunday* was the tenth day of the month, the legal day on which the paschal lamb was to be chosen and set apart for sacrifice, until the fourteenth, *Thursday*, the correct day, Exod. xii. 3—6. CHRIST *our passover*, in this circumstance also, minutely "fulfilling all *legal* righteousness," as he professed, Matt. iii. 15.

2. If we look only to *Matthew*, the purging of the temple happened on *Monday*, the day of public procession thither, xxi. 12, and preceded the cursing of the *barren* fig-tree, on the same day, xxi. 18. Whereas *Mark*, more critically, states, that CHRIST only surveyed the temple on *Monday*, and purged it on *Tuesday;* and that the fig-tree which had been cursed on *Tuesday* morning, was found withered on *Wednesday* morning; *Matthew* concisely connecting both together, the sentence with its execution.

3. If we look only to *Luke*, it should seem that the *paschal supper*, which he alone records, xxii. 15—18, was followed by the institution of the *Lord's Supper*, ver. 19, 20; and this, by the detection of the traitor *Judas*, ver. 21—23; and this again, by the ambitious *contest* for precedence between the disciples, and our Lord's ensuing exhortation to humility, ver. 24—30;

ponding to ἡ ἑορτη των αζυμων, "*the feast of unleavened bread*," Luke xxiv. 1. And, accordingly, the *Jewish* council, when plotting against JESUS, objected to putting him to death, εν τῃ ἑορτῃ, "*during the feast*," or paschal week, if they apprehended him on *any day* of that week, "lest there should be a disturbance among the people," Matt. xxvi. 5; Mark xiv. 2. The English Bible, in both passages, incorrectly renders εν τῃ ἑορτῃ, "*on the feast* day." The preposition προ may signify "*shortly before*," in the course of Thursday.

2. The expression παραδιδοται, is not to be separated from εις το σταυρωθηναι. The *treachery* of *Judas* on *Thursday evening*, was another, and a subordinate consideration. JESUS was first *delivered up* by the *High Priest* and *Jewish Council* to *Pilate*, on *Friday morning*, John xix. 11; Matt. xxvii. 2; Mark xv. 1; Luke xix. 16; John xviii. 30; and after sentence passed, "*delivered up*," by *Pilate*, "*to be crucified*," Matt. xxvii. 26; Mark xv. 15; Luke xxiii. 25; John xix. 16. Thus was the prophecy *literally* fulfilled; and the fulfilment most carefully recorded by all the Evangelists.

3. As the Evangelists are so remarkably particular, and even minute, in recording the occurrences of the *passion week*, their *total silence* renders the conjecture highly improbable, that our Lord spent *Wednesday* in *retirement;* (and the conjecture has been anticipated by Bishop *Newcome*, in the *Harmony*, Notes, p. 43.) The apparent *continuity* also of their narratives, without a break, seems to leave no room for it; and our Lord's *zeal* "to *work his* HEAVENLY FATHER'S *work*, while it was called *to-day;*" and his *active employments* on the *three days* before his crucifixion, as announced in his *prophetic* message to that fox, *Herod*, Luke xiii. 32, (which seems to have been delivered on *Wednesday morning*, (see this vol. p. 176): all together tend to invalidate the conjecture, and incline me to adhere still to the proposed *harmony of the passion week.*

whereas, by comparing the accounts of the other Evangelists, this last event of the contest, must have happened first, in order of time; and probably took place while the two favourite Apostles, *Peter* and *John*, xxii. 13, were preparing the passover. And if so, the passage should be rendered, "Now there *had been** an ambitious contest between them, which of them should be accounted greater," ver. 24. For surely, it could not possibly have happened after they were all *perplexed* and *sorrowful* at the disclosure of the treachery of one of their company, and of their master's impending death, as we learn from the other Evangelists, Matt. xxvi. 21—24; Mark xiv. 18—21; John xiii. 22. And the detection of *Judas* actually preceded the institution of the *Lord's Supper*; because it happened at the second course of the *Paschal Supper*, when he dipped his hand with JESUS in the dish of sallad; and when JESUS pointed him out to *John*, by giving him a morsel dipped in the sauce, after which he immediately departed, as we learn from *John* himself, xiii. 23—30. And the *Lord's* Supper was then instituted, in the place of the third course of the *Paschal* Supper.

4. *John* differs from the rest, in representing *Peter's* second denial, as happening in the judgment-hall, *at the fire*, John xviii. 25; which, according to them, happened in the *porch*; but the difference is only apparent; for he concisely omits the circumstance of *Peter's* quitting the hall, after the first denial, noticed by the rest.

5. The present text of *John* xix. 14, states that JESUS was led away to crucifixion at the *sixth* hour, in contradiction to *Mark* xv. 25, saying, that he was actually crucified at the *third* hour; as confirmed by the whole tenor of the narrative before and after; and in contradiction also to the præternatural *darkness*, which only began at the *sixth* hour, according to the joint testimony of the rest. The present reading, therefore, appears to be corrupt†. The original autograph of John's Gospel read τριτη, "*third*," according to the *Chronicon Alexandrinum*;

* See a similar transposition in John xviii. 24, which is rightly rendered, "Now *Annas had* sent him bound to *Caiaphas*, the high-priest;" properly following ver. 13, and another, Matt. xxviii. 2.

† In support of the present reading, "the *sixth* hour," it has been conjectured, that *John* reckoned, according to the *Roman* usage, the hours from *midnight*. But this is incorrect; for the *Jews* and *Romans* both reckoned the hours of the *natural* day, from *sun-rise*; and *John* reckoned like the rest of the Evangelists.

which is followed by some ancient manuscripts of *Griesbach's* collation. And *Eusebius*, *Theophylact*, and others, satisfactorily account for the error, by supposing that the symbol ϛ′, (6) was substituted for γ′, (3) by mistake, in some early copies. *Nonnus*, the poet, renders, rightly, the text, Ην δε τιταινομενη τριτατη θανατηφορος ὡρα. "It was the *third* deadly hour after sunrise."

CHRIST'S FEET ANOINTED.

On *Sunday*, while he was at supper, the pious, virtuous, and grateful *Mary*, the sister of *Lazarus*, anointed his *feet* with costly and fragrant spikenard, and wiped them with the tresses of her hair, in token of the profoundest veneration. The same homage was formerly paid to CHRIST at the beginning of his ministry, at *Capernaum*, when he supped with *Simon* the Pharisee, by a penitent *sinner*, (a harlot, perhaps,) whose sins OUR LORD graciously forgave, because *she loved much*, Luke vii. 36—49. Both, indeed, were tokens of extraordinary love and humility; as if they did not think themselves worthy to anoint his *head*, which was a customary ceremony to *kings*, *priests*, and other distinguished personages, Psalm xlv. 7, cxxxiii. 2, cxli. 5, civ. 15, Luke vii. 44—46.

But *Judas Iscariot* censured this pious act of *Mary*, as misplaced and wasteful, *Why was not this ointment sold for three hundred denarii, and given to the poor?* This he did, not from regard to the poor, but because he was a thief, and carried the stockpurse. JESUS therefore openly rebuked him, and others of the disciples who seemed also to approve of his conduct: "*Let her alone, she hath kept it for the day of my embalmment**: for *ye* have *the poor* with you always, but ME ye have not always," John xii. 1—8. This gave the first offence to that sordid disciple.

PUBLIC PROCESSION TO JERUSALEM.

When the multitudes who came from all parts to celebrate the passover, found that JESUS was at *Bethany*, they went thither on *Monday* morning, both to see *Lazarus*, the fame of whose restoration to life was divulged by the *Jews* who had wit-

* This is the proper rendering of ενταφιασμος, as distinguished from ordinary "*burial*," with which it is confounded in our public translation. See Vol. I. p. 435 of this work.

nessed the miracle, and to attend JESUS in public procession to *Jerusalem*, and proclaim him as their undoubted MESSIAH, or CHRIST the king of *Israel*, John xii. 12—18.

Nor did JESUS any longer decline their proffered homage, we may presume, from the following reasons: 1. It was necessary that he should be solemnly inaugurated by the voice of the people, to fulfil the ancient prophecies of *Jacob*, *David*, *Zechariah*, &c. 2. To awe and curb the malice of the high-priests for a while; who not only had issued a proclamation against himself, John xi. 57, but had plotted to put *Lazarus* to death, because many of the people forsook them on his account, and believed on JESUS, John xii. 10, 11; and, 3. To enable him to act with all due authority, in purging the temple, in publicly instructing the multitudes, and in their hearing, and under their protection, openly rebuking, confounding, and censuring those haughty and arrogant rulers, the *chief priests*, *Scribes*, and *Pharisees*, the *Sadducees*, and *Herodians*, Matt. xxi. 45, 46; xxvi. 3—5.

As soon, therefore, as he had reached *Bethphage*, a village midway, on the eastern side of Mount *Olivet*, he sent forward two of his disciples to the village of *Gethsemane* *, perhaps, near the city, to bring him from thence an *ass' colt*, which they should find tied there, and, probably, to a *vine*, as in *Jacob's* prophecy of SHILOH, Gen. xlix. 11, (see Vol. II. p. 151—156.) On this, though unbroken, he rode, in the style of the ancient *judges* and *prophets*, as "the *meek* and *lowly* KING OF ISRAEL," described by *Zechariah*, ix. 9, (see Vol. II. p. 476.) On the descent, fronting the city, he was met by the palm-bearing multitude, emblematical of the MESSIAH'S *tabernacling* in flesh, Levit. xxiii. 40, 2 Mac. x. 7, Rev. vii. 9, many of them spread their garments in the way, and strewed branches, as a carpet, which was customary at the coronation of a prince, 2 Kings ix. 13, while the whole multitude of disciples, before and behind, shouted *Hosannas* to the *Son of David*. *Blessed be he that cometh in the name of the Lord*, &c. repeating the grand *Halleluiah*, Psalm cxviii. 26.

Some of the *Pharisees*, from among the crowd, then said, *Teacher, rebuke thy disciples*, but he refused, "If these, said he,

* See the site of these two villages in the map of *Jerusalem* and its environs, Vol. I. p. 437.

were silent, *the stones* would cry out," or even the inanimate creation proclaim it, in the language of prophecy, (Habak. ii. 11,) Luke xix. 39, John xii. 19. And now, while his followers rejoiced, JESUS wept over the approaching calamities of the city, "which he beheld; saying, *O that thou hadst known, even thou,* [ungrateful as thou art,] *at least, in this thy day* [of merciful respite,] *the things that belong to* thy peace, *but now are they* hidden *from thine eyes! For days* [of vengeance] *shall come upon thee, when* [*the Romans,*] *thine enemies, shall cast a trench around thee, and shall encompass thee, and hem thee in on every side, and raze and thy children within thee to the ground, and shall not leave in thee one stone upon another, in return for thy not knowing the season of thy visitation* * *!*" Luke xix. 41—44.

In this tender and pathetic mourning of the Tutelar God of Israel over his rebellious city, there seems to be an elegant allusion to its name, JERUSALEM, signifying "*they shall see peace,*" which, on the contrary, was now "*hidden*" from their eyes, not to be "*seen*" any more, until after "*the long continued*" *period* of *desolation,* foretold by the prophets, *Moses, Isaiah, Daniel,* &c. because they obstinately and wilfully shut their eyes against THE LIGHT OF THE WORLD, John xii. 40.

On his arrival, "the whole city was agitated, saying, *Who is this?* And the multitude said, *This is* JESUS, *the prophet, from Nazareth of Galilee* †," or the expected *prophet like Moses,* whom the prejudiced, and his enemies, denied could

* See this explained, Vol. I. p. 426. *Tertullian* has well explained "the *season* of *visitation:*" Cum tempus medium a *Tiberio* usque ad *Vespasianum* non *pœnitentiam intellexissent;* facta est terra eorum deserta, civitates eorum exustæ igni.

† The following eloquent passage occurs in Bishop *Hall's* Contemplations, p. 133, *on Christ's procession to the Temple,* Matt. xxi.

"The attending disciples could be at no loss for an answer. Which of the *Prophets* have not put it into their mouths?—*Who is this?*—Ask *Moses,* and he shall tell you, *the seed of the woman who shall bruise the serpent's head.* Ask your father *Jacob,* and he shall tell you, *the Shiloh,* of the tribe of *Judah.* Ask *David,* and he shall tell you, *the King of Glory.* Ask *Isaiah,* and he shall tell you, *Immanuel—Wonderful, Counsellor, mighty God, Father* of *the age to come, the Prince of Peace!* Ask *Jeremiah,* and he shall tell you, *the righteous branch.* Ask *Daniel,* and he shall tell you, the *Messiah.* Ask *John the Baptist,* he shall tell you, THE LAMB OF GOD. If you ask the GOD *of the Prophets,* He hath told you, *This is my beloved Son, in whom I am well pleased.* Yea, if all these be too good for you to consult with, the very *Devils* themselves have been forced to confess, *I know thee who thou art, the Holy One of God.* On no side hath CHRIST left himself without a testimony."

come from that despised quarter, (John i. 47, vii. 41,) Matt. xxi. 10, 11.

The king of glory's first visit was to his temple, fulfilling prophecy, Psalm xxiv. 7—10. There he wrought his signal and appropriate miracles of curing the *blind* and the *lame*, which excited the admiration even of the *children*, who joined in the general acclamation of *Hosanna to the Son of David;* thus hailing him as the MESSIAH. And when the *chief priests*, blind to such evidence, but not daring to stop them for fear of the multitude, insinuated that JESUS ought to do so, he approved their action in the language of prophecy, "*Out of the mouths of babes and sucklings hast thou perfected praise*," (Psalm viii. 2,) Matt. xxi. 14—16.

And now some *Greeks*, or "*Jews* of *the dispersion*," (John vii. 35,) who attended the feast, expressed to *Philip* of *Bethsaida*, one of his disciples, a wish to see and hear JESUS, which He probably granted, from his gracious invitation, (Matt. xi. 28,) John xii. 20—22.

He then obscurely signified to the assembled multitude his approaching *sufferings* and ensuing *glory*, under the imagery of a *grain of corn*, sown in the ground, which dies before it vegetates, and produces much fruit. And he warned his disciples likewise of the sufferings they were to expect in his service, and their future reward in heaven. And struck with a lively sense of his approaching death, he said, "*Now is my soul troubled, and what shall I say?* [Shall I say] FATHER *save me from this hour!* [By no means;] *but* [rather] *for this cause came I unto this hour*," John xii. 23—27.

And now, for the last confirmation of his disciples' faith, he said openly, "FATHER *glorify thy name;*" then there came a voice from heaven, in the hearing of the multitude, saying, "*I have glorified it already, and will glorify it again.*" Some present, probably the *Greeks*, who knew not the language, said *it thundered*, but others, the *Jews* perhaps, who knew it, that *an angel had spoken to him.* John xii. 28—30.

After this last solemn attestation from heaven, which was verified at his resurrection, our Lord figuratively intimated the conversion of the whole world, in consequence of his crucifixion. "*And I, when I shall be lifted up from the earth*, [on the cross,] *will draw all men to myself.*"

Perplexed at this doctrine of a *suffering* MESSIAH, the

multitude answered, "We have heard out of the law, that CHRIST *endureth for ever*." And so they might have collected from 2 Sam. vii. 13; Psalm lxxxix. 30—37, cx. 4; Isa. ix. 6, 7; Ezek. xxxvii. 25; Dan. ii. 44, vii. 14—27. *How then sayest thou*, [as before, John viii, 28.] that THE SON OF MAN *must be lifted up? Who is the Son of Man?* or what sort of a *suffering, mortal Messiah*, do you profess yourself? John xii. 32—34.

This indeed was a real difficulty which they were not prepared to conceive or relish at the present. He therefore declined answering it, and only exhorted them in general, to *believe in the light*, during *the short time* of his continuance among them, that they might become *children of light*, or heirs of his kingdom. With this saying, He *disappeared* from them, leaving them greatly disappointed at his description of THE SON OF MAN, or MESSIAH, and his refusal to accept the *temporal* dominion, which they expected, and offered to him; and therefore, in a fit temper of mind to be worked upon to his prejudice, as an impostor, by his inveterate and insidious foes, the *chief priests* and *rulers of the Jews*, John xii. 35, 36.

THE BARREN FIG-TREE CURSED.

Early on *Tuesday* morning, JESUS, going from *Bethany*, where he lodged, to *Jerusalem*, according to tradition, by the lower road, saw, at a distance, a fig-tree in leaf, now in the *spring* season, (Matt. xxiv. 32,) and being hungry, he went to it, if *perhaps*, he might find *some fruit* thereon, (but when he came to it he found nothing but *leaves,)* for it was not *fig season*. And he answered, and said unto it, "*Let none eat fruit of thee henceforth for ever!* And his disciples heard," Matt. xxi. 18; Mark xi. 12—14.

The *Palestine* fig-tree regularly bears two crops in the year, and occasionally a third: the *boccore*, or *early* fig, (noticed by *Isaiah*, xxviii. 4.) which comes to perfection in the middle or end of *June;* then the *kermez*, or *summer fig*, begins to be formed, though it rarely ripens before *August*. About the beginning of *autumn*, the same tree not seldom throws out a third crop, of longer shape and darker complexion than the *kermez*, called the *winter fig*, which hangs upon the tree after the leaves are shed, and ripens, *provided the winter proves mild;* and is gathered, as a delicious morsel, in *spring*. This natural history of the fig-tree in *Judea*, taken from the accurate *Shaw's* Travels,

p. 370, happily removes the ambiguity of the foregoing passage in our English Bible, by the help of the parenthesis, judiciously introduced by Archbishop *Newcome*. JESUS being hungry, and seeing *leaves* thereon, which shewed that the tree was alive, though it was not a regular *fig season*, either for *early* or *summer* figs, yet went to it, in a reasonable expectation of finding, *perhaps*, some *winter fruit* thereon; but when he came he was disappointed, for he found nothing thereon but *leaves*. Whereupon he doomed it to *perpetual barrenness*, in the hearing of the disciples. This curse instantly took place; for when they passed by again, on *Wednesday* morning, they saw the fig-tree, not only stript of its leaves, "but withered from the roots." And *Peter* remarked it, Mark xi. 20, 21.

This was the awful sequel, and significant interpretation of the foregoing *parable* of the *barren fig-tree*, Luke xiii. 6—9. The fig-tree represented the *Jewish* nation, which was barren, or unproductive of good works, during the foregoing dispensations of the *Law* and the *Prophets*, and the *Baptist*, expressed, perhaps, by "the *three years*;" and when sentenced to be *cut down*, as *cumbering the ground* *, was spared, on the intercession of the *Gardener*, CHRIST, for a further season of trial and respite, during his *own* and his *Apostles'* ministry; but when they continued irreclaimable, and failed of producing even the last crop, after his resurrection, and during the ministry of his *Apostles*, to the whole world, beginning with them; then the sentence, which had been suspended, was carried into execution by those ministers of divine vengeance, the *Romans*.

THE TEMPLE PURGED AGAIN.

This second significant act of authority, as the *Reformer of their religious worship*, was accompanied by a severer rebuke than the first, and in the language of prophecy; it is written, "MY HOUSE shall be called *the house of prayer*," (Isa. lvi. 7,) "But *ye* have made it a *den of thieves*," (Jer. vii. 11,) Matt. xxi. 13; Luke xix. 46.

PHARISEES AND HERODIANS SILENCED.

This dignified and just censure, delivered in public, joined to our Lord's open declaration of the Gospel, or glad tidings of his

* ετωσιον αχθος αρουρης, "a *useless burthen of the ground*." *Homer.*

coming, and his teaching the people, without reserve, that he was "*the light of the world*," and that he came at present, *not to judge the world*, but to *save the world*, [by the sacrifice of himself,] Luke xx. 1: John xii. 44—50, so exasperated the *chief priests*, *Scribes*, and *elders* of the Sanhedrim, that they sent a deputation of *Pharisees* and *Herodians*, to entangle him in his talk; who, though at variance between themselves, cordially conspired to work his destruction, the former with the *Jewish* people, the latter with the *Romans*. Accosting him with a hypocritical semblance of respect and deference to his opinion, as a firm and undaunted *teacher of the law*, they proposed, as a case of conscience, at that time much litigated between the different parties, *whether it was lawful to give tribute to Cæsar*, or *not?* But our Lord completely baffled the malignant proposers of this dangerous dilemma, affecting his reputation, or his life, if he either authorized or denied the payment of the *Roman* tribute, by taking advantage of their own concession, that "the *denarius* bore the *emperor's* image and superscription," and also of their own tradition, that wherever any king's coin was current it was a proof of that country's subjection to his government; for he significantly warned these turbulent and seditious demagogues, the *Pharisees*, "*to render unto Cæsar the dues of Cæsar*," which they resisted; and these licentious and irreligious courtiers, the *Herodians*, "*to render unto* GOD *the dues of* GOD," which they neglected; thus publicly reproving both, but obliquely, in a way that they could not take any hold of. "And they *marvelled* at his answer, and were *silent*, and *departed*," Matt. xxii. 15—22; Mark xii. 13—17; Luke xx. 20—26.

SADDUCEES SILENCED.

The same day he was encountered also by the atheistical *Sadducees*, who denied a resurrection. They attempted, in mockery of the resurrection, to puzzle him with a common-place objection, found in the old *Jewish* writers, of a woman, married successively to seven husbands, who were brothers, in default of issue by the preceding, according to the law of *Moses*, Deut. xxv. 5, enquiring whose wife of the seven she should be reckoned at the resurrection? But our Lord reproved their ignorance on a double account:—"Ye do *err*, not knowing *the Scriptures*, nor the *power* of GOD." Their first error consisted in denying the existence of the soul after death, though it was clearly implied

in the books of *Moses*, which they held to be canonical; when God declared, "*I am* THE GOD of *Abraham*, *Isaac*, and *Jacob*," not I *was* the GOD, &c. intimating that they were still living, and that He was still their God, in their separate state of existence, in *Hades*; and their second, in their sensual and carnal notions of a resurrection; for that in the *regeneration*, the *just* shall neither marry nor be given in marriage, as males and females, in this life; but shall be immortal, *like angels* of Heaven, when they become *children of the resurrection*, by the power of GOD. Thus were the *Sadducees* also silenced, and the multitude, astonished at the clearness and cogency of his doctrine, Matt. xxii. 23—33; Mark xii. 18—24; Luke xx. 27—38.

Hearing the discomfiture of their rivals, the *Sadducees*, the *Pharisees* assembled together, and perhaps, not insidiously, but as a further trial of his skill, proposed to him a question that was much litigated at that time among themselves, *which was the great commandment of the law?* Some of their doctors held it to be the law of *sacrifices*; others the law of *circumcision*, or of the *sabbath*, or of *meats* and *purifications*, peculiar to the *Jews*. But JESUS decided in favour of the LOVE OF GOD, as the great commandment of the law, and the second, the *love of our neighbour*, as like it in the principle, and derived therefrom; that "on these depended all *the law* and *the prophets*," or their whole *religious* and *moral code*. (See Vol. II. p. 233—237.)

Struck with the profound wisdom of this answer, the proposer of the question, who seems to have been a *Karaite*, commended JESUS, and agreed with him, that these were indeed preferable to any *sacrifices*, or *external* ordinances whatsoever. And our Lord, in return, commended him, as being *not far from the kingdom of Heaven*, or almost a *Christian*, Matt. xxii. 34—40; Mark xii. 28—34.

And now, JESUS, in his turn, proposed a difficulty to the assembled *Pharisees*, to try their knowledge of *the law*; why the inspired *David*, Psalm cx. 1, called THE MESSIAH "*his Lord*," whom they themselves acknowledged to be his *son?* This they were unable to solve *; and from that day forth *none*

* Yet the Son of *Sirach*, if they had understood, furnished them with the true solution, in the divine as well as human nature of CHRIST, from *David's* second Psalm. "*I called upon* THE LORD, THE FATHER OF MY LORD, *not to leave me in the day of my trouble*," &c. Eccles. li. 13.

durst question him any more, Matt. xxii. 41—46, Mark xii. 35—37, Luke xx. 41—44.

Here we seem warranted to introduce a conversation, introduced earlier in *Luke's* miscellaneous gospel.

" The same day, *(Wednesday,)* some *Pharisees* came to him, *saying, Depart, and go hence, for Herod desireth to kill thee.* But he said unto them, *Go ye, and tell that* [crafty] *fox*, [in my name,] *Lo, I expel demons, and I do cures to-day, and to-morrow; and the third day I shall be perfected* [by sufferings, Heb. ii. 10.] *Nevertheless, I must* [work] *to-day, and to-morrow*, and *depart on the* [day] *following: for it cannot be, that a prophet should perish out of Jerusalem!*" Luke xiii. 31—33; and this was followed by that inimitably tender and passionate apostrophe in *Luke*, which is appropriated by *Matthew* to this very day, *(Wednesday.)*

" *O Jerusalem! Jerusalem! Thou that killest the prophets, and stonest them that are sent forth unto thee, how often would I have gathered thy children together, even as a bird gathereth its brood together under its wings, but ye would not!*" Luke xiii. 34, Matt. xxiii. 37.

This malignant advice of these *Pharisees*, who might naturally wish to get rid of one whom they feared and hated, after he had baffled, silenced, and exposed them before the multitude to scorn and disgrace, furnished a proper occasion and introduction to that finished model of divine eloquence, his last most animated, dignified, and severe censure; in which, no longer acting on the reserve, when his hour was come, he boldly and authoritatively denounced repeated " *woes*" to the *Scribes* and *Pharisees*, for their complicated vices, their *hypocrisy, ostentation, pride, arrogance, extortion, rapacity*, and long continued *persecution* of the prophets, from the earliest times to the sacrilegious murder of one of the last and greatest, *Zechariah;* (see Vol. II. p. 480,) concluding with the prediction of the desolation of their temple, and the withdrawing of his presence, till their final conversion, Matt. xxiii. 1—38, Luke xiii. 35.

OUR LORD'S PROPHECIES ON MOUNT OLIVET.

After this formal close of his public ministry, our Lord communicated to his confidential disciples, *Peter, James, John*, and *Andrew*, the signs, or prognostics of, 1. the destruction of *Jerusalem* by the *Romans;* 2. his next *personal appearance* in

glory; and 3. his last, at *the end of the world*, Matt. xxiv. xxv; the consideration of these most important prophecies is postponed till the close of the period, not to interrupt the course of the history.

Immediately after, our Lord formally announced to his disciples the precise day of his death. "Ye know that *two days after*, [*Friday*,] the *passover* is to be kept [by the chief priests,] and THE SON OF MAN is [then] to be *delivered up* [to the *Romans*,] to be *crucified* *," Matt. xxvi. 1, 2. At this very time, it seems, the chief priests and scribes, and elders of the people, were actually assembled in privy council, at the high priest's palace, plotting his destruction! ver. 3—5.

From Mount *Olivet* our Lord proceeded to *Bethany*, that evening, to the house of *Simon* the leper, (whom he probably had cured,) and there he took his last supper with his friends.

CHRIST'S HEAD ANOINTED.

On this occasion, during the entertainment, he received his last unction; when another woman, whose name is not mentioned, poured costly and fragrant spikenard upon his *head*, completing that of *Mary* the sister of *Lazarus*, on the preceding Sunday, ver. 6, 7. If we may be allowed to hazard a conjecture, where the Evangelists are silent, this woman was no other than the rich and respectable *Mary Magdalene*, who had been indebted to JESUS for the cure of a most grievous malady, Luke viii. 2. and who, according to some commentators, *Lightfoot*, &c. was the first of the three women that anointed him at *Capernaum*, the first year of his ministry, at the house of *Simon* the Pharisee, Luke vii. 36—40. probably confounding *Simon* the leper with him, and the first unction with the last: whereas they differed in several respects; for the first woman was a notorious sinner, and only anointed the *feet* of CHRIST. The tradition, therefore, might have been incorrect only in these respects; and if we substitute *Mary Magdalene* as the last woman instead of the first, we offer no disgrace to her memory, which was so highly honoured by our Lord himself, on this occasion, with the encomium, that "she had wrought a *good work* upon him, in

* This annunciation was evidently made on *Wednesday evening*. The generality of Harmonists, *Newcome*, &c. arbitrarily transfer it to *Wednesday morning*; and thereby derange the harmony of the Passion week; leaving the supper of *Simon* the leper as the only occurrence of *Wednesday*, after it.

preparing for his *embalmment;* and that it should be recorded to her honour, *wheresoever his gospel should be preached throughout the whole world,*" ver. 10—13.

That *Mary Magdalene,* indeed, was a woman of the highest rank and respectability, and of the most affectionate attachment to CHRIST, and therefore the most likely to give this public testimony of her veneration, so grateful to Him, we collect from the sequel: for she is named the first of all the women who attended his funeral, before *Joanna,* the wife of *Chuza, Herod's* steward, and our Lord's own relations; and on the morning of the resurrection he appeared to her, the first of all his disciples, Mark xvi. 9, as if to signalize her superior worth and attachment, by this distinguished honour. And as it was customary for the *Jews* to entertain their friends who came to celebrate the passover, more sumptuously on the four preceding days of preparation, or purification, from the tenth to the thirteenth of the month, there is reason to think that *Mary Magdalene* was among the guests at *Bethany,* both in the houses of *Lazarus* and of *Simon;* and might now have been led to complete the pious unction on the last day, begun by *Mary,* the sister of *Lazarus,* on the first, to which she had been witness.

This additional costly tribute of veneration, again excited the indignation of his disciples in general, as before chiefly of *Judas,* "*To what purpose is this waste? for this ointment might have been sold for much, and given to the poor.*" And our Lord's repeated rebuke, involving *Judas* among the rest, completed the traitor's resentment, whereby *Satan* led him (Luke xxii. 3, John xiii. 2.) to retire immediately from the company, and bargain with the chief priests, (whom he probably found still sitting in council,) to deliver up his master to them for thirty pieces of silver, or thirty shekels, the paltry price of a slave, gored by an ox, Exod. xxi. 32, unwittingly fulfilling, on both sides, *Zechariah's* prophecy, xi. 12, 13. (See Vol. II. p. 478.)

This unexpected treachery, offered by one of his own disciples, made the chief priests alter their resolution of not seizing and putting him to death during the *Paschal* feast, for fear of exciting a tumult among the people; "and from that time *Judas* sought opportunity to deliver him up," in the absence of the multitude *, ver. 14, 15, Luke xxii. 1—6.

* On this occasion the chief priests probably settled the plan with *Judas,* upon which

CHRIST CELEBRATES THE PASSOVER.

The next morning, *(Thursday,)* JESUS sent his two favourite disciples, *Peter* and *John*, to prepare the passover, on this, the proper day, to a particular householder in the city, whom he knew to be a correct observer of the *Paschal* law, on the *fourteenth* day of the month, which the high priest incorrectly appointed for the fifteenth. (See Vol. I. p. 65, &c.) And he gave them a sign whereby they might find him. *Ye shall meet a man carrying a pitcher of water*, &c. Matt. xxvi. 17, 18, Mark xiv. 12, 13, Luke xxii. 7—12.

It was customary with the citizens of *Jerusalem*, on this occasion, to accommodate strangers with the free use of their houses and furniture. Our Lord, therefore, availed himself of the ancient hospitality. And we learn from tradition, that the *cœnaculum*, or "guest chamber," of which he made use on this occasion, was situate in the city of *David*, and near his sepulchre. See the map of *Jerusalem*, and its explanation, Vol. I. p. 425, 437.

The *Jewish* mode of celebrating the passover was as follows.

1. The *males* of the family or company met together in the evening to eat the passover; then the master of the family, or of the company, who acted as *priest* on that occasion, according to patriarchal usage, after the company had first washed their feet, and placed themselves at *table* in a *reclining* posture *, on couches, first distributed to them pieces of the *paschal lamb*, and *unleavened bread*, and cups of *red* wine, until it was all eaten.

2. After this first repast, they washed their feet again, and placed themselves at table, to eat the second course, consisting of a dish of sallad, or bitter herbs, seasoned with a kind of sauce made of bruised palm branches, berries, or raisins, mixed with vinegar. This sauce was called *haroseth*, (from *haras*, "a brick,") to represent the tempered clay of which their forefathers made bricks during the *Egyptian* bondage. Then the master of the

they afterwards acted; namely, to seize JESUS privately, at night, to have him condemned by the *high priest* and *Sanhedrim*; and then sentenced by the *Roman* governor, early in the morning, before the people could be assembled; concluding, that if they could put him into the hands of the *Roman* soldiery, there could be no further fear of rescue. As proved by the event.

* At the original institution they ate the passover "*standing*, with their staff in their hands, in haste," like pilgrims setting out on a journey to the promised land, Exod. xii. 11.

family divided the bread into two parts, and laying one part aside, he covered it with a napkin, but he blessed the other part with the following grace, "*Blessed be thou, O Lord, our God, the king of the whole world, in the eating of unleavened bread.*"

3. Then he took the *covered bread*, reserved for the third course, and dividing it into as many parts as there were guests, he gave to each a part. And one of the youngest of the company, or a child, asking the meaning of this mysterious rite, according to Exod. xii. 6, he answered by repeating the *hagadah*, or "shewing forth," "*This is the bread of affliction*, which our fathers ate in the land of affliction. Let him that is hungry, come and eat *the passover;* let him that hath need, come and eat *the passover;* for *this passover* is *our saviour* and *our refuge.*" Then taking the cup, he first tasted it himself, and presented it to each of them, saying, "*Blessed be thou, O Lord, our God, king of the world, who hast created the fruit of the vine.*" This last cup, therefore, was usually called "*the cup of blessing,*" 1 Cor. x. 6, or "*the cup of salvation,*" Psalm cxvi. 13.

4. The whole ceremony ended with singing the 113th and the five following psalms of praise and thanksgiving, for all God's mercies; of which the last, the 118th, was peculiarly significant of the coming of CHRIST. This they called the *great Halleluiah.*

This account, collected from *Lightfoot* and *Dodd's* Commentaries on Matt. xxvi. 20, *Calmet's* Dictionary of the Bible, and *Scaliger* de emendat. Temp. p. 573, throws considerable light on the concise and intricate accounts of the Evangelists, and tends to detect that remarkable inversion of the historical order of time in *Luke's* narrative, noticed before.

1. When the disciples had prepared the passover, or dressed the paschal lamb, in the *evening*, at the appointed time, Exod. xii. 6, (see Vol. I. p. 15,) JESUS reclined, or placed himself at table, with the twelve, and said unto them, "*I have earnestly desired to eat this passover with you before I suffer; for I say unto you, that I will not any more eat thereof, until it be fulfilled in the kingdom of* GOD. *And He took the cup, and blessed, and said, Take, and divide this among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come,*" Luke xxii. 13—18.

It has been imagined, that this prediction was fulfilled when "JESUS *ate* and *drank* with his Apostles after his *resurrec-*

tion," Acts x. 41. But it is no where said that he drank *wine*; but rather *water*, their ordinary beverage at meals*; for this was sufficient to establish the reality of his *corporeal* presence. It remains therefore to be fulfilled at his second coming in glory, as more explicitly stated in the sequel.

"*After the paschal supper*," (δειπνου γενομενου,) or when the first course was ended, JESUS arose from table, and departing from the usage, prepared to wash the Apostles' feet *himself*, to set them an example of humility to their inferiors; that as He, whom they justly and emphatically styled "THE TEACHER," and "THE LORD †," washed their feet, so should they likewise wash each other's feet.

Offended at what he deemed a degradation of his LORD, *Peter* at first refused to let JESUS wash his feet, until JESUS declared that otherwise he should be rejected as a disciple. After this ceremony, our Lord said that "*they were pure, but not all*," alluding to the traitor *Judas*, whose intention to deliver him up he knew; and in reference to him, he cited a Scripture prophecy, *He that eateth bread with me, hath lifted up his heel against me*, Psalm xli. 10, as an aggravation of his treachery; stating further, that he foretold this, *before it happened*, for the confirmation of their faith afterwards, John xiii. 2—19.

This significant lesson of humility, might have been suggested by the recent ambitious contest between the disciples for precedence; in reference to which, he warned them not to imitate the pride and arrogance of the *kings of the Gentiles*, who lorded it over their subjects, and assumed the pompous title of *benefactors*; but rather to imitate his example, who, though their LEADER, now acted as their *attendant* at table, Luke xxii. 24—27.

To encourage them for their perseverance in adhering to him during his *trials*, he promised them a glorious future reward: "*As my Father hath granted unto me a kingdom, even so, I grant unto you, to eat and drink at my table, in my kingdom; and to sit on thrones, judging the twelve tribes of Israel*;" (as this important passage may be more correctly translated,) Luke

* See Judg. iv. 19, 1 Kings xiii. 9—19, xvii. 6, xix. 6, Amos viii. 11, Matt. x. 42, &c.

† Ὁ διδασκαλος, καὶ, ὁ Κυριος, distinct titles of CHRIST. *Middleton*, p. 369. The articles are therefore injudiciously omitted in the *English Bible*, John xiii. 13.

xxii. 28—30. This was foretold to be "in the *regeneration*," Matt. xix. 28.

But to correct the worldly-minded notions of them all, and especially of *Peter*, he addressed this emphatic warning to them, through him: "*Simon, Simon,* Lo *Satan* hath sought to sift *you,* (ὑμας,) as *wheat;* but I prayed for *thee* in particular, (περι σου,) that *thy faith fail not;* and *thou, when converted, confirm thy brethren.*" But he replied, "Lord, I am ready to go with thee both to *prison* and to *death.*" To check his over confidence, our Lord foretold, "*this night the cock shall not crow twice, until thou shalt deny Me thrice,*" Matt. xxvi. 34, Mark xiv. 30, Luke xxii. 31—34, John xiii. 36—38 *.

2. After they had placed themselves again at table, to eat the second course, JESUS was troubled in spirit, and again testified more plainly than before, "*Verily, verily I say unto you, that one of you shall deliver me up. Lo, the hand of him that is to deliver me up, is with me at the table.* And they were greatly grieved, and began each of them to say unto him, one by one, *Is it I, Lord?* and another; *Is it I?* And he answered and said unto them, *He that dippeth his hand with me in the dish* [of sallad,] *the same shall deliver me up. The* SON OF MAN *indeed departeth, as it is written of Him, but woe unto that man by whom the Son of Man is delivered up: it had been well for that man if he had not been born,*" Matt. xxvi. 21—24, Mark xviii. 21, Luke xxii. 21, 22.

Judas now asked, in turn, *Is it I, Rabbi?* and *Jesus* answered in the affirmative, *Thou hast said* †. But this was in a low voice, unheard by the rest, Matt. xxvi. 25.

Meanwhile the disciples looked at each other, doubting of whom he spake. Then *Peter,* the most inquisitive, nodded to *John,* who reclined on *Jesus'* bosom, next to him at table, to enquire whom he meant; and *Jesus* answered *John* in a low

* It is not easy to harmonise the four Evangelists in the precise time of this transaction. From *Matthew* and *Mark,* we should conclude, that *Peter* was forewarned, on the way to Mount *Olivet,* after they had left the *Cœnaculum,* or supper room, Matt. xxvi. 30—33, Mark xiv. 26—29. But *Luke* gives the warning in the room, and before the institution of the Lord's Supper, Luke xxii. 14—31; whereas *John,* although he gives it in the room, yet places it before the institution of the Lord's Supper, and the ensuing discourses; and long before he went out to Mount *Olivet,* xvii. 1. I have followed *John* therefore, the latest, and, as to the order of time, most exact of the Evangelists.

† This phrase implied a decided affirmation. See Matt. xxvii. 64.

voice, *He it is, to whom I shall give the morsel, after dipping it* [in the sauce.] And when he had dipped it, He gave it to *Judas Iscariot.* And after the morsel, *Satan* * entered into him again, and took full possession of his heart: for finding that he was now detected by JESUS, and marked out to the whole company, by that significant act, *rage* and *fear* prompted him to put his premeditated treachery into instant execution, lest he should be prevented from "earning the wages of iniquity." So he rose from table, as we may collect from our Lord's saying aloud to him, "*What thou doest, do quickly.*" Thereupon he immediately *went out*, and it was *night.* But none of the company knew why JESUS spake thus unto him: for some thought, because *Judas* held the purse, that JESUS had commissioned him to purchase necessaries for the feast, or to give somewhat to the poor, John xiii. 23—30.

The departure of the traitor at this stage of the entertainment not only gave him full time to concert matters for apprehending his Lord with the chief priests; but also excluded him from the *Eucharist*, of which he was unworthy to partake.

INSTITUTION OF THE LORD'S SUPPER.

3. When *Judas* had departed, (John xiii. 31 †,) instead of the third course of the entertainment, OUR LORD substituted *his supper*, as it is styled by St. *Paul*, 1 Cor. xi. 20, of which, indeed, that third course was typical, as the *shadow* of "a *new*," and "a *better covenant*," Jer. xxxi. 31; Heb. viii. 6—13.

* The following is the substance of Bishop *Hall's* awakening contemplation hereon.

"Favours ill used make the heart more guilty, and capable of further evil; *that wicked Spirit* commonly takes occasion, by any of GOD'S *gifts*, to assault us the more eagerly: after our *sacramental morsel*, if we be not the better, we are surely the worse. Thus *Satan* took advantage by the *sop*, of a further possession, who had twice before made a palpable entry into his false heart; first in his *covetousness* and *theft*, and next in his damnable plot of *conspiracy* against CHRIST: as in every *gross sin* which we entertain, we give harbour to that *evil one*, so at every *growth in wickedness*, new hold is taken by him of the heart. At first *Satan* entered, to make 'the *house*' of *Judas*' heart 'his own:' now he *enters it* as being '*his.*' The first *purpose* of sin opens the gates to Satan; *consent* admits him into the entry; *full resolution* of sin gives up the keys into his hands, and puts him into absolute possession. What an awakening consideration to every serious heart. '*Let him that thinketh he standeth, take heed lest he fall.*'"

† *John* entirely omits the institution of the *Lord's Supper*, as being already detailed by the other Evangelists, and proceeds immediately to the *discourses* that followed it at the *Cœnaculum* and at the Mount of *Olives.*

The form of the institution is thus collected from the joint accounts of the Evangelists and St. *Paul.*

After *the* [*Paschal*] *supper* *, JESUS took *the bread* [that had been reserved at the second course, and covered with a napkin,] and *blessed,* and *brake,* and *gave* to *the disciples,* saying, *Take, eat, this is my body, which is to be broken* † and *given* † *for you. Do this in remembrance of me.*

Likewise, he took *the cup,* and *blessed,* and *gave* to them, saying, *Drink ye all of it, for this is my blood of the New Covenant,* or *the New Covenant* [ratified] *in my blood, which is to be shed* † *for you, and for many, for the remission of sins. Do this,*

* Μετα το δειπνησαι. This character of the *time* of the institution is attached by *Luke,* xxii. 20, to the administration of *the cup,* but it "*likewise*" applies to the administration of *the bread* in the preceding verse 19, as signified by ὡσαυτως, connected with μετα το δειπνησαι. And indeed it appears, from the whole tenor of the history, (as recorded also by *Matthew, Mark,* and *Paul,*) that both were administered, in *uninterrupted continuation,* at the same time; like the *bread* and *wine* at the third and last course of the *Jewish* passover, on which this rite was founded.

Not sufficiently adverting to this *apparent* transposition of the time, Archbishop *Newcome,* in his *Harmony,* has *separated* the institution of the *cup* from that of the *bread;* and arbitrarily inserted between them OUR LORD'S consolatory discourse, John xiv. 1—30, cutting off its conclusion, ver. 31, essentially connected therewith, by the particle αλλα, which was spoken, after all was over, in quitting the *Cœnaculum.*

† These participles, κλωμενον, διδομενον, εκχυνομενον, though in the present tense, are to be understood in the future, for μελλον κλασθαι, διδοσθαι, εκχυνεσθαι, according to the frequent usage of the Evangelists, and the best classic authors. The propriety of this reasoning is confirmed by the *Romish Antwerp Missal* of 1626, "published according to the decree of the Council of *Trent,* by command of *Pius* V. and revised by authority of *Clement* VIII.," which thus renders the words of consecration of the elements into Latin:

Hoc est enim *corpus meum*———et hic est enim calix *sanguinis mei, novi* [et æterni] *testamenti,* [mysterium Fidei] *qui,* pro vobis et pro multis, *effundetur,* in remissionem peccatorum.

Here the expression *qui effundetur,* "*which shall be shed,*" critically renders the Greek of St. *Paul,* το εκχυνομενον, incorrectly rendered in our English Bible, "*which is shed.*"

This authority, the very highest in the Church of *Rome,* is decisive against the monstrous tenet of *transubstantiation,* or "change" of the elements "into the substance" of the body and blood of CHRIST, by the *priest,* in the *sacrifice of the mass,* by virtue of the words of consecration. For surely these words, uttered by the priest, can signify no more than when uttered by CHRIST; and He evidently alluded to the *approaching sacrifice* of himself on the cross; on which his *body* was to be *broken,* or pierced, and his *blood* shed by the nails and by the spear.

Her *sacrament of the mass* is also contrary to Scripture, and to primitive usage, in withholding the cup from the *laity,* which she inconsistently grants to the *priest.* This innovation, introduced by the Council of *Constance,* and sanctioned by the Council of *Trent,* was early censured by Pope *Leo,* in 440, as "a deviation from primitive usage, borrowed from the *Manichean* Heretics." And by Pope *Gelasius* in 492, who prohi-

as oft as ye drink it, in remembrance of me, [after my departure.] *For I say unto you, that I will not drink henceforth of this fruit of the vine, until that day when I shall drink it with you, new, in my Father's kingdom ;* or in the *regeneration,* as observed before, Matt. xxvi. 26—29; Mark xiv. 22—25; Luke xxii. 19, 20; 1 Cor. xi. 23—25.

The *Lord's Supper,* therefore, was instituted for a solemn *memorial* of " the *sacrifice* of the death of CHRIST, and of the *benefits* we receive thereby," if we participate worthily, with hearty repentance and true faith. " *Do this in remembrance of me.*" And it was to subsist until his next advent in glory, at the *regeneration.* " For as oft as ye eat this bread, and drink this cup, ye do *shew forth* the LORD'S *death, till He come,*" 1 Cor. xi. 26.

4. To mark the analogy between the two institutions, the *Jewish* and the *Christian,* more strongly, OUR LORD concluded this by *singing a hymn* with his disciples, (ὑμνησαντες,) Matt. xxvi. 30; Mark xiv. 26. And the same expression for the Great Halleluiah, is used in the *Midrash Tillim,* הימנון, *Himnum.* Lightfoot.

When the whole was ended, JESUS said, " Now is the SON OF MAN *glorified,*" (εδοξασθη) [by the discharge of his ministry.] *And* GOD *is glorified in Him.* If God is glorified in Him, GOD *shall also glorify Him in himself,* and *shall glorify him speedily,* [at his resurrection, Psalm ii. 7, cx. 1; Rom. i. 4; Phil. ii. 8, 9;] John xiii. 31, 32.

This speedy glorification and exaltation in heaven, at God's right hand, he thus more fully expressed.

Dear children *, I am to be with you but *a little longer:* ye

bited it as " a *sacrilegious* communion," violating our Lord's positive command, " *Drink ye all of it* ;" and he thus well explained the true nature and design of the institution : " The sacraments of the *body* and *blood* of CHRIST are a divine thing, because by them we become *partakers of the Divine nature,* (2 Pet. i. 4,) and yet, *the substance of bread and wine does not cease to exist :* and the *image* and *resemblance* of the body and blood of CHRIST are celebrated in *holy mysteries.*" *De duabus naturis Christi.*

N. B. The *Antwerp Missal,* by the explanatory clause, *mysterium Fidei,* like Pope *Gelasius,* evidently considered the mysterious words of consecration to be meant figuratively ; as they were also understood by the primitive fathers of the Church, especially *Origen* and *Augustine,* the latter, the oracle of the *Romish* Church. See the Doctrine of *Transubstantiation* examined, in the *Ninth* of *my Letters to Dr. Troy,* published in the *Antijacobin Review,* September, 1807.

* The diminutive τεκνια is expressive of fondness. So *Paul* calls the *Galatians,* iv. 19; and *John* the *Christians,* to whom he wrote, 1 John ii. 12, iii. 17, iv. 4, v. 21, &c.

shall seek me, but as I said to the *Jews*, "*Whither I go ye cannot come*, so now say I unto you;" or as he explains himself to *Peter*, "*Whither I go thou canst not follow me now, but thou shalt follow me hereafter*," ver. 33—36.

He now enacted, as the means of following him,

THE NEW COMMANDMENT.

"*A new commandment* I give unto you, that *ye love one another; as I have loved you*, that *ye also love one another*. Hereby shall all know that ye are *my disciples, if ye have love among each other*," ver. 34, 35. In what respects this commandment of mutual love was *new*, will be shewn in the ensuing article of THE SPIRIT OF THE GOSPEL.

These solemn institutions of the peculiar and fundamental laws of CHRISTIANITY were followed by an admirable discourse to his afflicted disciples, breathing consolation, comfort, and encouragement to "*trust in God and in* HIM *also*," for protection, support, and final reward; concluding with this benediction.

"*Peace* I bequeath unto you, my peace I give unto you. Let not your heart be troubled, nor afraid. Ye have heard that I said unto you, *I go away, and come again unto you;* if ye loved me ye would rejoice, because I said *I go to the* FATHER; for MY FATHER is *greater than I*," [with whom there is *fulness of joy*, and *pleasure for evermore*, Psalm xvi. 11.]

He again referred them to the accomplishment of these his prophecies, for full proof that He was THE CHRIST, the SON OF GOD: and now I tell you *before they happen*, that when they happen, ye may believe, ver. 27—29.

And he concluded his discourse by indirectly obviating an objection, drawn from the seeming superiority of the *powers of darkness*, who were speedily to apprehend, and put him to death.

"I will not speak with you much longer; for *the ruler of this world*, [*the Devil*,] is coming, though he hath no claim on me, [because of my innocence.] But [I submit, and lay down my life, of my own accord, x. 17, 18,] that the world may know that *I love the* FATHER, and [that] as THE FATHER *enjoined me, even so I do. Arise, let us go hence*," ver. 30, 31.

The company now *arose* from table, but did not immediately

quit the room *. They still remained there, in the more solemn posture of *standing*, which was customary at *prayer*, (Luke xviii. 11.) while they listened with reverence to our Lord's continuation of his divine *discourse* and *intercession*, recorded alone by *John*, in the xvth, xvith, and xviith, most precious chapters of his Gospel.

HIS LAST DISCOURSE.

In this parting discourse, he resumes and enlarges on his former topics of comfort and consolation, with a calmness and composure, and a tenderness of affection, worthy indeed of THE SON OF GOD.

1. He begins with the parable of *the vine*. The *Jewish* Church had often been symbolized in the Old Testament, by a *choice vine*, planted in the hill country of *Judea*, after their deliverance from *Egyptian* bondage, by GOD himself, as "*the husbandman*," Gen. xlix. 11, Psalm lxxx. 8—11, Isa. v. 1—7, Jer. ii. 21. But when this highly favoured *vine* degenerated,

* There is a considerable difficulty in harmonizing St. *John* with the other Evangelists in this place. The rest state, that our Lord, when he left the *cœnaculum*, went to the Mount of *Olives*, Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39; and afterwards, to the Garden of *Gethsemane*, Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 40. Whereas, *John* takes no notice of the Mount of *Olives*, but only of *Gethsemane*, John xviii. 1. The usual mode of solving the difficulty is, that our Lord and his disciples went first to the Mount of *Olives*, as he proposed, John xiv. 31, where he delivered his last discourse and intercession; and afterwards, to the Garden. But to this Archdeacon *Churton*, in his valuable communications, has opposed insuperable objections: 1. that the word εξηλθον, "*they went out*," is properly applied by the three Evangelists, to mark departure *from* the *cœnaculum*; but would be improperly implied by *John* to mark departure from the *Mount*. 2. That in his way from the *Mount* to the *Garden*, Christ could not "cross the brook *Kedron*," (as *John* asserts expressly that he did,) because the Garden was "*beyond* the brook," or further from the city, and therefore nearer to the mountain. But he has satisfactorily solved the difficulty, by observing, 1. That the expression εξηλθον εις το ορος των ελαιων should rather be rendered "*they went out toward* the Mount of *Olives*;" for the preposition εις is frequently taken in the sense of *toward* a place, or in that direction, Luke xiii. 22, where it is so rendered, &c. 2. That the Garden of *Gethsemane* was within the precincts of the Mount of *Olives*; and, therefore, that they went to the district of the Mount of *Olives* in their way to the Garden. To which may be added, 3. That there was no stop or delay at the Mount of *Olives*; as is evident from *Luke's* account, exactly corresponding with *John's*. Compare Luke xxii. 39, 40, with John xviii. 1, 2.

Hence it appears, that our Lord and his disciples did not leave the *cœnaculum* after the first discourse; and may not his proposal, εγειρεσθε, αγωμεν εντευθεν, (upon which the supposition of quitting the room is founded) be more correctly rendered, "*Rise, let us remove from hence*," i. e. from the supper table, at which they had been sitting. John xiv. 31.

and "brought forth *wild grapes* and *poisonous berries*," or the *Jewish Church* became corrupt in faith and practice, it was threatened to be rooted up, and to be superseded by the *Christian Church*, founded in CHRIST himself, as "the *true vine*," of which his disciples were to be "the *branches*," or members. But he warns them that the *Christian* Church was still subject to the same discipline and culture as the *Jewish*; for that GOD would cut off every *barren* branch in CHRIST, and prune every *bearing* branch, in order that it may produce more fruit; while they, by his instructions, were now become "*pure*," or bearing branches, but must expect to be pruned, xv. 1—3.

2. He warns them against *spiritual pride*, or *self-sufficiency*, and reliance on their own strength, and recommends a steady adherence to Him and to his doctrines, as the only means of their "producing *much fruit*, for *without Him they could do nothing*." That this only would prevent their rejection, and secure his Father's favour, ver. 4—8.

3. He repeats his *new commandment*, founded on his own example, to *love one another*, as he had *loved them*, and gratuitously chosen them to be his disciples, and that as he was *ready to lay down his life for them*, whom he condescended to style *his friends*, so long as they observed his commands, so should they do likewise for his sake and the Gospel's. And he forewarns them of the *persecutions* they must expect from the world; that it had persecuted him, *their chief*, without cause, and would persecute them *his servants*, ver. 9—25.

4. He also repeats his promise of sending them "*another Advocate* * from the Father," even the HOLY SPIRIT, (xiv. 16, 17,) That as he himself was "their *Advocate* with the Father," (1 John ii. 1,) so he would send them an *Advocate* also with the world, who should *testify of him*, by the *spiritual gifts* and *graces* miraculously conferred upon them, by the *gift of tongues*, by guiding them into *all the truth* of the Christian dispensation necessary for them to know, by bringing all his *conversations* to their remembrance, and by shewing them *things to come*, or the future fortunes of his Church. That when the HOLY SPIRIT was come (as on the day of *Pentecost*), He should, by their mi-

* The word παρακλητος is used in this *forensic* sense of an "*advocate*," who pleads the cause of another, in opposition to κατηγορος, "an *accuser*," by *Demosthenes*, *Barnabas*, *Philo*, the *Targumists*, and *Talmudists*. See *Wetstein*, N.T. Vol. I. p. 934, and *Schleusner's* Lexicon.

nistry, convince the world of *sin*, of *righteousness*, and of *judgment*. 1. Of *sin*, for not believing in CHRIST, after he had done among them the works which no man did, (Matt. ix. 33, John ix. 32.) 2. Of *righteousness*, or *justification* through CHRIST, as proved by his *resurrection* and *ascension* to the Father, to be the ADVOCATE of mankind, by the imputation of *his own righteousness* to them *, (Rom. iii. 26, v. 18, 2 Cor. v. 21.) And 3. Of *judgment*, or the future general judgment, in which *Satan, the ruler of this world*, is to be judged, with the *world* itself, (2 Cor. iv. 4, Rev. xx. 10, Acts xvii. 31,) ver. 26, 27. xvi. 1—15.

5. He next reminds them, enigmatically, of his approaching departure. *A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the* FATHER; intimating, as explained by the event, that he would disappear from them at his death, during three days, and again appear to them after his resurrection, at intervals, during forty days, until his ascension, when they should see him no more on earth. Not understanding this, they debated among themselves what could be its meaning, and wished for an explanation. Our Lord then told them, that he knew their wishes, but waved the explanation, as unnecessary to be given them at that time. Satisfied with this proof of Divinity,—*knowing their thoughts*,—they declared their belief that *He knew all things*, and therefore must have *come from* GOD. To check over confidence, however, in their faith, he forewarned them of their approaching desertion of him, when *each of them should be scattered, and leave him alone* in the hands of his enemies; though even then he would not be *alone, since* THE FATHER *was with him*. And he thus concluded his consolatory discourse.

"These things have I spoken unto you, that in ME ye might have *peace;* in the *world* ye shall have tribulation; but be of good cheer, *I have overcome the world*, [and will enable *you to overcome the world* also," 1 John v. 5, Rom. viii. 37,] ver. 16—23.

* This interpretation seems preferable to the received, that CHRIST'S *rightcousness*, or innocence, was proved to the world, by his *ascension* to THE FATHER. It was modestly and diffidently suggested by *Gilpin*, in his N.T. on the place.

HIS INTERCESSION.

Our blessed, and ever to be blessed HIGH PRIEST, "fulfilled all *legal* righteousness," from the beginning to the end of his sacred function, Matt. iii. 15. As *Aaron*, the first *Jewish* high-priest, at his consecration, was required to be *washed in water*, and *to have his head anointed with oil*, Exod. xxix. 4—7, so CHRIST was consecrated to be *the world's* High-Priest at his BAPTISM, when he was *washed in water*, and *anointed* with THE HOLY SPIRIT, descending from heaven, and *resting* visibly on his *head*, Psalm xlv. 7, Heb. i. 9, Acts x. 38. During the course of it, *he preached* the GOSPEL *to the poor*—to *the poor in spirit*, Isaiah lxi. 1, Matt. v. 3—10, xi. 5. And as the *Jewish* high-priest, on the day of *atonement*, was required to make *annual intercession* for *himself*, for his *household*, the *Priests* and *Levites*, and for the *whole nation*, Levit. xvi. 17, (see Vol. II. p. 250,) so our *all-sufficient* High-Priest, *once for all*, Heb. ix. 26, Rom. vi. 10, on this his great day of *atonement*, solemnly *interceded* with GOD HIS FATHER for *himself*, that he might be received into *glory*, his original glory in heaven, xvii. 1—5, for his *household*, the *Apostles* and *Disciples*, that GOD would preserve them in *his name*, or in the true religion; give them a spirit of *unity* and *concord*, and protect them in, and from the *wicked world*, ver. 6—19; and that, finally, they might partake of his *glory* in heaven, and also be supported by his *love* and *presence* on earth, ver. 24—26; and also for all *future believers*, through their preaching, that they might be endued with the same spirit of *unity* and *concord*, and for the *conversion* of the *whole world*, ver. 20—23.

This seventeenth chapter, thus briefly analyzed, as has been observed by commentators, contains the "*easiest words*, but the *deepest sense* of any in all the Scriptures." It unfolds, indeed, in a short compass, that *grand mystery of the Gospel*, the instituted *means* of the *salvation of mankind*, by THE FATHER and THE SON, conjointly, from their *love* to the world.

"Then JESUS lifted up his eyes to heaven, and said, FATHER, *the hour is come* [of my *passing* from this world to Thee, xiii. 1.] *Glorify* THY SON, [with the Glory which I had with thee, *before the world was*, ver. 5, Phil. ii. 6,] *that thy Son may glorify Thee*, [or promote thy glory in his *preparatory*

kingdom, Phil. ii. 9—11, that GOD *may be all in all*, 1 Cor. xv. 28,] *according as thou hast given him authority over all flesh*, [or mankind, to raise them from the dead, John v. 27—29, and] *to give eternal life to all* [the disciples] *that thou hast given Him*," John xvii. 2.

"And this is [their way of attaining] *eternal life: To know Thee* THE ONLY TRUE GOD, and JESUS CHRIST, *whom Thou didst send forth*," [to shew them *the true way to eternal life*, John xiv. 6; to *instruct* and *save* mankind, as "the APOSTLE and HIGH-PRIEST of our profession," Heb. iii. 1,] John xvii. 1—5.

This saving *knowledge* of THE FATHER and THE SON, which we owe entirely to THE SON, John i. 18, Matt. xi. 27, is not merely *speculative*, but practical, producing *obedience*. For "CHRIST became the author of *eternal salvation* to all that *obey* Him," [and to them only,] Heb. v. 9.

When THE FATHER is styled "THE ONLY TRUE GOD," it is not to be understood by way of *exclusion* of the Son, as if the Son also was not truly God; but only by way of *eminence* or *precedence*, κατ' εξοχην. For the Son, in a parallel passage, is expressly styled "THE TRUE GOD, and ETERNAL LIFE," or, the God who is the true author of eternal life, 1 John v. 20. And in reference to both passages, it seems, the *Nicene* Creed styles CHRIST, "TRUE GOD OF TRUE GOD," or in old English, "VERY GOD, OF VERY GOD." And the epithet Μονος, "only," is frequently used in this latitude of signification, to denote "*pre-eminent* *." Thus, when the Father is styled

* The terms μονος and εἱς, *Solus* and *unicus*, are frequently used in the Greek and Latin Classics, to denote "*excellent*," "*pre-eminent*," "*extraordinary*," "*singular*," &c. as may be seen in the copious collection of examples, furnished by *Wetstein*, N. T. in his valuable Note on John xvii. 3, from which these are selected.

1. Ὑπερεφιλουν τον Λευκομηδην, και μονον ανδρα ἡγουντο.

"They extolled *Leucomedes*, and reckoned him the *only* hero." *Xenophon* Res. Græc. VII.

2. Εφιεντο——προς τον Μαρκιον, ἑνα στρατηγον και μονον αρχοντα ἑαυτων γινωσκειν εκεινον λεγοντες.

"They burst forth into praises of *Marcius Coriolanus*, saying, that they acknowledged him for their *sole* general and *only* ruler." *Plutarch.* Coriolanus.

3. Του δε μηκετι των αλλων επεφανη τινα και λαμπραν εξω του ἑνος τουδε ανδρωθεντος γενεσθαι, ταυτην παραστηναι τοις πολλοις την δοξαν, ὁτι μονος εκεινος εκ του Φαβιων γενους εστι λοιπος, ουχ ὡς μηδενος αλλου οντος, αλλ' ὡς μηδενος εκεινοις ὁμοιου, ἀρετῃ τεκμαιρομενοις το συγγενες, ου φυσει.

"Since there was no longer any of the rest of the *Fabian* family that did any thing remarkable or splendid, except this single person, after he had arrived at manhood, the

Μονῳ σοφῳ Θεῳ, " THE ONLY WISE GOD," Rom. xvi. 27, Jude 25; τον μονον δεσποτην Θεον, " THE ONLY SOVEREIGN GOD," Jude 4*; Ὁ μακαριος και μονος Δυναστης, " THE

generality were induced to be of opinion, that *he alone was left of his family;* not that *there was no other,* but that *there was none like them;* the people judging of kindred by merit, not by birth." *Dionysius Hal.* ix. 22.

4. Τον Δημητριον οἱ Αθηναιοι εδεχοντο —— ᾠδον ορχουμενοι και επᾳδοντες, ὡς ειη μονος θεος αληθινος, οἱ δε αλλοι καθευδουσιν, η αποδημουσιν, η ουκ εισιν· γεγονως δε ειη εκ Ποσειδωνος και Αφροδιτης.

" The *Athenians* received *Demetrius* with songs and dances, celebrating him as their *only true God,* while the rest were either asleep, or travelling, or not in being; and that he was the son of *Neptune* and *Venus.*" *Democharcs* ap. *Athen.* vi. 253.

5. O *omnium quantum est qui vivunt homo hominum ornatissime,* Nam sine controversia, a Diis *solus* diligere.

" O *most excellent of all men living,* for unquestionably you are *the only favourite of the gods.*" *Ter.* Phormio. v. 6.

6. An Deus immensi venias maris, ac tua nautæ Numina *sola* colant. Virg. Georg. i. 30, where *Servius* explains *sola,* by " *magna, præcipua,* id est, *supra alios deos marinos.*"

7. *Archimedes* is erat *unicus* spectator cœli et siderum. Here *Archimedes* is celebrated as a *consummate* astronomer. *Livius* xxiv. 34.

8. Mirati sumus *unicum* magistrum, *summum* grammaticum, *optimum* poetam, omnes solvere posse quæstiones. *Suetonius.* Grammat. II. Here *unicum* is ascertained to have the same meaning, by its synonymes.

9. Vulgus et cæteri *unum virum ducemque,* spretâ aliorum segnitiâ, laudibus ferunt. *Tacitus* H. iii. 3. Here *unus* is taken in the same sense as *unicus.*

These instances seem sufficient to shew the popular use of the word μονος in the sense of *excellent,* &c. as expressly stated, No. 3; and of the phrase in question, μονος Θεος αληθινος, No. 4, which evidently was not applied to *Demetrius Poliorcetes* by the *Athenians,* in *exclusion* of their other gods, especially his supposed parents, *Neptune* and *Venus,* but only denoted his *pre-eminence,* as their tutelar god and protector, according to their blasphemous adulation.

* This is the received application of the passage to THE FATHER. But those learned and ingenious critics, Mr. *Granville Sharpe,* and Dr. *Middleton,* apply it to CHRIST, and render the whole passage thus: " And denying *the only Sovereign God and Lord of us,* JESUS CHRIST," or " *our only Sovereign God and Lord,* JESUS CHRIST." See *Sharpe's* Remarks upon the Definitive Article, p. 46, second edit. and *Middleton's* Doctrine, &c. p. 658.

The rule upon which their construction is founded, is the following: " When two *personal* nouns of the *same* case are connected by the copulative και, if both have the definitive article, they relate to *different* persons; if only the former has the definitive article, they relate to the *same* person." And the accuracy of this *general rule,* as it respects both *diversity* and *identity,* is fully established by *Middleton,* p. 79, &c. p. 571, from the usage of the sacred and profane classics.

But *Sharpe* himself allows, that " the rule may sometimes prove rather *too much;* and, in this instance especially, may be liable to favour the *Sabellian* heresy, followed by the *Swedenborgians,* that *Jesus Christ is the only God,*" p. 51. And *Middleton* too, has proved that the rule requires *limitations,* especially in the case of *proper names,* which often form an *exception* to its latter part. Thus τον Αλεξανδρον και Φιλιππον, (Æsch. cont. Ctesiph. § 81,) " *Alexander* and *Philip*" are clearly distinct persons; and

BLESSED AND ONLY POTENTATE," Ὁ μονος εχων αθανασιαν, " WHO ONLY HATH IMMORTALITY," 1 Tim. vi. 15, 16. And when OUR LORD, modestly disclaiming the title of " *Good*

the article τον, is applied to the former *only*, by way of *eminence*, as " *the (well known) Alexander;*" while it is understood in the latter, but not expressed; for " *the Philip*" meant, is sufficiently ascertained, as the father of *Alexander*, by being thus *associated* with him. Compare *Middleton*, p. 82, 83, 86, 109, 112, 117, 118. This exception is precisely in point, and warrants the received interpretation of the passage.

2. The context confirms it also. The Apostle *Jude* addresses his Epistle to the " called," or elect *Christians*, " who are sanctified in GOD THE FATHER, (θεῳ πατρι,) and preserved in JESUS CHRIST;" (Ιησου Χριστῳ) he exhorts them to contend earnestly for the *faith* once delivered to the saints; and he warns them against reprobate *Infidels*, who perverted the *grace of* OUR GOD into *licentiousness;* " denying both THE ONLY SOVEREIGN GOD, *and* OUR LORD JESUS CHRIST." (Και τον μονον δεσποτην Θεον, και κυριον ἡμων Ιησουν Χριστον αρνουμενοι,) ver. 1—4.

Here the last clause, " OUR LORD JESUS CHRIST," is in apposition, not with the second, " THE ONLY SOVEREIGN GOD," but with the first, του Θεου ἡμων, " OUR GOD," whose " *grace*" these *Infidels* perverted *. And *Jude's* doctrine critically corresponds with *John's*,—" Who is *the liar*, but he that denieth that JESUS is THE CHRIST? this is the *Antichrist* that denieth THE FATHER and THE SON," (ὁ αρνουμενος τον πατερα και τον υἱον,) 1 John ii. 22. The speculative *Antichrist* of *John*, and the practical of *Jude*, equally denying both THE FATHER and THE SON.

The second clause, " THE ONLY SOVEREIGN GOD " is rather in apposition with " THE ONLY WISE GOD OUR SAVIOUR," ver. 25; but this relates to GOD THE FATHER, (Θεῳ πατρι,) ver. 1, for " THE ONLY WISE GOD," is appropriated to Him, Rom. xvi. 27; and He is expressly styled " GOD OUR SAVIOUR," in the first instance, as distinguished from " JESUS CHRIST OUR SAVIOUR," in the second, Tit. iii. 4—7. *Middleton's* conjecture is unfounded, that this expression, "GOD OUR SAVIOUR," Tit. iii. 4, should be understood rather of CHRIST, p. 573.

And in every other instance, μονος " *only*," indicating *pre-eminence*, (as shewn in the foregoing note,) is applied to THE FATHER, as " THE ONLY TRUE GOD," " THE BLESSED AND ONLY POTENTATE," &c. which last is plainly parallel with this.

3. The epithet δεσποτης ὁ Θεος, is applied to THE FATHER, Acts iv. 24, and also by *Justin Martyr*, in the following express passages: ὁ ἡμετερος διδασκαλος, και του πατρος παντων και δεσποτου Θεου υἱος και αποστολος ων, Ιησου Χριστου. " JESUS CHRIST, who is our Teacher, and Son and Apostle of THE FATHER OF ALL, and SOVEREIGN GOD." And again, describing the Trinity; επ' ονοματι του πατρος των ὁλων και δεσποτου Θεου, και του Σωτηρος ἡμων Ιησου Χριστου, και Πνευματος ἁγιου. " In the name of THE FATHER OF ALL, *and* SOVEREIGN GOD, and of OUR SAVIOUR JESUS CHRIST, and of [THE] HOLY SPIRIT." In this last clause, the article is understood, though not expressed, as being unnecessary, on account of the *notoriety* of the *association* of these three *proper names*.

N.B. The necessity of rectifying the mistakes of eminent critics, and acquiring clear, distinct, and correct ideas, on a subject of such high *theological* importance, must apologize for the length and minuteness of these and the following *philological* notes.

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* Thus *Paul* has combined them, κατα την χαριν του Θεου ἡμων και κυριου Ιησου Χριστου, " According to the grace of OUR GOD AND LORD, JESUS CHRIST," 2 Thess. i. 12, whom *Thomas* styled, ὁ κυριος μου και ὁ Θεος μου, " MY LORD AND MY GOD," John xx. 28.

Teacher," given him by the self-sufficient Pharisee, answered, "Why callest thou *Me good? there is none Good, but* GOD ONLY*," Matt. xix. 17, we are to understand, that THE FATHER is pre-eminently "the fountain of all *wisdom*," *sovereignty*, *power*, and *immortality*, the source of all *goodness*; which, in all other beings, even THE SON himself, are derived from Him, according to the whole tenour of OUR LORD'S doctrine. In this sense, CHRIST also is styled "THE WISDOM OF GOD," "GOD," "LORD," "KING OF KINGS, AND LORD OF LORDS," &c. as being "THE ONLY BEGOTTEN SON OF GOD," "THE EFFULGENCE OF HIS GLORY, THE IMPRESS OF HIS SUBSISTENCE, UPHOLDING THE UNIVERSE BY THE WORD OF HIS POWER," Heb. i. 3, &c. Therefore, "To HIM *that sitteth upon the throne, and to* THE LAMB, be ascribed THE BLESSING, *and* THE HONOUR, *and* THE GLORY, *and* THE DOMINION, *for ever and ever. Amen.*" Rev. v. 13. That *all may* HONOUR THE SON, *according as they* HONOUR THE FATHER: "*Whosoever honoureth not* THE SON, *honoureth not* THE FATHER *who sent him* †," John v. 23, which was also

* This is the correct translation; for the same phrase, ει μη εἱς ὁ Θεος, is so rendered, Mark ii. 7, "Who can forgive sins *but God only?*" corresponding to the varied phrase, ει μη μονος ὁ Θεος, speaking of the same thing, Luke v. 21; in both cases, the synonymous terms εἱς and μονος, (as shewn before,) though *adjectives* of the masculine gender, as agreeing with the substantive Θεος, are to be taken *adverbially*. This is an important correction; for the received translation of Matt. xix. 17, and of the parallel passages, Mark x. 18, Luke xviii. 19, namely, "There is none good *but one*, [that is] *God*," besides its inaccuracy, has been produced, and strongly urged, by *Arians*, *Socinians*, and *Unitarians*, (running into the opposite extreme from the *Sabellians* and *Swedenborgians*,) to support their heresy, denying the *divinity* of CHRIST, and degrading him to a *mere man*; falsely supposing, that the term εἱς, here, denotes "*one person*." But this interpretation proves *too much*, and therefore confutes itself; for it would *undeify* both THE SON and THE HOLY SPIRIT; because if there be only "*one person*" who is GOD, the rest have no right to the title, contrary to the whole tenor of Scripture, which communicates the divine titles of GOD, LORD, &c. equally to them with THE FATHER.

† From this strong declaration of OUR SAVIOUR, expressed both positively and negatively, combined with the explanation of *John* and *Jude*, in the preceding note, p. 193, we may collect the heinousness of the crime of *infidelity*, or denial of the divinity of JESUS as GOD THE SON; because it involves the crime of *atheism* also, denying GOD'S PROVIDENCE, or superintendance of the universe, and making Him out a "*liar*," by disbelieving the testimony He hath so abundantly given of HIS SON, 1 John v. 10. It is also downright *rebellion* against GOD Himself, upon the same principle, that He formerly considered the *Jews*' rejection of *Samuel* for their *judge*, as rather a rejection of the THEOCRACY; because *Samuel* was chosen and appointed by GOD, as their chief magistrate. "They have not rejected *thee*, but they have rejected ME, that I should not *reign over them*," 1 Sam. viii. 7. This furnishes an awful subject of consideration to

the doctrine of the OLD TESTAMENT, Psalm ii. 10—12, l. 22, 23.

The true criterion of the *knowledge* of THE FATHER and of THE SON, is *obedience* to the NEW COMMANDMENT. This is finely expressed in our LORD'S *intercession* for his present and future disciples, as their *Advocate* with the Father:

" HOLY FATHER, *preserve them in thy name,* [or religion,] *whom Thou hast given me, that they may be one, even as we are* [*one,* in *concord* and *unanimity.*]"

I pray not that thou wouldest take them out of the world, [in which they are to remain, in order to fulfil their commission,] *but that thou wouldest preserve them from the wicked* [world, Gal. i. 4.] *They are not of the world, even as I am not of the world.*

" *Sanctify them* [as my *Apostles*] *in thy truth: (thy word,* [or doctrine,] *is truth.) As Thou sentest me forth into the world, even so I sent them into the world,* [to preach it.] *And for their sake, I sanctify myself,* [as their *High Priest,*] *that they also may be sanctified in truth,* [or purified, to preach thy word.]

" *Neither pray I for these only, but also for those who shall believe on me through their word,* [or doctrine;] *that they all may be one,* [in *concord* and *unanimity:*] *that as Thou,* FATHER, *art in* ME, *and I in* THEE, *even so, they also may be one in us,*" [or agree together, following our concord and unanimity.]

And this *unity* or *unanimity* of the first converts, who were " *all of one heart and soul,*" Acts iv. 32, was to be the most effectual means of converting *the world* to the faith of CHRIST: " *That the world* may *believe* that *Thou didst send me forth,*" ver. 11—21.

The more effectually to promote this general conversion, he promised to impart his *own glory,* or the power of working *miracles,* to the Apostles, and first preachers of Christianity.

" *And the glory which Thou hast given me,* (John ii. 11,) *I have given them, that they may be one, even as we are one; (I in them, and Thou in Me,) that they may be perfected into one,* and *that the world* [may also be *perfected* in faith, and]

Deists, who are indeed pitiable subjects of OUR LORD'S *prayer* and *apology* on the cross, for *crucifying him afresh,* and *putting him to open shame*——" FATHER, *forgive them,* for they *know not* what they *do!*"

may know, that Thou didst send me forth; and that Thou didst love them, as Thou didst love me," ver. 22, 23.

Hence it appears, that the meaning of our Lord's previous declaration, "*I pray for them,* [the *Apostles,*] *I pray not for the world,*" (ver. 9,) is not to be understood of the former, in exclusion, but only in preference of the latter. *I pray for them, rather than for the world;* by a usual phrascology, Matt. ix. 13, &c.

It was the decided opinion of the primitive Church, before the Council of *Nice,* A.D. 325, that the phrases ἵνα ἓν ὦσι, "*that they may be one;*" τετελειωμενοι εις ἓν, "*perfected into one;*" John xvii. 22, 23 : το ἓν φρονουντες, "*one-minded;*" Phil. ii. 2 : εν ἑνι πνευματι, μιᾳ ψυχῃ συναθλουντες τῃ πιστει του ευαγγελιου, "*with one spirit, one soul, labouring together for the faith of the Gospel;*" Phil. i. 27 : all denoted *unanimity* or *concord.* And the fatal discords introduced along with the abstruseness of heathen *metaphysics,* into the original simplicity of *Gospel Theology,* are well expressed by *Cyprian,* Bishop of Carthage, A.D. 248, in these terms:

Nostra et IPSIUS *conjunctio* nec '*miscet personas,*' nec '*unit substantias,*' sed affectus consociat et confœderat voluntatem. "*Our union* with CHRIST neither '*confounds persons*' nor '*unites substances,*' but associates our affections, and confederates our wills." *De Cœna Domini,* Cap. 6. Thus admirably distinguishing the moral *union* from the metaphysical *unity* of the schoolmen, and preferring the former, as more congenial to the spirit of the Gospel. See Vol. III. p. 152, note.

Our Lord concludes his *intercession* with a prayer for the future admission of his disciples into heaven, and a promise of continuing his Divine instructions to them on earth.

"FATHER, *I wish that they whom Thou hast given me, may also be with me, where I am going; that they may behold my glory which Thou gavest me: because thou lovedst me before the foundation of the world.*

"O RIGHTEOUS FATHER, *the world indeed knew Thee not, but I knew Thee, And these knew that Thou didst send me forth. And I make known to them thy name,* [or religion,] *and will make known, that the love wherewith Thou lovedst Me, may be in them, and I,* [or my Spirit] *in them,*" [to guide and support them continually, Matt. xxviii. 20,] ver. 24—26.

This *divine intercession,* from its extreme conciseness, produ-

cing some obscurity, required dilatation, in order to shew the connexion of the parts throughout. It comprises, in a short compass, the substance of our Saviour's whole doctrine. 1. The mystery of the GODHEAD; His own *divine nature* as the ETERNAL SON, and his antecedent *glory*, and intimate *union* with THE FATHER, *before the world was, before the foundation of the world*, in the clearest and most explicit terms. 2. The religion of the GOSPEL, to *know* THE FATHER and THE SON conjointly, as the essential requisite for the attainment of *eternal life*, or happiness in heaven. 3. It furnishes the first fruits of our gracious ADVOCATE'S mediation with THE FATHER, even here upon earth, as our great HIGH PRIEST also, worthy indeed of such an office, *holy, innocent, undefiled, separate from sinners*, and now *exalted above the heavens;* who, [as our REDEEMER, Job xix. 25,] *is everliving, to intercede for those who have access to* GOD *through Him; and by his eternal and unchangeable* PRIESTHOOD, *is able to save them to the uttermost;* who are *united in spirit with* HIM *and* THE FATHER; intimating their *joint* LOVE *to mankind*, Heb. vii. 24—26; Ephes. ii. 18; John iii. 16; 2 Tim. i. 9; Ephes. ii. 4, v. 2. See the ensuing article of *The Spirit of the Gospel.*

HE GOES TO GETHSEMANE.

When he had finished those inimitable effusions of *piety, friendship*, and *charity*, JESUS departed with his disciples from the *Cœnaculum*, to a place called *Gethsemane*, lying beyond the brook *Kedron*, where was a *garden*, to which he was accustomed to resort; 'into this he entered, and his disciples, at an advanced period of the night, if reckoned from the dismissal of *Judas*, when *night* had commenced,' (John xiii. 30,) Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 40; John xviii. 1 *.

HIS AGONY.

It has been remarked, that as the scene of temptation of the first *Adam* was the garden of *Eden*, so was the garden of *Gethsemane* that of the second *Adam* likewise. The *Devil*, after

* The garden of *Gethsemane*, according to tradition, is a plot of ground not above fifty-seven yards square, situate on the eastern side of the brook *Kedron*, near the bridge, between it and the foot of Mount *Olivet*. See *Sandys's* Travels, p. 148, *Maundrell*, p. 105, and the map of *Jerusalem* and its environs, with the explanation, in the first volume of this work.

having been foiled in his first series of *seductive* trials in the wilderness, then, we are told, "departed from him, for a *season*," (Luke iv. 13,) and OUR LORD, early in this night, predicted his approach, (John xiv. 30,) to renew his last series of *terrific* temptations, with all *the power of darkness*, (Luke xxii. 53,) assailing him both inwardly and outwardly, first *himself*, and then by his emissaries, *Judas*, *the chief priests*, *Jews*, and *Romans*, in dreadful succession.

As soon as they had entered the garden, conscious of his influence, though invisible to mortal eye, JESUS said to the disciples, *Sit ye here, while I go, and pray yonder: pray ye also, not to enter into temptation.*

Then he took with him his confidential disciples, *Peter*, *James*, and *John*, apart from the rest, about a stone's throw; and he fell into great *agony*, or perturbation of mind, which is described in the most forcible terms of amplification: He began to *be grieved*, (λυπεισθαι,) and *afflicted*, (αδημονειν,) and *exceedingly amazed* (εκθαμβεισθαι.) And he said, "My soul is *excessively grieved, unto death*, (περιλυπος εως θανατου.) Stay ye here, and *watch* with me," Matt. xxvi. 36—38, Mark xiv. 32—34, Luke xxii. 40.

Every word and action of our blessed Lord, on this awful occasion, was significant. His first directions to the disciples, resembled *Abraham's* to his servants, when going to encounter his sorest temptation, "*Stay ye here*, with the ass, *while I and the lad (Isaac,) go yonder and worship*," Gen. xxii. 5; and how natural was his warning to them, when undergoing his own trial, *Pray ye*, &c.

His extraordinary *agony* might have proceeded from various suggestions.

1. The *unprofitableness* of his ministry, and the *ingratitude* of his country; which he pathetically lamented in his farewell discourse, "*O Jerusalem, Jerusalem, thou that killest the prophets*," &c. Matt. xxiii. 37. And *Isaiah* has finely represented the MESSIAH'S *despondency* on this account, and his FATHER'S *encouragement.*

XLIX. 4. "Then I said, I have *laboured in vain*,
I have *spent my strength* for *nought*, even for *vanity*:
Nevertheless, *my cause* is with THE LORD,
And *my work* is with MY GOD."
5. "And now, thus saith THE LORD:——
6. Is it *little* for thee, to be appointed MY SERVANT,

To *raise up* the tribes of *Jacob*,
And to *restore* the dispersed of *Israel?*
Moreover, I have given thee for *a light* to the *Gentiles*,
To be *my salvation* to the *end of the earth.*"

2. The *priests* were required by the law, "*to afflict their souls,*" on the great day of *atonement*, for the *sins of the nation*, Levit. xvi. 29. And THE LORD "added sorrow to the grief" of our Great HIGH PRIEST; as foretold also by *Isaiah:* He was appointed "a man of *sorrows*, and acquainted with *grief**," Isa. liii. 3—6.

"Then going a little further, he kneeled down, and fell on his face, and prayed, FATHER, *all things are possible unto Thee; If it be possible, let this cup* [of affliction] *pass away from Me! Nevertheless, not as I will, but as Thou willest; not my will, but Thine be done.*

And there appeared unto him an *angel from heaven, strengthening Him;* as after his former temptations, Matt. iv. 11.

And being in an *agony*, he prayed more intensely; and his *sweat* was like great *drops of blood*† falling on the ground.

* Bishop *Hall* has well expressed this, in his pious and eloquent *Contemplation*, thus abridged:

——"What *human* soul is capable of conceiving the least of those sorrows that oppressed THINE! Thou didst not only say, '*My soul is troubled!*' so it often was, even to tears:—but '*my soul is sorrowful;*'——changes, [or degrees] of passion are inherent to every human soul; but thine is *exceeding sorrowful:*——the most vehement may be capable of remedy, or at least of relaxation; but thine was past all these hopes; *exceeding sorrowful*, even *unto death.*

"What was it, what could it be, O thou SAVIOUR OF MEN, that lay thus heavy upon thy DIVINE SOUL? Was it the *fear of death?* Was it the forefelt *pain, shame, torment* of thy ensuing *crucifixion?*———O poor and base thoughts of the narrow hearts of cowardly and impotent *mortals!* How many thousands of thy blessed *martyrs* have welcomed no less tortures with smiles and gratulations? If their *weakness* was thus undaunted and prevalent, what was thy POWER? O, no; it was the sad weight of the *sins of mankind*, it was the heavy burden of THY FATHER'S *wrath for our sin*, that thus pressed down thy soul, and wrung from thee these bitter expressions of sorrow.

———"If every sin deserve eternal death, what, O what was it for thy soul, in this short time of thy bitter passion, to answer those *millions of eternal deaths*, which *all the sins of all mankind* had deserved!———

"O FATHER OF MERCIES, Thou mayest bring *Thine* into agonies, but Thou wilt never leave them there. *In the midst of the sorrows of my heart, thy comforts shall refresh my soul;* and whatsoever be the means of my support, I know and I adore the Author. ——Our blessed Saviour's *cup did not pass*, yet was it sweetened: And THOU *wilt not suffer us to be tried above what we are able; but wilt with the trial, also make a way to escape, that we may be able to bear it.*"

† Several instances of such, arising from agonizing conflicts, are recorded by historians. *Aristotle* and *Diodorus* both mention *bloody sweats* as attending some extraordinary

Then He arose from prayer, and coming to his [three] disciples, He found them sleeping, for grief. And he saith unto *Peter, Simon, sleepest thou!* And to the rest, *Why sleep ye? Were ye not able to watch with me one hour? Watch* and *pray, lest ye enter into temptation. The spirit indeed is willing, but the flesh, weak,* Matt. xxvi. 39—41, Mark xiv. 35—38, Luke xxii. 41—46.

OUR LORD'S profound devotion was remarkable. In his humiliation he prostrated himself. He prayed, if possible, to be excused from drinking the bitter "*cup*" of unmerited affliction that awaited him, in the unparalleled sufferings that preceded and attended his cruel and ignominious *death;* that second "*baptism,*" which he foretold to the ambitious sons of *Zebedee,* "Are *ye* able to drink *the cup that I am to drink,* and to be baptized with *the baptism that I am to be baptized with?*" Matt. xx. 22. And again, "*I have a baptism to be baptized with,* and how *am I straitened* until it be performed!" Luke xii. 50. And how aptly did these precious *drops of blood* falling on the ground, resemble the *sprinkling* of the *mercy seat,* on the day of *atonement?* Heb. xii. 24. See Vol. II. p. 250.

The sleepiness of the disciples, worn out with fatigue and anxiety, was perfectly natural*; his gentle rebuke therefore was

agony of mind. *Thuanus* mentions a gentleman under the apprehension of being *hanged,* who was so vehemently agitated in mind, with the dread of such an infamous death, that a bloody sweat burst forth from his whole body. And *Voltaire* observes, that *Charles* IX. of *France,* (who ordered the massacre of St. *Bartholomew's* day, and took an active part therein himself,) died in his five and twentieth year, of a most extraordinary malady, the blood gushing out of all his pores. "This *accident,*" says the *infidel* historian, "was owing either to *excessive fear,* to *violent passion,* or to a *warm* and *melancholy constitution;*" stating the secondary causes, but omitting the primary. Dr. *Mead* thus accounts for it. Contingere interdum *poros,* ex *multo* aut *fervido spiritu,* usque adeo *dilatari,* ut etiam exeat *sanguis* per eos, fiatque *sudor sanguineus.* Medica Sacra, cap. 13. And we cannot wonder "at the *dilatation* of the pores" of our Lord's body, after the astonishing *fatigues* he must have undergone during the *Passion* week, and the *anguish* of his soul: for *never grief was like his grief!*

* *Alexander* the Great, on the eve of the decisive battle of *Arbela,* when his body was exhausted by the anxiety of his mind, fell into a profound sleep,—tandem, *gravatum animi* anxietate *corpus* altior somnus oppressit, *Curtius,* iv. 13, 17—and slept so long, contrary to his usual custom, that *Parmenio* was obliged to go to wake him, when they were ready to engage the *Persians,* and called him two or three times before he awoke. And when *Parmenio* expressed his surprise, *how he could sleep like one that had already conquered, when he had the greatest battle to fight that the world had ever heard of?* he answered, that *he considered himself as conqueror, since Darius no longer declined the combat. Plutarch.*

How different the *vigilance* of a greater than *Alexander,* THE CAPTAIN OF OUR SAL-

mixed with a gracious apology for the weakness and infirmity of the *animal* part of *human nature.* See Vol. II. p. 3, &c. And he affectionately recommended *vigilance* and *prayer*, as the only safeguards against temptation: His special address to *Peter*, indicating surprise, that he, in particular, could be found remiss, after the forwardness of his professions of zeal and attachment.

"Departing again, he prayed a second time, saying, 'MY FATHER, *if this cup cannot pass away from me, unless I drink it, Thy will be done!*'

"Then coming, he findeth them again sleeping; for *their eyes were oppressed* [with sleep] and *they knew not what to answer him*, embarrassed and ashamed. And leaving them, he departed again, and prayed a third time, saying the same words.

"Then cometh he, the *third time*, to his disciples, and saith unto them, *Do ye sleep on, and take your rest*?——Lo, the hour is at hand*; and THE SON OF MAN *is to be delivered up into the hands of sinners.——Rise, let us go*, to join the rest; *lo, he that is to deliver me up is at hand.*" Matt. xxvi. 42—46, Mark xiv. 39—42.

Our Lord's second prayer breathes a firmer tone of acquiescence in his decided doom. And after the third, his serenity and composure of mind was perfectly restored.

"And while he was *yet speaking*, lo, *Judas* came to the Garden, (for the traitor knew the place to which JESUS was accustomed to resort with his disciples,) accompanied by *the cohort*† of *Roman* soldiers, and a party of attendants of the chief priests, Pharisees, and elders, armed with swords and staves, and carrying torches and lamps, to dispel the darkness, we may presume, that hid *the moon*, and overspread the land, during the awful scene of our Lord's agony, as the next day, *the sun* at noon,

VATION, who went forth, "*conquering* by sufferings, and *to conquer*," till the end of time.

* This judicious rendering interrogatively, proposed by Mr. *Moore*, (and before him by *Bowyer*) seems to be warranted by the corresponding phrase in the parallel passage, τι καθευδετε; *Why sleep ye?* Luke xxii. 46. And it entirely removes the weighty objection of Archdeacon *Churton*, "that any appearance of *irony* ill comported with the state of our blessed and affectionate Saviour's mind at that sad hour."

† την σπειραν. "This is spoken of *definitely*, as being *the particular cohort*, which by order of the procurator attended on the *Sanhedrim*, at the great festivals, to preserve tranquillity." *Middleton*, p. 374. A *cohort* consisted of nearly 500 men, and ten cohorts made a *legion*. See Vol. I. p. 430.

during the crucifixion. Matt. xxvi. 47, Mark xiv. 43, Luke xxii. 47, John xviii. 2, 3.

Then JESUS, knowing beforehand all the sufferings that were coming upon him, went forth boldly, of his own accord, and enquired of them, *Whom seek ye?* They answered, *Jesus of Nazareth.* JESUS said, *I am he.* And when he had so said, struck with the commanding dignity of his presence and voice, they drew back, and fell to the ground. Such was the *power* and *spirit* of a far greater than *Elijah*; who could with infinitely more ease have *called down fire from heaven* to consume them all, than that prophet in similar circumstances. Again, he calmly enquired, *Whom seek ye?* And they said, *Jesus of Nazareth.* He answered, *I told you that I am he; if then ye seek me, let these* [my disciples] *withdraw.* (This he said to fulfil the saying in his Intercession, *Of those whom Thou gavest me, have I lost none*, xvii. 12.) John xviii. 4—9.

Then, that "*son of perdition*," seeing the irresolution of the wavering band, who, as on a former occasion, could not bring themselves to arrest him *who spake as never man spake*, in order to quicken their resolves, and urge them to execute their commission, immediately gave them the preconcerted signal of seizure; for quitting them with whom he had hitherto stood, he went up to JESUS, and said, *Hail Rabbi*, and kissed him. But JESUS reproved his hypocrisy with this mild rebuke, *Friend* *, *wherefore art thou come? Judas, deliverest thou up the* SON OF MAN *with a kiss!* In the term "*friend*" there seems to be a tacit reprobation of his treachery, as foretold, Psalm xli. 9, and in the "SON OF MAN," a reference to his own dignity, which required to be truly reverenced as the SON OF GOD also. "*Kiss* THE SON," &c. Psalm ii. 12; Matt. xxi. 37; Matt. xxvi. 48—50; Mark xiv. 44, 45; Luke xxii. 47, 48.

CHRIST APPREHENDED.

And now the *Roman* cohort, and their commander, and the *Jewish* attendants came up, and laid hands on JESUS, and apprehended him. But when the disciples about him saw what would follow, they said, *Lord, shall we smite with the sword?*

* ἑταιρε, "*companion*," as distinguished from φιλε, "*friend*." The former intimating only association, the latter affection. In English, the word *friend* ambiguously denotes both. See the foregoing article on the *style of the Gospels*.

and, not waiting for permission, one of them *Simon Peter*, drew his sword, and smote *Malchus*, a servant of the high-priest, and cut off his right ear. But JESUS checked this intemperance of zeal, and desired *Peter* to sheath his sword again, for that *all who used the sword* to maintain his cause *should perish by the sword*, and that so far from wanting the assistance of twelve puny Apostles, his FATHER, at his desire, could presently send more than *twelve legions of angels* to his assistance, but that this would be to counteract the *Scripture prophecies*, foretelling his *sufferings*, and to prevent him from drinking *the cup* appointed him by HIS FATHER. Then he said to them that held him, *Suffer ye thus far* *, or permit me so far as to touch the wounded person, and he touched his ear, and healed him. Then JESUS freely expostulated with the *chief priests*, *captains of the temple*, and *elders*, who had come along with the armed force; *Are ye come forth as against a robber, with swords and staves*, thus in the dead of the night! Why did ye not apprehend me in the day? *I was with you daily in the temple*, appearing openly among you, *but* then *ye laid no hands on me.* But this is *your hour* of persecution, *and the authority of the* [*Ruler of*] *darkness* prevails over innocence. When he thus meekly surrendered himself to his foes, *all the disciples forsook him and fled* †; for all were offended at him, as he foretold, *this* disastrous *night*, Matt. xxvi. 31, because he refused the aid of the *sword*, and declined to extricate himself by a *miracle*; fulfilling prophecy also, *I will smite* THE SHEPHERD, *and the sheep of the fold shall be scattered.* (Zech. xiii. 7,) Matt. xxvi. 55, 56; Mark xiv. 48—50.

Then his enemies, without reply, *seized* him, and, perhaps, to prevent his escape, as on former occasions, by rendering himself

* Some commentators, following the *Syriac* version, think that this was addressed to the disciples, to restrain them from further violence, but it was rather addressed to the soldiers, εατε [με] εως τουτου, *Let me alone, so far.* The phrase occurs elsewhere, εως τινος ουκ εας με; Job vii. 18, Sept. εασατε αυτους, Acts v. 38; Exod. xxxii. 9; Judg. xi. 37.

† *Mark* alone records, that after the flight of the Apostles, *some young man* followed him, having only a wrapper on his body, who perhaps might have been rouzed from sleep in the village of *Gethsemane*, and led on by curiosity to see what was the matter. But *the attendants seized him, and he leaving his wrapper with them fled away naked.* This young man evidently was not an *Apostle*, and least of all, St. *John*, as imagined, from some of the ancients, by *Wells*, *Gilpin*, &c. For *John* attended the examination and trial.

invisible, at the suggestion of *Judas* (" *hold him fast,*") they *bound* him, and *led him away* prisoner, and brought him first to *Annas*, who was the coadjutor and father-in-law of the high-priest *Caiaphas*, and a person of the highest rank and authority in the state; probably for his advice how to act in this juncture. See Vol. I. p. 89, 90. But *Annas* sent him bound to *Caiaphas*, the high-priest, to be examined by him, and tried before the whole council, as soon as they could be collected and assembled, at the judgment-hall, in his palace, John xviii. 13, 14; Matt. xxvi. 57; Mark xiv. 53; Luke xxii. 54.

What became of the rest of the panic-struck Apostles we are not informed by these most candid and impartial of all historians, recording their own disgrace. Two, however, of the number, and two only, *John* and *Peter*, soon recovering from their fright, returned to see the issue. *Peter* followed him *afar off*, but " *the other disciple* *," (as *John*, who never mentions his own name, modestly styles himself, and who was the intimate friend of *Peter*, see John xx. 2, 3, 4, 8, xxi. 20, 21,) being known to the high-priest, entered into the hall † of his palace along with JESUS, while *Peter* stood without at the door. Then *John* went out, and spoke to the maid that kept the door, and brought in *Peter*. And the servants of the high-priest, and the attendants, made a fire of *charcoal*, at the lower end of the hall, because it was *cold*, at this advanced hour of the night, (near three in the morning;) especially so early in spring as about the *twenty-fifth* of *March*, A.D. 31. (See this proved, Vol. I. p. 67—70.) And *Peter* stood with them, and warmed himself. Matt. xxvi. 57, 58; Mark xiv. 53, 54; Luke xxii. 54, 55; John xviii. 15—18.

The return of these two favourite disciples was not only a

* ὁ αλλος μαθητης. The *authenticity* of the article, here, is ably proved by *Middleton*, p. 374—378. Various have been the guesses of commentators, who this other disciple could be. Some suppose him to have been a disciple of *higher rank*; others, the master of the *Cœnaculum*; others, even *Judas* himself! They idly object to *John*, as a *fisherman*, and therefore not likely to be acquainted with the *high-priest*; forgetting that *John* was a man of property, who had a house in the city, as well as substance in *Galilee*.

† *Luke* critically distinguishes between ἡ αυλη, " *the hall*," and ὁ οικος, " *the house*," or palace of the high-priest, xxii. 54, 55. The *hall* was divided into two parts, the *upper* and the *lower*, Mark xiv. 66; of which, the lower was the larger, Luke xxii. 55; and it had a *porch* (πυλων), Matt. xxvi. 71, or *vestibule* (προαυλιον), Mark xiv. 68.

proof of their stronger attachment to their adored Lord, of whom it has been remarked, that *Peter* reverenced him in his public character as the MESSIAH, *John* loved him in his private, as JESUS, with stronger personal affection; but it was also providentially ordained to furnish *eye-witnesses* among the *Apostles* of this iniquitous, but most interesting trial, of which *John* attended the whole throughout, while the return of *Peter*, especially, was further necessary for the minute accomplishment of his predicted denials.

PETER'S FIRST DENIAL.

While JESUS stood before the high-priest, at the upper end of the spacious hall of judgment, and *Peter* was standing, and afterwards sitting among the servants and attendants, at the fire in the lower, the maid who kept the door, coming up to the fire, and looking attentively at *Peter*, said, *Thou also wast with Jesus the Galilean; art thou one of his disciples?* But he denied, before them all, saying, *Woman, I neither know, nor understand what thou sayest. I know him not. I am not.* Then, to avoid further questions, he went out into the *porch*, and *the cock crew.* This circumstance marks the course of the third night watch, or the *cock crowing.* (Mark xiv. 40. See Vol I. p. 14.) Matt. xxvi. 69—71; Mark xiv. 66—68; Luke xii. 56, 57; John xviii. 7.

PETER'S SECOND DENIAL.

Shortly after, while *Peter* remained without, in the *porch*, the same maid, seeing him again, began to say to the bystanders, *This is one of them;* another maid said, *This man also was with Jesus of Nazareth;* but he denied again. Another man seeing him, said, *Thou also art one of them;* but *Peter* said, *Man, I am not.* Others then said to him, *Art not thou also one of his disciples?* He denied, with an *oath*, and said, *I am not.* Matt. xxvi. 71, 72; Mark xiv. 69, 70; Luke xxii. 58; John xviii. 25.

In enumerating these different accounts of the four Evangelists, shewing how closely *Peter* was questioned by several of the bystanders, we have assigned the first place to *Mark*, who wrote from the information of *Peter* himself, whose attention naturally was most strongly excited by the *door-keeper* renewing

the attack, and thereby producing the rest. He alone noticed the *first* cock-crowing.

There is also an apparent variation between the two first Evangelists and the last, in the scene of this denial; they expressly state it to have happened outside, in the porch; *John* seems to place it inside, in the hall. But he evidently meant to connect both denials, separated by the intervening examination of CHRIST by *Caiaphas*, and therefore he repeated the leading circumstance of the first, that it happened *at the fire*, ver. 18, to mark the renewal of the subject, ver. 25, before he proceeded to relate the second denial; which he does, omitting the previous circumstance of *Peter's* quitting the hall, already recorded by the other Evangelists, in order to avoid unnecessary repetition of their narratives, according to his *supplemental* plan. Thus the apparent dissonance is satisfactorily reconciled; and, indeed, the exact correspondence of the Evangelists, in such minute and seemingly trivial particulars, could only arise from the accuracy of the information of each, and from their joint inspiration by the SPIRIT OF TRUTH.

PETER'S THIRD DENIAL.

About an *hour* after the second, *Peter* having returned again into the hall, and approached the place of trial at the upper end, so as to be within view of JESUS, (as we learn from the sequel, though unnoticed by the Evangelists,) was again more strongly charged by the bystanders. One said, *Truly thou art a Galilean, for even thy speech bewrayeth thee;* another, a servant of the high-priest, and kinsman to *Malchus*, whose ear *Peter* had cut off, said, *Did not I see thee in the garden with him?* This occasioned a third and most vehement denial; for *Peter* not only denied that he knew JESUS, but began to *curse* and *swear*, in order to confirm it. At this the *cock crew* a second time. Then JESUS turning, *looked* at *Peter* significantly; and *Peter*, *reflecting on** his crime, and the minute accomplishment of the

* The unusual word, επιβαλων, used by Mark xiv. 72, is variously interpreted. See *Gilpin*, &c. But the most approved meaning seems to be that of the English Bible, "*when he thought thereon*," or "*reflected on*" his offence; used elliptically for επιβαλων τουτῳ, as the phrase occurs in M. Antoninus. τουτῳ γαρ επιβαλων, επιλησῃ της οργης. "*Reflecting on this*, you will forget your anger." *Cicero* renders it, *injiciens*, or *intendens*, in the following sentence; Si immensam, et interminatam in omnes partes magnitudinem regionum videretis, *in quam* se *injiciens* animus et *intendens*, ita late

prophecy, *went out* of the hall, to a solitary place, on the brow of the hill, according to tradition *, and *wept bitterly* †, overwhelmed with grief and remorse. Matt. xxvi. 73—75; Mark xiv. 70—72; Luke xxii. 59—62; John xviii. 26, 27. The *second* cock-crowing marks the close of the *third* night-watch, shortly before the *fourth*, or the *early* watch, which began at *day-break*.

CHRIST'S EXAMINATION BEFORE THE HIGH-PRIEST.

During *Peter's* denials, JESUS stood before *Caiaphas*, who questioned him about his *disciples* and about his *doctrine*. With all the dignity of conscious innocence, and with a thorough knowledge of the law, which required no man to criminate himself, JESUS objected to this mode of examination. *I spake openly to the world, I always taught in the synagogue, and in the temple, where the Jews from all parts resort. And in secret spake I nothing. Why examinest thou me? Examine the hearers as to what I spake unto them: lo, they know what I said.*

And when he had thus said, one of the attendants, who stood by, *smote* JESUS *on the cheek*, saying, *Answerest thou the high-priest so?* JESUS meekly resented the insult: "*If I spoke ill, testify of the ill; but if well, why smitest thou me?*" John xviii. 19—23.——How admirably did he thus illustrate, by his own example, the divine precepts of *Christian forbearance*, in his

longeque peregrinatur, ut nullam omnino oram ultimam videat, in quâ possit insistere. N. D. 1, 20.

See other instances, in *Wetstein*, Vol. I. p. 633, from whence these are selected.

* See the map of *Jerusalem*, Vol. I.

† The sudden *repentance* of *Peter*, is no less remarkable and surprising than his *fall*. While he was even *abjuring* HIS LORD with oaths and imprecations, and "*Satan* sifting him as wheat," one pitying and compassionate *look* of his now doubly *suffering* master, mingled with regret, pierced him through, and suddenly laid all the *storm* then raging in his soul, and melted him into *tears* of contrition, and *godly sorrow* that worketh *repentance*. The same minute saw him an audacious and pertinacious sinner, and an humble heart-broken penitent. His "*fall*" furnishes a melancholy instance of *Natural Infirmity*, even in the best men, who dare to presume upon their *own* strength, and "*sufficiency*" to resist temptation; while his speedy "*rising again*," sets before us an encouraging example of the invigorating power of GRACE, triumphing over the *Tempter*, and rescuing from that "*Fisher of men*," his weak, silly, and unresisting prey! How are we bound to "*work out our own salvation with fear and trembling*," whenever *we* attempt it, since "*it is* GOD only, *that worketh in us both to will and to do*, effectually, *of his own good pleasure*," Phil. ii. 12, 13.

Sermon on the Mount; and how different was *his* calmness from the intemperance of the Apostle *Paul,* under a similar provocation, saying to the high-priest, "GOD *shall smite thee, thou whited wall! for sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law!*" which indeed required, and produced on his part, an immediate apology. Acts xxiii. 2—5.

After the high-priest's examination, noticed only by *John,* during which time had been given to assemble the *Sanhedrim* at his palace, and to collect witnesses, *as day was coming, they brought him back* to their council, to be tried. Luke xxii. 66.

There is great difficulty in reconciling *Luke's* time of this transaction, ὡς εγενετο ἡμερα, "*as soon as it was day,*" according to the authorized translation, with the confessedly *later* transaction of CHRIST'S being led away from the council to *Pilate,* πρωιας γενομενης, "*when the morning was come,*" Matt. xxvii. 1; Mark xv. 1, 2; Luke xxiii. 28. We have, therefore, adopted Dr. *Townson's* translation of the former phrase, which he has furnished good reasons to prove, began at the commencement of the *early watch,* or about the third hour before sun-rise *.

HIS TRIAL BEFORE THE COUNCIL.

Wishing to preserve the semblance of justice in their proceedings, the *chief priests,* the *elders,* and the *whole council* † *sought*

* *Grotius,* on the place, renders the phrase ὡς εγενετο ἡμερα, *cum dies adventaret,* "when day was approaching." Its meaning here, may fairly be collected, from a similar phrase, γενομενης δε ἡμερας, Luke iv. 42, which must be so understood, from the explanation of the accurate *Mark,* recording the very same transaction, και πρωι, εννυχον λιαν, "and *early, far advanced in the night,*" Mark i. 35; which is paraphrased by the English Bible, "*a great while before day.*" The two limits of time, coalescing about three in the morning, the point of equal distance between midnight, and sun-rise, or full day. Acts ii. 1.

Gilpin perceived the difficulty, and aukwardly attempted to remedy it, by supposing that, according to the *Jewish* reckoning, "*day* commenced as soon as midnight was passed," and accordingly rendered the phrase, "about *midnight.*" He erred only in assigning too early a time, not warranted by the *Jewish* mode of reckoning.

Luke carefully distinguishes between ηγαγον, *they brought him* to the high priest's palace, xxii. 54; and ανηγαγον, *they brought him back* to the council, xxii. 66. These niceties of construction, overlooked in our English Bible, are absolutely necessary to harmonize the Evangelists critically.

† Here the "*whole council*" is put for a great majority. For *Joseph of Arimathea, Nicodemus,* and others, we may presume, of "*the rulers who believed on Him,*" were not consenting to this iniquitous procedure. Luke xxiii. 51; John vii. 50, 51; xii. 42.

*false witnesses against** JESUS, upon whose testimony *they might condemn him to death. But they found none* that would answer their purpose, though *many* were produced. At the last, came *two false witnesses*, of whom, one said, *This* [man] declared, *I am able to destroy the temple of God, and to build it in three days;* the other, We heard him say, *I will destroy this temple, made with hands, and in three days I will build another made without hands;* both of them misrepresenting his declaration at the first passover, John ii. 19, where "*this temple*" meant "*the temple of his body;*" and *disagreeing* from each other: fulfilling prophecy. Psalm xxxv. 11. To this inconsistent testimony, refuting itself, JESUS made no answer.

The high priest then urging him to an explanation, which they might lay hold of, *arising* with warmth, said, *Answerest thou nothing? What do those witness against thee?* But *Jesus*, knowing his malicious design, *was silent*, and *made no answer.*

To cut the trial short, therefore, and supply the want of evidence, the high priest compelled him to criminate himself by the most solemn oath: *I adjure thee* by THE LIVING GOD, *tell us whether thou art* THE CHRIST, THE SON OF THE BLESSED GOD?

This produced its effect. First, prefacing that his acknowledgment would not avail to convince them, and liberate himself, "*If I tell you* [truth] *ye will not believe; and if I ask you* [why?] *ye will not answer me*, [or assign a reason,] *nor let me go:*—he then boldly avowed himself THE CHRIST: *Thou sayest* [true;] *I am.* And now, adhering to his former declarations,

* *Buxtorf*, in his *Talmudic Lexicon*, col. 1458, cites a *Rabbinical testimony*, admitting the subornation of *false witnesses* against CHRIST before his crucifixion, and describing the mode.

"Against none of those guilty of death by the law are *snares* to be laid, except against one that has endeavoured to pervert another to *idolatry* and *strange worship*. And it is thus performed: they light a candle in an inner room, and place *the witnesses* in an outer, so that they may see him and hear his voice without his seeing them.

"And so they did to the Son of *Satda (Mary:)* they placed men privately in the next room to witness against him, in *Lud* *, and hanged him upon the cross on the evening of the *Passover.*"

This testimony is curious and valuable; it shews the plea upon which the *Jewish council* endeavoured to justify themselves, for *subornation of perjury*, to the nation.

* *Lud* might perhaps be a literal error for *Jud* or *Judea.*

from the beginning of his ministry, John i. 52, to the end, Matt. xxiii. 39, he referred them to the *ensuing* fulfilment of two famous prophecies of *Daniel*, vii. 13, 14; and of *David*, Psalm cx. 1, which they themselves applied to THE MESSIAH:

"*Henceforth* *, *ye shall see* THE SON OF MAN, *sitting on the right hand of* THE POWER OF GOD [or ALMIGHTY GOD;] *and coming with the clouds of heaven*,"—no longer in *humiliation*, but invested with *glory*. Of this early glory the martyr *Stephen* (Acts vii. 56,) and the bigot *Paul* (Acts xxii. 6—14,) were eye-witnesses, not long after; and the performance of this furnishes an infallible proof of the later glory, foretold also by *two angels* at the ascension (Acts i. 10, 11,) and by St. *John*, and CHRIST himself in the Apocalypse, (Rev. i. 7, xxii. 20.)

"Then said *they all*, *Art thou the* SON OF GOD? and he undauntedly asserted it: *Ye say* [true:] *for I am* †.

"Then *the high priest rent his clothes*, in semblance of the utmost horror ‡, saying, He hath spoken *blasphemy; what further need have we of witnesses! lo ye have heard his blasphemy.* And they said, *We have heard it from his own mouth.—What think ye?* And *they all condemned him to be guilty of death.*"

His unjust condemnation was now aggravated by every insult and injury that *diabolical* rage and malice could devise. For they *spit on*, *blindfolded*, *buffeted* and *smote* him; they ridiculed him as a *false Christ* and *false prophet;* and "many other *blasphemies* did they *really* utter against THE SON OF GOD;" Matt. xxvi. 57—68; Mark xiv. 53—65; Luke xxii. 63—71, *blaspheming* thereby "THE BLESSED" FATHER also. All these injuries and indignities the meek and lowly JESUS bore in passive silence, without a murmur, fulfilling prophecy: "*He gave his back to the smiters, and his cheeks to them that plucked off the hair; he hid not his face from shame and spitting*," Isa. l. 5, 6. "*He was accounted stricken, smitten, and afflicted* by GOD."——"*He was brought* [to trial] *and questioned, but he opened not his mouth.*"——"The wickedness of *His generation* *who can describe!*" Isa. liii. 4—8.

* The word απ' αρτι, "*from now*," which is likewise used in the two former declarations, intimates *future* events, not remote, but *near*.

† υμεις λεγετε· οτι εγω ειμι. It should be so pointed, to mark the asseveration. εγω is emphatic, and οτι frequently put for the causal, διοτι, "*for*," "*because*." See Matt. v. 3—5, xi. 20; Luke xxiii. 40, &c.

‡ *Caiaphas* was of the *atheistical* sect of the *Sadducees*, Acts. v. 17.

JUDAS HANGS HIMSELF.

The *treachery* of *Judas Iscariot*, his *remorse* and *suicide*, are occurrences altogether so strange and extraordinary, that the *motives* which swayed him thereto require to be developed, as far as may be done, where the Evangelists are, in a great measure, silent concerning them, from the circumstances of the history itself, and from the feelings of human nature.

Judas, the leading trait of whose character was *covetousness*, was probably induced to follow JESUS at first, with a view to the *riches*, *honours*, and other *temporal advantages* which he, in common with the rest, expected the MESSIAH'S friends would enjoy. The astonishing *miracles* he saw him perform left him no room to doubt of the reality of his master's pretensions, who had indeed, himself, in private, actually accepted the title from his Apostles; and *Judas* must have been much *disappointed* when JESUS repeatedly refused the proffered royalty from the people in *Galilee*, after the miracle of feeding the five thousand, and again after his public procession to *Jerusalem*. He might naturally have grown *impatient* under the delay, and *dissatisfied* also with JESUS for openly discouraging all *ambitious* views among his disciples, and therefore might have devised the scheme for *delivering him up* to the *Sanhedrim*, or great council of the nation, (composed of the *chief priests*, *scribes*, and *elders*,) in order to *compel* him to avow himself openly as THE MESSIAH before them, and to work such *miracles*, or to give them *the sign* which they so often required, as would convince and induce them to elect him in due form, and thereby enable Him to reward his followers. And even the *rebukes* of JESUS, for his covetousness, and detection of his treacherous scheme, although they unquestionably *offended Judas*, might only have served to *stimulate* him to the speedier execution of his plot, during the feast of the *passover*, while the great concourse of *Jews* from all parts assembled thereat, might powerfully support the *Sanhedrim* and their MESSIAH against the *Romans*. And the success of this measure, though against his master's will, would be likely to procure him pardon, and even to recommend him to favour afterwards. Such might have been the plausible suggestions by which *Satan* tempted him to the commission of this crime.

But "when Judas," who attended the whole trial, "*saw*" that it turned out quite contrary to his expectations, *that* JESUS *was capitally condemned by the council*, as a *false Christ* and *false prophet*, notwithstanding he had openly avowed himself; and that he wrought no *miracle*, either for their conviction, or for his own deliverance, as *Judas* well knew he could, even from the circumstance of his healing *Malchus*, after he was apprehended; when he further reflected, like *Peter*, on his master's merciful forewarnings of his treachery, and mild and gentle rebuke at the commission of it, he was seized with *remorse* *, and *offered to return* (απεστρεψε) the paltry bribe of *thirty pieces of silver* to the *chief priests* and *elders*, instantly on the spot, saying, *I sinned in delivering up innocent blood.* To return what he had unjustly gotten, affording a momentary relief to his harassed mind. But they were obstinate, and not only would not relent, but threw the whole load of guilt upon him, refusing to take their own share: for they said, "*What is that to us? see thou to that;*" thus, according to the aphorism, "loving the *treason*, but hating the *traitor*," after he had served their wicked turn.

Stung to the quick at their refusal to take back the money, while they condemned himself, *he went to the temple, cast down* the whole sum in the treasury, or place for receiving the offerings of the people; and after he had thus returned *the wages of iniquity, he retired* to some lonely place, not far, perhaps, from the scene of *Peter's* repentance, and in the phrenzy of *despair*, and at the instigation of the *devil*, *hanged himself*†, crowning with *suicide* the *murder* of his *master*, and his *friend;* rejecting his compassionate *Saviour*, and plunging his own soul into perdition!

The scrupulousness of the *chief priests*, to employ *the price of blood*, for religious uses; and their purchase of the *potters*

* This is the proper signification of μεταμεληθεις, as distinguished from μετανοησας, "having *repented.*" For μεταμελεια signifies "*regret* for what has been done," δυσαρεστησις επι πεπραγμενοις. *Phavorinus.* It is opposed to that "godly *sorrow* which worketh *repentance.*" 2 Cor. viii. 10.

† It is elsewhere said, that "*falling headlong*, he *burst asunder, and all his bowels gushed out,*" Acts i. 18. Both accounts might be true: he might first have *hanged* himself from some tree on the edge of the precipice; and the rope or branch breaking, he might have been *dashed to pieces* by the fall.

Matthew, xxvii. 3. places it *after* CHRIST was *led away* to *Pilate*, but it must have happened before, for it followed the *condemnation* by his own account.

field therewith, unwittingly fulfilling *Zechariah's* prophecy, xi. 13, as explained before, Vol. II. p. 478, 479; we owe to *Matthew*, xxvii. 3—10.

HE IS BROUGHT TO PILATE.

After the tumultuous and disgraceful scene in the judgment hall, that succeeded the condemnation of CHRIST, and their rejection of the testimony of *Judas* to his innocence; *the whole council*, to give weight to their application, *led him away, bound*, to *Pilate*, in order to get him to confirm their act, and sentence JESUS to be executed. This procession took place in the course of the *early*, or *morning* watch, and probably near *sunrise*, Matt. xxvii. 1, 2, 3; Mark xv. 1; Luke xxiii. 1; John xviii. 28.

Before we proceed to the trial before *Pilate*, for the better understanding this, the most important, and the most minutely detailed by all the Evangelists, it will be necessary to premise some account of the *Jewish government*, at this time, and of the *Roman governor* himself.

1. When *Judea* was made a *Roman* province, at the request of the *Jews* themselves, weary of the tyranny of *Archelaus*, who was deposed on their complaint by *Augustus*, A.D. 7, *Coponius* was appointed their first *procurator*, or deputy governor, in subordination to the president of *Syria*, and invested by *Augustus* with supreme authority. The *Jews*, however, were allowed the free exercise of their *religion*, and to live according to *their own laws;* but the power of life and death in *capital* cases, was reserved solely to the *Roman* procurator; as we learn from the *Jewish* historian *Josephus*, Antiq. 18, 1, 1; Bell. Jud. 2, 8, 1.

And this was agreeable to the general maxims of *Roman* policy, as we learn from the *Roman* lawyer *Ulpian*.

"The *municipal* magistrates are not allowed to inflict *capital* punishment on a *slave*, (and *a fortiori*, on a *freeman;*) but they are not to be denied the power of *moderate correction*," such as the lesser penalties, of fines, imprisonment, scourging, &c. See *Lardner*, Vol. I. p. 75.

This prerogative was uniformly exercised by all the succeeding *Roman* procurators, as we learn from *sacred* and *Jewish* history. The *Jewish* council themselves admitted it, before *Pilate*, John xviii. 31; *Pilate* asserted it to CHRIST, John xix. 10. And the *Jerusalem Talmud*, recites a tradition, that "*forty*

years before the destruction of the temple, judgment in capital cases, was *taken away* * from *Israel.*" This tradition, though inaccurate in point of time, yet establishes the fact, at our Lord's trial, only *thirty-nine* years before; and is therefore an additional voucher to the *Jews* at present, of more weight perhaps than the former, that then, " the *sceptre* of civil government, had *fully* departed from *Israel;*" and therefore that " SHILOH was then *come,*" according to *Jacob's* prophecy, Gen. xlix. 10.

2. *Pontius Pilate* was appointed procurator, by *Tiberius*, A.D. 25, six years before this. (See Vol. I. p. 87, 96.) *Valerius Gratus*, his predecessor, had been allowed by the emperor to remain in office, for eleven years till his death; and he suffered *Pilate* to continue for ten years in *Judea*, though he was displeased at him; because, as he said himself, the presidents and procurators of the provinces were all *avaricious;* and he found by experience, that when they were suffered to stay but a short time in office, they were only the more eager for rapine, to make the best use of their time; whereas, if their stay was prolonged, when they had once enriched themselves, they would become slower, and less apt to plunder the people. And he humourously illustrated this, by an example, borrowed from *Æsop's* Fables †. Thus proving himself to be " the *king of fierce countenance*, understanding *dark sentences*, or *parables*," of Dan. viii. 23. *Joseph.* Ant. 18, 7, 5.

It became a practice with the governors to carry their wives along with them, for the convenience of *bribery.* This grew so notorious, that a motion was made in the *Roman* senate, by *Severus Cæsina*, A.D. 21, only four years before *Pilate's* appointment, that *no magistrate to whom a province was allotted, should be accompanied by his wife.* Which though approved of by a few, was rejected by the corrupt majority, with indig-

* *Lightfoot*, who relates this tradition, in his *Hebrew* and *Talmudic Exercitations*, Matt. xxvi. 3, John xviii. 31, contends, in opposition to the express terms of it, that this privilege was *not taken away*, but that they *lost* or relinquished it, by their own *oscitancy*, *supine*, and *unreasonable lenity* to *murderers* and *homicides*.

† *Josephus* thus relates the *parable*, or *apologue*. A wounded man once, lying on the ground, a swarm of flies from all parts around, settled on his wounds. A traveller, passing by, pitied his helplessness to relieve himself, and offered to drive away the flies. But the man, to his surprise, declined the offer; alleging that he would only suffer a greater injury thereby: for that these were now, nearly *glutted* with his blood, and sucked more gently; whereas, if they were driven away, a *fresh* and *hungry* swarm would succeed, who finding him exhausted, would suck him to death.

nation, for his presumption in censuring the practice. *Tacit.* Annal. 3, 33, 34.

Pilate's administration was very unpopular. At the outsetting, when he quartered his troops in *Jerusalem*, he, by an audacious innovation, first set up the *Roman* ensigns, bearing the *images* of the *Cæsars*, in the city, privately, in the night time. As soon as the people discovered this "*abomination*," they repaired to *Cæsarea*, his residence, in a great body, entreating for several days, that the images might be removed. But he *peremptorily* refused, thinking it would be dishonourable to the emperor. On the sixth day, when the *Jews* renewed their petition, with great clamour, at his tribunal, upon a signal given, he suddenly surrounded them with his soldiers, whom he had privately stationed with their arms in readiness, and threatened the petitioners with instant death unless they desisted, and returned home. But they, on the contrary, *threw themselves flat on the ground*, and *baring their necks*, said, that *they would cheerfully submit to death, rather than dare transgress the wisdom of their laws.* So *Pilate* wondering at their firmness in the observance of their laws, immediately ordered the images to be brought back from *Jerusalem to Cæsarea.* Ant. 18, 4, 1.

Next year, he attempted to bring a supply of water into the city, from a spring 200 stadia distant, at the expence of the *sacred treasury.* But this displeased the *Jews;* and several thousands of them assembled, crying out, that he ought to desist from the undertaking; and some, as usual in a mob, insulted him with abusive language. Upon which, he surrounded them privily with his soldiers, whom he had disguised in the dress of citizens, carrying daggers under their clothes, and ordered them to disperse; but they refusing, and persisting in their abuse, he gave the signal of attack, and the soldiers, exceeding his orders, fell upon the *peaceable,* as well as the *seditious*, so that many of them were killed and wounded. Ant. 18, 4, 2.

After this, and probably, at the third passover, A.D. 30, which OUR LORD did not attend, because the *Jews* sought to kill him, John vii. 1, *Pilate* attacked some *Galileans*, who were probably of the party of *Judas* the *Gaulonite*, that resisted the payment of the *Roman* tribute, and were called *Zealots;* and "mingled their blood with their sacrifices;" as incidentally noticed by *Luke*, xiii. 1. Compare Matt. xvii. 24—27; Acts v. 37.

Philo, the *Jew*, also, in his *embassy to Caligula*, p. 799, 780, states a further aggression, similar to the first.

"*Pilate*, not so much in honour of *Tiberius*, as to vex the people, dedicated some *gilt shields** to him, without any figures or other forbidden emblems, but only a dedicatory inscription, from himself to the emperor, and placed them in *Herod's* palace, within the *holy city*. As soon as the people perceived it, and the matter was noised abroad, they sent a deputation, consisting of [*Herod*] the king's *four sons*, (Matt. xiv. 2,) of royal rank and consequence, attended by the other relations of the family, and their own *chief magistrates*, to entreat *Pilate*, that this innovation of the shields might be removed, and that he would not infringe their native customs, of the earliest date, which had been preserved inviolate both by kings and governors. But he *sternly* refused, for he was *unbending*, *haughty* and *implacable*, in his disposition. Then they exclaimed, *Do not raise a sedition, do not excite war, do not break the peace! the dishonour of our ancient laws cannot redound to the honour of the emperor; therefore let not this be a pretext for your outrage to the nation: It surely was not the wish of Tiberius to violate any of our laws. If you say it was, produce either his decree, or letter, or any other document, that we may cease to importune you, and send an embassy to supplicate your master.* This last circumstance disconcerted him very much, fearing, that if they should actually send an embassy, they would charge him with the other misdemeanors of his administration, his *briberies*, his *injuries*, his *extortions*, his *insults*, his *outrages*, his *indiscriminate* and *successive*† *massacres*, and his *unbounded* and *most grievous cruelty*, in detail; and this *wrathful* and *vindictive* man was reduced to the utmost perplexity; on the one hand, not daring to remove the shields after they had been once dedicated, and unwilling to gratify his subjects in any shape; but

* The dedication of *shields* to THE LORD, in the *temple*, as emblematical of the divine defence and protection against their enemies, Gen. xv. 1, was customary. 1 Kings x. 17; xiv. 26, 27, &c. It was adopted by the *heathens* also to their *tutelar* gods, 1 Mac. vi. 1, 2; and by the *Romans*, Livy, i. 20. To whom *Simon* the *Maccabee* sent a present of a *golden shield* of great size and value, 1 Mac. xiv. 24, which was graciously received, xv. 20.

† The original, επαλληλους, is remarkably strong and expressive. It signifies, "*succeeding each other*, without intermission," like the waves of the sea; αλλεπαλληλοις κυμασι. *Basil.* This, therefore, is rightly placed after the preceding outrages.

on the other, well knowing the steady severity of *Tiberius*, on such occasions. The chief magistrates seeing this, and perceiving his concern for what he had done, though he wished to hide it, wrote the most supplicatory letter to *Tiberius;* who, when he was informed of *Pilate's* speeches and threats, though not prone to anger, was greatly incensed, and immediately wrote without further delay, most sharply reproaching and reprimanding him for his audacious innovation, and ordering him to take down the shields directly: accordingly, they were removed from the metropolis to *Cæsarea*, and there dedicated to the emperor."

This curious and important passage, (here translated at length) furnishes the fullest and most authentic account extant, of the true character of *Pilate*, drawn by the hand of a most intelligent contemporary. It furnishes also the most satisfactory solution of " the *enmity* that had subsisted for some time between *Pilate* and *Herod*," who are not reconciled until *this very day* of the crucifixion; as we learn from the concise Scripture account, Luke xxiii. 21.; stating the fact, but not assigning the grounds of it. *Herod* was probably *offended* by the massacre of his subjects, the *Galileans*, at the preceding passover; but surely, it was a heinous *insult* to himself, to hang up the dedicated shields in *his palace*, without his permission; which, as a *Jew*, he could not have given; and which would only tend to render him odious and unpopular, to the inhabitants of *Jerusalem*, and to the whole nation. Accordingly, his *four sons* headed the deputation to *Pilate;* furnishing full proof of their father's indignation, and an open expression of his resentment. And it is highly probable, that *Herod* himself joined in the complaint of the *Jews* to the emperor against *Pilate*. No wonder then, that the *Roman* governor, when severely reprimanded, and openly disgraced as he must have been by the removal of the shields, in the eyes of the nation, was thoroughly mortified and humbled, and reduced to the necessity of suing for reconciliation with *Herod*, and of endeavouring to ingratiate himself with the people. This satisfactorily accounts for his anxiety not to give *Herod* umbrage, as before, by interfering with his " *jurisdiction*, as soon as he found that JESUS was a *Galilean;*" and for his repeated endeavours to sooth the *Jews*, and prevail on them, by entreaties and remonstrances, to be content with a milder pu-

nishment; and for his being at length, basely intimidated, by their *implied* threat of another complaint to *Cæsar*, to surrender an *innocent* and *just* person, against his own repeated declarations, and against his conscience, and co-operate with their "*envy*" and lawless rage; fulfilling prophecy. Ps. ii. 1—3; Acts iv. 25—28.

HIS TRIAL BEFORE PILATE.

When "*the whole council*," came to the *prætorium*, or Roman court of justice, where *Pilate* was prepared to receive them, *they delivered up* their divine *prisoner* to him. But they themselves entered not into the heathen *prætorium*, lest they should be *polluted* thereby *, and prevented from eating the passover, on that their appointed day, *Friday*. Matt. xxvii. 1, 2; Mark xv. 1; Luke xxiii. 1; John xviii. 28. *Pilate* therefore *went out to them*, and said, *What accusation bring ye against this man?* maintaining thus his own prerogative, of bringing JESUS, to a *fresh trial;* not relying upon their proceedings. They answered, *If he were not a malefactor* worthy of death, *we would not have delivered him up to thee.*

Then *Pilate* said unto them, *Take ye him and judge him according to your law*, intimating that the crime laid to his charge was not of a capital nature. But they asserted that it was, and urged their own inability to inflict capital punishment, without his sentence. *It is not lawful for us to put any man to death;* thus unwittingly fulfilling OUR LORD'S own predictions, signifying that *he should die*, but not by a *Jewish* death, *stoning*, but by a *Roman*, *crucifixion*, John xviii. 29—32.

Then upon this rehearing of the cause, quitting the ground of *blasphemy*, on which they had condemned him in council, and to which *Pilate* had evidently referred, as an offence *against their law;* they brought a fresh accusation against him, more suitable to the *Roman: We have found him*, 1. *perverting the nation*, or stirring them up to *insurrection* against the *Romans;* 2. *forbidding to give tribute to Cæsar;* like the faction of *Judas Gaulonites*, called *Zealots;* and 3. saying that

* How exactly did the "*Scribes* and *Pharisees*" on this occasion verify OUR LORD'S censure; "Ye *blind guides*, who strain at a *gnat* and swallow a *camel!*" Matt. xxiii. 24. who scrupled *external pollution*, while they were committing *murder*, heightened by *hypocrisy*, *treachery*, and *ingratitude!*

he himself is CHRIST THE KING * [*of the Jews*,] in downright *rebellion* against the *Roman* emperor. Luke xxiii. 2.

Pilate then entered into the *prætorium* again, to examine JESUS as to these *capital* charges. And knowing, probably from the inoffensive life and conversation of JESUS, that the two former were unfounded and malicious, both from his actual payment of the *tribute* himself, Matt. xvii. 24—27; and from his recommendation in public to the *Pharisees* and *Herodians, to render unto Cæsar the dues of Cæsar*, Matt. xxii. 21, he confined himself to the last and most important charge, *Art thou the king of the Jews?* Matt. xxvii. 11, Mark xv. 2, Luke xxiii. 3, John xviii. 23.

JESUS, who was not present at the charges brought against him, wished to know whether this was one of them; otherwise, modestly, but indirectly objecting to it, as a question originally put by the governor, as tending to make him criminate himself; for so he had before objected to the questions of *Caiaphas*;—"*Askest thou this of thyself?* or *did others bring it in charge against me? Pilate* said, *Am I a Jew?* or thinkest thou that I, a *Roman*, concern myself about such matters; I speak not of myself: *Thine own nation*, and *the chief priests, have delivered thee up to me*, for trial; *what hast thou done* to deserve this? JESUS then answered, by admitting, but explaining the alleged fact: *My kingdom is not of this world:* and can therefore create no jealousy or alarm to the *Romans; If my kingdom were of this world, then would my servants have anxiously exerted themselves*, (ηγωνιζοντο,) *that I should not be delivered up to the Jews:* (and *Pilate* himself must indeed have known, that *they all forsook him and fled*, from the *Chiliarch's* report.) *But now* their desertion is decisive evidence that *my kingdom is not from hence. Pilate* then said unto him, *Art thou a king then?* JESUS answered, *Thou sayest* [true;] *for I am a king. For this end have I been born, and for this end have I come*

* Χριστον βασιλεα, Luke xxiii. 2. This title, on account of its *celebrity*, is *anarthrous*, or without the definitive article; put for ὁ Χριστος ὁ βασιλευς, Mark xv. 32, like Ιησουν Χριστον, John xvii. 3, put for Ιησους ὁ Χριστος, Matt. xvi. 20; or like υἱος Θεου, Matt. xiv. 33, put for υἱος του Θεου, Matt. iv. 3, or ὁ υἱος του Θεου, Matt. xvi. 16; or like Θεος πατηρ, Jude, ver. 1, put for Θεος ὁ πατηρ, John i. 18; or ὁ Θεος ὁ πατηρ. This indiscriminate use of all the *divine* titles, with and without the article, is fully shewn by *Middleton*; and cuts up the *Socinian* and *Unitarian* heresies by the roots.

into the world, to testify unto THE TRUTH *."—To attest his *Messiahship*, was indeed the grand design of his *incarnation* and *mission*. And this, accordingly, was "*the good confession* which JESUS witnessed before *Pontius Pilate*," (1 Tim. vi. 13.) John xviii. 34—37.

Pilate then, having carelessly asked him, *What is truth* †? without receiving, or without waiting for an answer, went out again to the *chief priests* and *multitudes*, saying, *I find no fault in this man.* But they persisted in their accusation, and proceeded to establish their first charge; *For he stirreth up the people throughout all Judea; beginning from* Galilee, *unto this place.* JESUS *then was brought out*, to answer *this* and many other charges of the *chief priests* and *elders; but he answered nothing. Pilate*, therefore, questioned him again, *Answerest thou nothing? See how many charges they bring against thee.* But JESUS *answered him not a word more; so that Pilate wondered*, Matt. xxvii. 12—14, Mark xv. 3—5, Luke xxiii. 4, 5, John xviii. 38.

HE IS SENT TO HEROD.

But when *Pilate had heard Galilee* mentioned, he enquired *whether the man was a Galilean;* and when he was informed that he was one of *Herod's* jurisdiction, he sent him back to *Herod*, (who, during *these* days of unleavened bread, was also at *Jerusalem* himself.) But *Herod*, seeing JESUS, was greatly rejoiced, for *he was desirous to see him a good while*, because *he had heard much of him*, and *hoped to see some miracle done by him* ‡. Then he questioned him in many words, but he *an-*

* Τῃ αληθειᾳ, may denote "*the truth* of his divine mission," John xvii. 3; or Himself "THE WAY, and THE TRUTH, and THE LIFE," John xiv. 6. The "king of *fierce countenance*" was remarkably foretold "*to cast down* THE TRUTH *to the ground*," Dan. viii. 12. See Vol. II. p. 509.

† *Cowper*, the poet, in his *Task*, has furnished an excellent comment on this verse.

"*What is truth?* 'Twas *Pilate's* question, put
To TRUTH itself; that deigned him no reply:
And wherefore? Will not GOD impart *His light*
To them that *ask* it?—Freely: 'tis His joy
His glory and His nature to impart:
But to the *proud, uncandid, insincere*,
Or *negligent* enquirer; not a spark."

‡ *Herod* suspected that JESUS was *John* the *Baptist*, whom he had beheaded, raised from the dead, and indued with *miraculous* powers, Matt. xiv. 2. The message of *Jesus* to that "*fox*," seemed to promise the performance of miracles, Luke xiii. 32.

swered him nothing. And the *chief priests* and *Scribes,* who had accompanied him to *Herod,* stood by, *vehemently accusing him.* But *Jesus,* knowing their incorrigible prejudices, and that all he could say would avail nothing, maintained his dignified *silence;* still fulfilling prophecy.

Then *Herod,* finding his curiosity disappointed by the persevering silence of JESUS, *set him at nought with his guards,* and *in mockery arrayed him in a splendid robe,* in order to ridicule his pretensions to royalty; and afterwards sent him back again to *Pilate,* to dispose of as he pleased. The deference shewn to *Herod* on this occasion, by the *Roman* governor, probably contributed to their reconciliation, Luke xxiii. 6—12.

HE IS SENT BACK AGAIN TO PILATE.

Pilate then summoned the *chief priests,* and *the rulers,* and *the people,* again to the *prætorium,* and declared, that upon examination he was satisfied of the prisoner's innocence of the charges they had brought against him, and *Herod* also, and therefore proposed to chastize and then to release him; for, according to the custom, he was under a necessity of releasing one prisoner to them at the feast of the *passover.*

But the *multitudes,* instigated by the *chief priests* and *elders,* clamorously demanded the release of *Barabbas,* a notorious robber, who had been imprisoned for *sedition* and *murder,* in preference to JESUS, "Not *this man,* but *Barabbas,*" Matt. xxvii. 15—20; Mark xv. 6—11; Luke xxiii. 13—19; John xviii. 39, 40.

While *Pilate* was sitting on the tribunal, his wife sent a message to him, *Have nothing to do with that just person, for I have suffered much in a dream this day on his account,* Matt. xxvii. 19. It is by no means improbable that she had some vision of the disasters that awaited *Pilate* and his family. This must greatly have increased his reluctance to sentence CHRIST, knowing already that they had delivered him up through *envy* and *malice.*

He therefore made a *second* attempt to save him, and said, *What then will ye have me do unto* JESUS, *called* CHRIST, THE KING OF THE JEWS? But they were clamorous, saying, *Crucify him! crucify him!* Matt. xxvii. 21, 22; Mark xv. 12, 13; Luke xxiii. 20, 21.

Again he made a *third* attempt, saying unto them, *Why,*

what evil hath he done? I have found no cause of death in him, I will therefore chastise him, and discharge him. But they were urgent, with loud voices, requiring that *he should be crucified*, Matt. xxvii. 23; Mark xv. 14; Luke xxiii. 22, 23.

Still *Pilate* would not consent, but inflicted the milder punishment which he had proposed, hoping this would satisfy them; and treated him as a *poor, weak*, but *inoffensive* visionary, possessed with *enthusiastic* notions of an *ideal* kingdom; for he first *scourged* him, and then left him to the derision and mockery of his *guard*, and of the whole *cohort*, who platted a *crown of thorns*, adding cruelty to insult, and set it on his head *; dressed him in a *purple robe*, put a *reed* in his right hand, by way of sceptre, and bending the knee, adored him, and saluted him, *Hail king of the Jews!* then they *spit* on him, and *struck* him on the head with the reed, and *smote* him, Matt. xxvii. 27—30; Mark xv. 15—19; John xix. 1—3.

Pilate then, when the soldiers had finished their impious mockeries, went out to the people again, and said unto them, *I am going to bring him out to you, that ye may know that I find no fault in him;* (then came JESUS forth, wearing the *crown of thorns* and the *purple robe.)* And he said unto them, *Behold the man!*—he said no more, thinking that this pitiable spectacle would move their compassion, and disarm their rage. Unwittingly, perhaps, adopting the language of prophecy, Zech. vi. 12, derived from *Balaam's* famous prophecy restored, Numb. xxiv. 7 †. (See Vol. II. p. 475, 205.)

But when the *chief priests* and their *attendants* saw him, fearing that the fickle populace might relent, they cried out (εκραυγασαν,) *Crucify him! crucify him! Pilate* then said,

* *Hasselquist*, speaking of the *naba* or *nabka* of the *Arabs*, says, "In all probability this is the tree which afforded *the crown of thorns* put on the head of CHRIST. It grows very common in the East, and the plant is extremely fit for the purpose, for it has many small and most sharp spines, which are well adapted to give great pain." The crown might be easily made of these soft, round, and pliant branches; and the leaves much resemble *ivy*, being of a very deep green. It was like those, therefore, with which they crowned their *emperors* and *generals*.

† *Pilate* was a man of some literature; he was acquainted with *Hebrew* and *Greek*, as appears from his inscription on the cross: he had also spent six years in *Judea*. Is it then incredible that he might have read those famous *prophecies*, at least in the *Septuagint* version, and even designedly adopted their language to refute them thus, by example? See *Dissertation* the first of my Dissertations on the prophetic character of CHRIST.

Take ye him, and crucify him; I will not, *for I find no fault in him.*

This, however, they considered as an indignant irony, to do it at their own peril; for which he might inflict a severe revenge, or accuse them to the emperor, of taking the law into their own hands. They therefore would not accept the concession, but at length recurred to the original ground of *blasphemy*, upon which they had condemned him in their council: they answered him, " *We have a law*, (Levit. xxiv. 16,) *and according to our law he ought to die, because he made himself* THE SON OF GOD," John xix. 4—7.

When *Pilate* then heard this argument, he was *more afraid* than before; and this, we may presume, both on a *political* and *religious* account. He feared now that the *Jews* might plausibly accuse him of superseding their *law;* and he dreaded also to injure some *divinity*, or *demigod*, for the Heathens universally believed that " *the gods* sometimes came down upon earth, in the likeness of men," Acts xiv. 11, 12. And surely the stupendous *miracles* performed by CHRIST, of which he could not be ignorant, justified this apprehension, joined to his wife's dream; for the *Romans* were remarkably superstitious about dreams. He entered therefore again into the *prætorium*, to re-examine JESUS apart from the *Jews*, and said unto him, *Whence art thou?* But JESUS *gave him no answer*, lest, perhaps, a direct answer might have decided the *wavering* governor to acquit him, in spite of the *Jews*, and so defeat the great end of his mission, *to die for the sins of the world.* That this, indeed, was the noble and magnanimous cause of his silence upon this occasion, contrary to his former frankness, we may collect from *Pilate's* answer, intimating the conflict in his own breast: *Speakest thou not unto me? Knowest thou not that I have authority to crucify thee, and have authority to release thee?* *Jesus* then immediately answered, meekly acknowledging his *authority*, as founded on the *divine* permission, and considerately apologizing in some measure for his *abuse* of that boasted authority, through intimidation, " *Thou couldest have no authority at all over me, unless it were given thee from above. Wherefore he that delivered me up to thee* for crucifixion, *Caiaphas* and his abettors, *hath greater sin* than thou hast in yielding to their importunities; especially as they have better means of knowing *whence I am.*"

This modest and gentle answer so satisfied *Pilate*, that *from thenceforth he sought to release him;* but when he attempted it, the *Jews* exclaimed, "*If thou release this man, thou art not Cæsar's friend: Whosoever maketh himself a king speaketh against Cæsar:*" thus intimating a threat of accusing him to the jealous and suspicious *Tiberius*, of encouraging and abetting a rival against his imperial authority, which might complete his disgrace and ruin, John xix. 8—12.

This last argument vanquished *Pilate's* constancy. When he heard it, he removed his tribunal (about the *third** hour) to a place in the open air, called the *pavement*, where the *Jews* might hear him pronounce the sentence. And sitting down thereon, and bringing forth *Jesus* again from the *prætorium*, in order still to expose the folly and absurdity of the fear they pretended to entertain of this rival of *Tiberius*, in such a wretched plight, he compassionately said, "*Behold your king!*" again adopting the language of prophecy, Zech. ix. 10. But they cried out, *Away with him! Away with him! Crucify him! Pilate*, however, expostulated with the people, *Shall I crucify your king?* The *chief priests* answered, "*We have no king but Cæsar.*" Thus publicly renouncing their *national* faith and hope of THE MESSIAH *to restore again the kingdom to Israel*, Acts i. 6; and unwittingly incurring also the denunciations of the same prophecy, for their rebellion:—"For I will no longer spare the inhabitants of the land, but will *deliver up every man* into the hand of his *fellow*, and into the hand of his *king*," Zech. xi. 6, (Vol. II. p. 478,) when "the *Romans*," whom they now basely preferred, and whom they sought to conciliate by this wicked sacrifice of the *innocent*, for *the sins of the nation*, "came to take away both their *holy place* and their *nation*," as they justly dreaded; yielding to the *Machiavelian* policy of *Caiaphas*, in council, (John xi. 48, 49, xviii. 14,) John xix. 13, 14.

Pilate then, seeing that *he availed nothing*, but that rather *a tumult was made*, addressed his last solemn appeal to their *religious* feelings, by transferring the guilt of the compulsory sentence he was going to pronounce from himself to them; for, according to their own usage of "*washing their hands, in* token

* See the reasons for this correction of the *sixth* hour, in the present text of John xix. 14, in the foregoing explanation of the chronology of the *passion week*.

of *innocency*," Psalm xxvi. 6,) when suspected of *murder*, according to the law, Deut. xxi. 6—9, and which also was a customary rite among the *Romans*; "*he took water and washed his hands before the multitude*, and said, *I am innocent of the blood of this just person* *: *See ye to it.*"

Then *all the people* answered, and said, *His blood be upon us, and upon our children!* Thus absolving *Pilate*, and taking the guilt upon themselves and their posterity, by the most awful and general imprecation; so literally, and so dreadfully fulfilled, ever since the *Roman* captivity, for seventeen hundred years, unto the present day! as confessed by themselves †. See *David Levi's* remarkable explanation of *Daniel's* prophecy of the *seventy* weeks, (in Vol. II. page 514, note,) where he represents "*murder*" as the last of the crying *sins of his nation*, under the "*second temple*," Matt. xxvii. 24, 25, Luke xxiii. 23.

The extreme reluctance of *Pilate* to sentence CHRIST, considering his merciless character, is signally remarkable, and still more his repeated protestations of the *innocence* of his prisoner, although, on occasions of massacre, he made no scruple of confounding the innocent with the guilty. But he was unquestionably influenced by the overruling providence of GOD, to make the *righteousness* of HIS SON appear as clear as the noon day, even when condemned and executed as a "*malefactor*," by the fullest, the most authentic, and the most public evidence: 1. By the testimony even of his judges, *Pilate* and *Herod*. 2. By the message of *Pilate's* wife, delivered to him on the tribunal. 3. By the testimony of the traitor *Judas*, who hanged himself in despair, for betraying the *innocent blood*. 4. By the testimony of the *Roman* centurion and guard, at his crucifixion, to his *divinity* and *righteousness*. And 5. Of his *fellow sufferer* on the cross. Never was innocence so attested as his innocence.

Then *Pilate* discharged *Barabbas*, and delivered up JESUS to their will to be crucified. And the *Roman* soldiers, who

* Alas! the *superstitious Pilate* ought to have known, that *no water* could wash away the *guilt* of an unjust sentence of *death*, even from *Ovid*:

> Ah, *nimium faciles*, qui, tristia *crimina cædis*,
> Flumineâ tolli posse, putetis, *aquâ!*

† *Maimonides*, de *Christo*, § 4. "And He, [*Jesus*,] was the cause that *Israel* perished by the *sword*; that the *remnant* of them were dispersed and oppressed, the *law* changed, and the greater part of the *world* perverted."

acted as guards and executioners, after they had mocked him, took off the *purple robe*, and put on him his *own raiment*, and led him away to crucify him. It is not said that they took off the *crown of thorns:* he probably wore that to the last, as explanatory of his title on the cross, Matt. xxvii. 26, Mark xv. 20, Luke xxiii. 25, John xix. 16.

Matthew, on this occasion, and *Mark* also, say that they *scourged him;* but as only *one* scourging is mentioned by each of the Evangelists, and the rest agree in assigning to it an earlier date, and a second, at this later, would be wantonly cruel, when he was going to suffer the most dreadful punishment of crucifixion, and that also against *Pilate's* will, it is highly probable that *Matthew* and *Mark* meant the *same;* connecting the two punishments together, though not in immediate succession.

THE CRUCIFIXION.

And now JESUS was led through the city, by the *dolorous way* * towards *Calvary*, bearing his cross, according to the *Roman* custom; not the whole cross, but only that transverse part to which the arms were fastened, called *furca*, (whence the criminal was called *furcifer,)* as distinguished from the upright beam, called *stipes*, fixed in the ground.

As he went, (like *Isaac*, his type, bearing the wood for his own sacrifice, Gen. xxii. 6,) exhausted with fatigue and fasting, Psalm cix. 24, and fainting under the burden, the soldiers pressed into their service *Simon*, the *Cyrenian*, as he came out of the country, opposite the gate of *Ephraim*, (by tradition,) and compelled him to relieve JESUS, by carrying the cross after him. Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26; John xix. 17.

And there followed him a great number of *the people*, and also of *women*, who beat their breasts and bewailed him, but JESUS turning to them, said, *Daughters of Jerusalem, weep not for me, but weep rather for yourselves and for your children*, upon whom my blood was imprecated: *for lo, days* of vengeance *are coming*, in which people shall say, *Blessed are the barren, and the wombs that never bare, and the paps that never gave suck!* when they shall see the *infants* massacred by the *Romans. Then shall they begin to say to the mountains, Fall on*

* See the *map* of *Jerusalem*, and its *explanation*, Vol. I. p. 437.

us, and to the hills, Cover us, from the divine wrath, Hosea x. 8, Rev. vi. 16, *for if they* (the *Romans*) *do such* cruel *things in green wood,* or to the righteous, *what shall be done in the dry* *, or to the wicked? as foretold by *Ezekiel,* (xx. 47,) Luke xxiii. 27—31.

To increase the infamy of his punishment, there were also two others, *malefactors,* led with him to be put to death, who were probably associates of *Barabbas,* Luke xxiii. 22. And when they had *gone out* of the city, by the ancient gate of *judgment,* or *gate of the valley* (which is still standing), into the place called in Hebrew *Golgotha,* or the place of a *skull,* at the foot of *Calvary* †, they offered him a stupifying potion of *vinegar mixed with myrrh and wormwood,* which it was usual to give criminals, but when he tasted, he would not drink it, Matt. xxvii. 33, 34; Mark xv. 22, 23.

And when they had reached the top of *Calvary,* the soldiers crucified him there, in the midst, and the two malefactors on each side; thus fulfilling the prophecy of *Isaiah,* "*and he was numbered with the transgressors,*" liii. 12. And it was the *third* hour when they crucified him. Then JESUS said, FATHER *forgive them, for they know not what they do!* Thus, in the midst of his own excruciating agony, our adorable HIGH PRIEST "*interceded for the transgressors*" also, Isa. liii. 12, who surely, *if they had known, would not have crucified the* LORD OF GLORY, neither the *Jews* nor the *Romans,* Acts iii. 17; 1 Cor. ii. 8; 1 Tim. i. 13.

After they had crucified JESUS, the executioners *divided his garments* among them into four parts, one for each, but they *cast lots for his vest,* or tunic, because *it was woven without seam, from the top throughout,* and therefore did not chuse to rend it, fulfilling prophecy in this minute distinction, (Psalm xxii. 19,) Matt. xxvii. 35; Mark xv. 24, 25; Luke xxiii. 32—34; John xix. 18—24.

They also set up an inscription, written by *Pilate,* in *Hebrew, Greek,* and *Latin,* over his head:

* In several passages of Scripture, *green trees* represent *good men,* and *dry trees, bad.* See Psalm i. 3, v. 2—10, Jer. xvii. 8, Hosea xiv. 8, Job xv. 30.

† See Vol. I. p. 432.

JESUS OF NAZARETH, THE KING OF THE JEWS *.
Matt. xxvii. 37, Mark xv. 26, Luke xxiii. 38, John xix. 19.

This inscription, which was read by many of the *Jews*, because the place of crucifixion was near the city, offended the *chief priests*, who applied to *Pilate* to alter it, into "*who called himself the king of the Jews.*" But *Pilate* peremptorily refused, *What I have written, I have written*, and it shall remain; wishing to mortify them, and insult the whole nation, while he unwittingly gave the despised JESUS OF NAZARETH, (John i. 47,) his true scriptural title, THE KING OF THE JEWS, or CHRIST, John xix. 20—22. And sitting down, the *Roman* soldiers watched him there, that none might take him down from the cross, Matt. xxvii. 36.

And *the people* stood in silence †, beholding the spectacle; while *the passengers* blasphemed him, wagging their heads, and repeating his own words, "*Thou that destroyest the temple, and buildest it in three days, save thyself! If thou be* THE SON OF GOD, *come down from the cross!* Likewise the *chief priests*, with the *scribes* and *elders*, said, mocking, *He saved others, cannot he save himself? If he be* THE CHRIST, the KING OF ISRAEL, THE ELECT OF GOD, *let him now come down from the cross, that we may see, and believe on him! He trusted in* GOD, *Let Him deliver Him now, if He chuse* to adopt *him:* for he said, *I am* THE SON OF GOD," Matt. xxvii. 39—43, Mark xv. 29—32, Luke xxiii. 35. How critically did these impious mockers unintentionally fulfil prophecy, Psalm xxii. 8, 9, lxix. 21, lxxxix. 19, cix. 25—28, Wisd. ii. 18.

The *soldiers* also insulted him, offering him vinegar to drink, (their common beverage,) and saying, *If thou be the king of the Jews, save thyself!* Luke xxiii. 36, 37. And to crown all, even one of the *malefactors* upbraided him likewise, *If thou be* THE CHRIST, *save thyself* and *us!* But the other rebuked his fellow, saying, *Dost not thou fear* GOD? how then darest thou to follow the example of those *impious* mockers, and insult a dying person? *seeing that thou art* also dying thyself *in the same punishment* with him; and shouldst rather, therefore, pity a fellow

* This was the *actual* inscription, recorded by the eye witness, *John;* the other Evangelists give only the *purport*, "*This is,*" &c. as *Matthew* and *Luke;* or "*the king of the Jews,*" only, as *Mark.*

† *The people* seem to have been affected with compassion; they afterwards "*smote their breasts* and returned," Luke xxiii. 48.

sufferer: *especially since we* suffer *justly, receiving the deserved recompense of our deeds; but this man did nothing amiss.* Then he said to JESUS, LORD, *remember me when thou comest into thy kingdom!* JESUS authoritatively replied, *Verily I say unto thee, this day shalt thou be with me in paradise!* Luke xxiii. 39—43.

This penitent seems to have been one of those *worldly minded* disciples, who forsook their master when he refused the proffered royalty, and predicted his own *sufferings* and *crucifixion*, John vi. 66, xii. 34—37. He was now fully *converted* by the extraordinary accomplishment, and "*drawn* to CHRIST when hanging on the cross!" John xii. 32; now convinced *that his kingdom was not of this world.* With hearty *repentance*, therefore, and true *faith*, he besought admittance into his MASTER'S *spiritual kingdom*, at the *regeneration*, in future; and was graciously accepted by Him, who exercised *an act of sovereignty*, even on the cross; in all the fullness of assurance, promising him an immediate reward, even admittance, *that very day*, with himself, after death, into *paradise*, or that region of *hades*, appropriated for *good* souls; according to the popular belief, as expressed by OUR LORD in the parable of the *rich man* and *Lazarus*, Luke xvi. 20. See Vol. II. p. 84, note.

The next, and the most affecting occurrence, was our blessed Lord's display of *filial piety* and *friendship*, in the midst of his tortures. *Mary*, his mother, with astonishing fortitude and resignation to the mysterious will of heaven, (little inferior to *Abraham* himself, the intentional *sacrificer* of his darling son *Isaac*, now *stood beside the cross*, in speechless woe*, paying the last sad duty of maternal tenderness to her DIVINE SON; and now experiencing herself the full accomplishment of *Simeon's* paradoxical prediction, delivered in the fulness of her joy at his nativity, "*Yea, a sword shall pierce even through thine own soul!*" as it must have done, with the keenest edge, when she saw him set up as "*a sign*," or spectacle of public ignominy; and heard him "*spoken against*," and blasphemed, as a *false Christ* and *false prophet;* and shortly after beheld him *pierced to the heart with a spear!*——Among the faithful friends who attended her in her distress on this most trying

* This circumstance is expressive of the deepest affliction. *Curæ leves loquuntur, ingentes stupent*, "Slight griefs do speak, but the profound are dumb."

occasion, was *Mary*, the wife of *Cleophas*, her own sister, or cousin, and *Mary Magdalene*, and *John*, the beloved disciple.

JESUS, from his dreadful elevation, seeing his mother, and pitying her now desolate and disconsolate state of widowhood and childlessness, looked significantly first on her, and then on *John*, saying at the same time, *Woman, behold thy son!* to supply my place, and then bequeathing her, as a dying legacy, to his dearest and worthiest friend on earth, *Behold thy mother!* Words few and simple, indeed, but full of meaning; easily and equally understood, and obeyed by both: for, *from that hour, the disciple took her to his own home;* and assuredly, *beheld,* or treated her with all the respect and tenderness due to *such a mother, so recommended.* This precious anecdote, where every *look,* as well as every *word,* conveys a volume, (John xxi. 25,) we owe to *John* himself, xix. 25—27.

And now, when JESUS had hung on the cross near three hours, at the *sixth,* or *noon, the sun was darkened,* and *darkness overspread the whole land* for three hours more, until the *ninth* hour. This obscuration of the *sun,* must have been preternatural, in its *extent, duration,* and *opposition* of the *moon,* at full, to the sun. It was observed at *Heliopolis* in *Egypt,* by *Dionysius,* the *Areopagite,* afterwards the illustrious convert of *Paul* at *Athens,* Acts xvii. 34, who, in a letter to the martyr *Polycarp,* describes his own and his companion, the sophist *Apollophanes*' astonishment at the phænomenon, when they saw the darkness commence at the eastern limb of the sun, and proceed to the western, till the whole was eclipsed; and then regrade backwards, from the western to the eastern, till his light was fully restored; which they attributed to the *miraculous* passage of the moon across the sun's disk. *Apollophanes* exclaimed, as if divining the cause, "*These, O good Dionysius, are the vicissitudes of divine events!*" *Dionysius* answered, "*Either* THE DEITY *suffers, or He sympathises with* THE SUFFERER!" And that Sufferer, according to *tradition,* record by *Michael Syncellus,* of *Jerusalem,* he declared to be "THE UNKNOWN GOD, *for whose sufferings all nature was darkened and convulsed.*"

This most curious and valuable testimony* to the fact, and

* This testimony is infinitely more important than that of *Phlegon's* Eclipse, which is usually adduced; but which happened the next year, A.D. 32, April 28, by *Pingré's* tables, which state only one *solar* eclipse, this year of the passion, a lunation and half

reasoning thereon, by *heathen philosophers*, at the very time, we owe to *Suidas*, in the two articles, Διονυσιος ὁ Αρεωπαγιτας. See Vol. I. p. 65—71. Matt. xxvii. 45, Mark xv. 33, Luke xxiii. 44, 45.

About, or *at* the ninth hour, JESUS exclaimed with a loud voice, ÆLI, ÆLI, *lama sabaktani*, " MY GOD, MY GOD, *why hast thou forsaken me !*" Matt. xxvii. 46, Mark xv. 34.

This exclamation, in its three first words, exhibits the original *Hebrew* of the beginning of the twenty-second Psalm, descriptive of the *Messiah's persecution* and *sufferings;* and these were probably recited to mark the application of the entire Psalm to himself, according to the usual mode of citation at that time. See *John* xii. 38. where the fifty-third chapter of *Isaiah* is perhaps so cited. The fourth term, *sabaktani*, is *Syriac*, or the vernacular dialect, put for the Hebrew, *azabthani*. That this was designed for a citation, indeed, and not for any expression of *despondency*, (as several commentators * have

after this obscuration, May 10, at two in the morning, visible in *Asia*, and there central.

* Though the plan of this work does not permit a review of the mistakes of commentators in general, which would be endless and unprofitable; yet there is one on this subject, fraught with the most extravagant and revolting *Hutchinsonian* mysticism, and that in useful, *elementary* works, of general circulation, *Parkhurst's Hebrew* and *Greek* Lexicons, under the roots אלה, in the former, and Ελωι, in the latter; which, therefore, it would be ill discharging the functions of a *sacred critic*, to pass over in silence, without warning *younger students* to beware of such.

The pious, but fanciful *Parkhurst* supposes,

1. That there were two similar exclamations uttered by CHRIST, one " *about* the ninth hour," (περι την εννατην ὡραν,) recorded by *Matthew;* the other, " *at* the ninth hour," (τῃ ὡρᾳ τῃ εννατῃ,) recorded by *Mark*, when he was in the very jaws of death.—But this is a hypercritical distinction without a difference.

2. That the former was addressed to THE DIVINITY, as אֵלִי, ηλι, *(my powerful)*, GOD, referring to his *power;* but the latter, as אֱלוֹהִי, Ελωι, [*my accursed,*] *bound* to bear together with *my* humanity, *the curse* due to man for sin!! thus, strangely misrepresenting אֱלוֹהַּ, as a participle passive, like επικαταρατος, " one *accursed*, or *subject to a curse;*" as if it were derived from the verb אלה, to *curse* *. Whereas it does not once occur in this sense throughout the whole range of the *Hebrew* Scriptures; but every where as " the BLESSED and only POTENTATE;" which last, indeed, is its proper signification: nor does the form אֱלוֹהִי, occur any where except in two erroneous passages, Psalm xviii. 47, and cxlv. 1, of *Leusden's* and *Foster's* editions, which are correctly written אֱלֹהִי, (excluding the *Vau*,) in the London *Polyglott* Bible, as *Park-*

* *Parkhurst*, in his *Hebrew* Lexicon, Edit. 3. p. 24. omits indeed our Lord's exclamation on the cross; but he represents אֱלוֹהַּ as a title of CHRIST, signifying " *accursed,*" or " *subject to a curse.*"

imagined, uttered in Christ's *human* nature,) we may fairly collect from his express reference to the same *Psalm*, immediately after, in saying, "*I thirst*," alluding to ver. 15. "*My tongue cleaveth to my jaws* *; and also from his last ejaculation, expressive of the highest trust and confidence, immediately before he expired, "FATHER, *into thy hands I commit my spirit!*" alluding to another, Psalm xxxi. 5.

Some of the bystanders, mistaking the meaning of the first *Hebrew* word, *Eli*, said, *Lo, he calleth Elias*, or "*Elijah* the prophet;" and they might naturally conceive, from the *darkness*, that this was indeed "the *great* and *dreadful* day of THE LORD," which was foretold to follow his coming, (Mal. iv. 5.) Matt. xxvii. 47; Mark xv. 35.

After this, JESUS, knowing that *all* his predestined sufferings were now *ready to be perfected*, that the Scripture might be fulfilled, saith, *I thirst*. And immediately one of them, *running to a vessel full of vinegar*, which lay there for the use of the soldiers, *steeped a sponge in the vinegar mixed with hyssop*, and *put it on the end of a reed, and reached it to his mouth*, pitying his distress, while the rest, more hardened, said, *Let him alone, let us see whether Elias is coming to take him down, and save him*," John xix. 28; Matt. xxvii. 48, 49; Mark xv. 36.

When JESUS had received the vinegar, thereby fulfilling also another signal prophecy, "*in my thirst they gave me vinegar to drink*, Psalm lxix. 21, he said, *it is perfected!* and with a loud voice he added, FATHER, *into thy hands I commit my spirit!*

hurst himself admits, overturning his criticism founded thereon. אלוה, "THE POTENTATE" is derived from אל, ÆL, the primitive name of God, signifying "POWER."

3. But (אלהי,) Ελωι, in the present text of *Mark*, is now considered by the ablest editors, *Wetstein* and *Griesbach*, as faulty, who substitute Ηλι, as in *Matthew*, or Ηλει, supported by *Eusebius*, the *Cambridge* MS., and several additional vouchers. And Ελωι, the *Syriac*, might have been easily substituted for Ηλι, the *Hebrew*, by the unskilfulness of some early copier, hastily concluding, that because the last word, *Sabaktani*, was *Syriac*, the first ought to be so too.

4. The last ejaculation, when JESUS was "in the very jaws of *Death*,"—(here represented as going to devour him, whereas *he dismissed his spirit* of his own accord,) was widely different: FATHER, *into thy hands I commit my spirit!*

See a fuller discussion of this mischievous and revolting hypercriticism, in my *Dissertations*, &c. p. 131—135.

* *Parching thirst*, here expressed by the *Psalmist*, is one of the usual concomitants of extreme grief of mind, or torture of body:—*Sorrow is dry*, is a proverbial expression, founded on long experience.

and so saying, he *inclined his head, delivered up his spirit,* and *expired,* Matt. xxvii. 48—50; Mark xv. 36, 37; Luke xxiii. 46; John xix. 28—30.

It is remarkable that the original expressions, αφηκε το πνευμα, παρεδωκε το πνευμα, and εξεπνευσε, here, are appropriated by the Evangelists to the death of CHRIST, and are not used elsewhere in the NEW TESTAMENT. The deaths of other persons are expressed by the verbs, απεθανε, Luke xvi. 22; ετελευτησε, Matt. xxii. 25, &c.; εκοιμηθη, Acts vii. 60, &c.; εξεψυξε, Acts v. 5—10. &c. The distinction in this place plainly intimates that CHRIST had the power of *resigning his own life,* and of *resuming* it again, consigned to him by the FATHER, as he expressly told his disciples, foretelling his *voluntary* death, John x. 18.

And most awful were the *signs* that ensued; for lo, *the veil of the temple was rent in twain from the top to the bottom,* aptly signifying the dissolution of the *Jewish ecclesiastical* economy, and that the separation heretofore subsisting between them and the *Gentiles* was now rescinded. And this happened exactly at the commencement of the *evening sacrifice,* while the priest was offering incense in the holy place, Luke i. 10, and while the high priests were celebrating their unhallowed passover.

And *the earth did quake, and the rocks rent.* (See 1 Kings xix. 11.) And we learn from *Maundrel,* p. 73, that "about a yard and a half from the hole in which the foot of the cross was fixed, is seen that memorable *cleft in the rock,* which happened at the suffering of the GOD OF NATURE. It is about a span wide at its upper part, as to what now appears of it, and two deep; after which it closes, but opens again below, (as you may see in another chapel contiguous to the side of *Calvary,*) and runs down to an unknown depth in the earth. That this rent was made by the earthquake that happened at our Lord's passion there is only *tradition* to prove: but that it is a natural and genuine breach, and not counterfeited by any art, the sense and reason of every one that sees it may convince him, for the sides of it fit like two tallies to each other, and yet it runs in such intricate windings, as could not well be counterfeited by art, nor arrived at by any instrument."

It is also mentioned by *Fleming,* in his *Christology,* p. 97, that a *Deist,* lately travelling through *Palestine,* was converted

by viewing one of these rocks, which still remains, *torn asunder*, not in the weakest place, but across the veins; a plain proof that it was done in a supernatural manner.

And such a conversion was actually wrought at the time on the *centurion* and *Roman* soldiers, who guarded the cross, and witnessed the awful scene; they who had joined in the insults and mockeries of the whole cohort against JESUS, in the *prætorium*, so lately: For when the *centurion* who stood opposite to JESUS heard that he so cried and expired, with his last breath calling on God as HIS FATHER, he was fully persuaded that JESUS was indeed what he professed himself to be before the council, and said, *This man was truly* THE SON OF GOD, Mark xv. 39.

The *soldiers* also, when they saw the *earthquake*, and the prodigies that happened, *feared greatly*, and joined in the same declaration with the centurion, "*This was truly* THE SON OF GOD," Matt. xxvii. 54.

And again, the *centurion*, when he saw the prodigy that happened, (perhaps the *cleft in the rock*, which was just beside him, and, according to tradition, separated the cross of JESUS from that of the impenitent malefactor on the left hand, *Sandys*, p. 127,) he *glorified* GOD, like a true convert, for this wondrous attestation to his Son's innocence, and said, "*This man was really* THE JUST ONE," Luke xxiii. 47.

Thus did these strongly prejudiced *heathens*, who had ridiculed the idea of JESUS being *a king*, with the *governor* himself at first, now condemn the high priest and council for representing JESUS as guilty of *blasphemy*, by recognizing him in that higher character previously ascribed to him, THE SON OF GOD, as intimated by "*truly*;" and also bear testimony to the truth of *Pilate's* previous declaration of his *justice* or *innocence*, as intimated by "*really* *."

* The original phrases, Αληθως Θεου υἱος ην ουτος, and οντως ὁ ανθρωπος ουτος δικαιος ἦν, are rather incorrectly rendered in our English Bible, "*Truly, this was the Son of God*," and "*Certainly, this was a righteous man.*" For the adverbs "*truly* and *certainly*," when beginning a sentence, in colloquial discourse, rather imply a casual opinion than a solemn and decided asseveration. On this occasion, therefore, they should be connected with the predicates, to strengthen them. Thus the similar phrase, αληθως Θεου υἱος ει, should be rendered "*Thou art truly* THE SON OF GOD," Matt. xiv. 33, where, though the phrase Θεου υἱος is entirely anarthrous, there cannot be a doubt that it is to be understood in the highest sense; from the *worship* (προσεκυνησαν) then actually paid to CHRIST by the disciples. This anomaly was noticed in a

Not less remarkable was the revolution produced thereby in the public mind; for *all the multitudes who assembled together to this spectacle, when they saw the prodigies that happened, smiting their breasts,* in token of grief and remorse for their guilt and imprecations, and with a melancholy presage of their own punishment, *returned,* Luke xxiii. 48. The conviction of the *divinity* and of the *innocence* of the sufferer, thus miraculously attested, unquestionably prepared the way for the conver-

foregoing note; and *Townson* also observes, that the Divine Titles frequently want the article in *confessions of faith*. That αληθως and ουτως should properly be so connected may appear from some other instances: ουτος εστιν αληθως ὁ προφητης, "*This is truly the prophet,*" John vi. 14; and again, vii. 40, ουτως προφητης ην, "*John was really a prophet,*" Mark xi. 32; ηγερθη ὁ κυριος ουτως, "THE LORD is *really risen,*" Luke xxiv. 34; ουτως χηρας, "*really widows,*" 1 Tim. v. 3—5.

By analogy, δικαιος, though anarthrous here, should also be rendered "*the just* one," in the highest sense also *. For this was a title of the MESSIAH in the *Old Testament,* as may appear from the following passages:

"Many are the afflictions of THE JUST ONE, but THE LORD delivereth him out of them all. He preserveth *all his bones; not one of them shall be broken.* Evil shall slay *the wicked* one, [*Judas,*] and the *haters* [*Jews*] of THE JUST ONE shall be desolate," Psalm xxxiv. 19—24. (Instead of רשע, "*wicked,*" the singular number of the Masorete text, the *Sept.* followed by the *Syr. Arab.* and *Lat.* read רשעים, in the plural; but surely the *Jews* had no temptation to forge the singular reading, which is supported by the *Chaldee* Targum, in the London Polyglott.)

"Behold THY KING cometh unto thee; He is *just,* and a *Saviour,*" Zech. ix. 10.

Hence this title was assumed in the *New Testament* also. Thus *Peter* reproached the *Jews,* "Ye denied THE HOLY and JUST ONE," Acts iii. 14; and the martyr *Stephen,* "Which of the prophets did not your fathers persecute? they even slew those (*Isaiah, Zechariah,* &c.) that prophesied of the coming (του δικαιου) of the JUST ONE; of whom ye have been the *betrayers* and *murderers!*" Acts vii. 52; and *James* likewise, "Ye *condemned,* ye *murdered* THE JUST ONE! Will he not *resist you,* [ye proud?"] James v. 6, referring to iv. 6. His violent persecutor, *Saul,* afterwards his most zealous Apostle, *Paul,* was fore-ordained "to see THE JUST ONE, and to hear the voice of his mouth," Acts xxii. 14.

This *Jewish* title of the MESSIAH, was naturally adopted by *Pilate's* wife, who styled JESUS τῳ δικαιῳ εκεινῳ, "THAT JUST ONE," Matt. xxvii. 19; and by *Pilate* himself, του δικαιου τουτου, "THIS JUST ONE," Matt. xxvii. 24. Is it then to be wondered, that the *centurion* adopted their phraseology, which he heard shortly before?

Nor was this title unknown to the *Heathen* philosophers. *Plato,* in the second book of his *Republic,* describes a perfect character with the same epithet, ὁ δικαιος, "*the just;*" who, for attempting to reform the world, should encounter *persecution* and *crucifixion.* See the passage, in the note near the end of this volume.

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* The observations in this note are chiefly taken from "*Observations on the words which the centurion uttered at the crucifixion of our Lord,* 1808, Oxford, by a *Layman,*" who is generally supposed to be that learned and intelligent physician, Dr. *Falconer,* of *Bath*. *Such* observations are peculiarly valuable.

sion of the *three thousand* on the ensuing day of *Pentecost*, only fifty-two days after.

Among the spectators on this occasion, besides those that stood near the cross, there stood *afar off*, *all his acquaintances*, both men and women, from *Galilee* especially, and among the latter, *Salome*, the mother of the Apostles *James* and *John*, Matt. xxvii. 55, 56, Mark xv. 40, 41, Luke xxiii. 49. These probably contributed to soften the multitude by their grief.

As soon as the *first evening* was come, (which began at the *third* hour, afternoon, see Vol. I. p. 15,) because it was *Friday*, *the eve of the Sabbath*, and *preparation day*, the day before the first and *great day* of the feast also; the chiefs of the *Jews* besought *Pilate* that the criminals might be dispatched and taken away, before their *high Sabbath* began; according to the law, which required that the bodies should be taken down at *sunset*, Deut. xxi. 23, Josh. x. 27. The soldiers, therefore, came, and according to their cruel custom, broke the legs of the *two malefactors*, who were still alive, before they dispatched them; but when they came to JESUS, and saw that he was already dead, they brake not his legs; one of the soldiers, however, to ensure his death, with a spear *pierced his side*, and forthwith came thereout "*blood* and *water*," John xix. 31, 34.

This was indeed the most decisive proof of his death. For either the spear pierced the *pericardium**, or bag in which the heart swims in a small quantity of water, to prevent adhesion; which therefore was let out along with his heart's blood; or else the blood was now chilled, and the *cruor*, or red particles, separated from the *serum*, or watery part. On the former supposition, he must have been instantly killed, if not dead before; on the latter, he must have been dead some time. These two most important facts, therefore, are attested with the utmost solemnity by the eye witness, *John*, and further, that they were designed as the fulfilment of the *types* and *prophecies* of the OLD TESTAMENT, for the conviction of believers.

"And *he* that saw, hath testified, (and his testimony is true, and JESUS himself knoweth that he speaketh the truth!) that ye might *believe*. These were done that the Scripture might be

* The following curious, incidental observation of a skilful anatomist, is given in the *Yverdon Encyclopedie*, art. *Pericarde*. "I have constantly found water in the *pericardium* of the *quadrupeds* that I have *dissected alive*.—And I have found it constantly in the case of *criminals capitally punished*."

fulfilled, *a bone of Him shall not be broken*, (Psalm xxxiv. 20.) And again, another Scripture saith, "*They shall look on Him whom they pierced*," (Zech. xii. 10,) John xix. 35—37.

The parenthetical observation, virtually includes the testimony of *two* witnesses; first of the eye witness, *John*, vouching the truth of the fact; and an animated appeal to the sufferer himself, as THE SEARCHER OF HEARTS, to vouch it also*. Unfortunately, our English Bible, ambiguously renders εκεινος, the emphatic pronoun, "*that* person," referring to JESUS, ver. 33, foregoing, by "HE;" which is liable to be confounded with the former, "*he*," the rendering of the article ὁ, prefixed to ἑωρακως, "*the eye witness*." The merit of this correcter translation is due to *Wakefield*. May this noble attestation to the *divinity* of CHRIST, "cover a multitude of *sins*" in the translation of this strenuous *Unitarian!*

This "greater testimony" of THE SPIRIT OF PROPHECY†, (which is the SPIRIT OF GOD,) seems to be confirmed, by its analogy to the former passage in the Gospel; for the prophecy, (Psalm xxxiv. 20,) referred to in the expression, "*a bone of Him shall not be broken*," was evidently founded on that *typical* rite, that *not a bone of the paschal* lamb *should be broken*, (Exod. xii. 46, repeated Numb. ix. 12,) which was so exactly fulfilled in CHRIST, *our passover*, the true *antitype;* and the *water* and *blood*, shed from his side, and sprinkling perhaps the people, as well as the ground, is represented by *Paul*, as the ratification of that *new* and *better covenant*, corresponding to the *typical* ceremony of sprinkling the people, the tabernacle, and the holy vessels, with the *blood* of the victims, mixed with *water*, under the *first covenant*, Heb. ix. 18—24; referring to Exod. xxiv. 5, 6, and to Levit. xvi. 14—18. In these passages of the O. T. it must be allowed, there is no mention, at present, of *water* mixed with the blood of the victims; but that it was usual, may be inferred from another, and a parallel rite, Levit. xiv. 4—7, which was explained before, Vol. II. p. 247.

* This also is conformable to *John's* style elsewhere: "And *we* testify, and *ye know* that our testimony is true," 3 John 12.

† This is what *Peter* calls "*the prophetic argument*," and which he holds to be "*firmer*" than the testimony of the *senses*, even at CHRIST'S transfiguration, which he witnessed, 2 Pet. i. 19.

CHRIST'S INTERMENT.

After *Pilate* had given permission to the chiefs of the *Jews* to remove the bodies of the crucified, CHRIST, by a signal Providence, fulfilling prophecy, though "*numbered with the transgressors* in his *death*," was distinguished from them in his interment; for while they were buried ignominiously at the foot of the cross, he was interred in "the *tomb* of *a rich*" man, and embalmed like the rich, Isa. liii. 9. See the foregoing explanation, Vol. II. p. 408—409. For *Joseph* of *Arimathea*, a *rich* man, *good* and *just*, and an honourable *counsellor*, who had not been consenting to the act of the *Jewish* council, and was himself a disciple of JESUS, but secretly, hitherto, for fear of the *Jews*, now nobly avowed himself, and went boldly to *Pilate*, and asked permission to take away the body, which was at this time dead, he having probably attended the crucifixion. *Pilate* wondered if JESUS was dead already, and sent for the centurion to know how long it was since he died; who having informed him, he granted the body to *Joseph**, Matt. xxvii. 57, 58; Mark xv. 42—45; Luke xxiii. 50—52; John xix. 38.

When the *second evening*, therefore, was come, at *sun-set*, *Joseph* took down the body from the cross, assisted by *Nicodemus*, another rich and respectable disciple, (the same that came to JESUS by night, at the first passover,) who likewise nobly avowed his faith in a *crucified Redeemer*, bringing with him a costly mixture of *myrrh* and *aloes*, about a hundred pounds weight, to embalm the body; and they *wrapped* it in a clean linen shroud, which *Joseph* had bought, with the *aromatic* spices †, and laid it in a *new tomb*, designed for *Joseph* himself, in which no one had ever been laid, hewn out of the *rock* in his garden, which was near the place of execution, (only an hundred and eight feet distant, according to *Sandys*, p. 129,) because the sabbath drew nigh, or [the moon] *was beginning to shine*

* *Joseph* afterwards was interred himself in another tomb, under the former, on the slope of the hill, hewed into the rock, which is shewn to travellers. See Vol. II. p. 410.

† These were probably *dry* spices, with which the body was wound in the linen shroud, to *perfume* it, as distinguished from the *liquid*, with which the women intended to *anoint* it. The largeness of the quantity, a hundred pounds weight, might be necessary to fill the tomb with a part of them, as was customary in Scripture funerals, and to burn the rest, to excite a fragrant odour at the time of interment. See 2 Chron. xvi. 14. Thus was CHRIST interred like a prince.

(επεφωσκε) shortly before sun-set, or the commencement of the Sabbath day, allowing only time for a hasty interment before the Sabbath day commenced. And after they had finished the interment, they rolled a great stone to the door of the tomb, in order to secure it from intrusion, and departed, Matt. xxvii. 59, 60; Mark xv. 45, 46; Luke xxiii. 53, 54.

Of all our Lord's *Galilean* friends and acquaintances who attended the crucifixion, Matt. xxvii. 55, Mark xv. 40, 41, Luke xxiii. 49, only *Mary Magdalene* and the other *Mary*, the mother of *James* the less and *Joses*, attended the interment also, and sate down opposite the tomb, and beheld *where* and *how* the body was laid, Matt. xxvii. 61; Mark xv. 47; Luke xxiii. 55. And they seem to have lingered there, after the interment, in pensive mourning, until respect for the sabbath compelled them to retire.

The rest of the women seem to have returned to the city from the crucifixion, where they *prepared aromatic* spices and *ointments*, to finish the embalmment of the body, after the sabbath. But they religiously *rested* during the Sabbath, according to the [fourth] commandment, Luke xxiii. 56 *.

* There is here a considerable ambiguity in *Luke's* narrative, which has principally contributed to embarrass the harmony of the resurrection hitherto.

At first sight, the same *Galilean* women who attended the crucifixion, in general, seem also to have attended the interment, ver. 55, and afterwards to have returned to the city, and *prepared* the *aromatic* spices and *ointments* before the Sabbath began, ver. 56. But these must have been distinct parties, for the former consisted only of *Mary Magdalene* and the other *Mary*, as we learn from the express testimony of *Matthew* xxvii. 61, and of *Mark* xv. 47; and they staid so late at the tomb, till the *Sabbath was going to dawn*, by *Luke's* own account in the preceding ver. 54, that it was impossible they could *prepare* the embalming materials before it commenced. And accordingly, we learn from *Mark*, xvi. 1, that they actually *purchased* them after *the Sabbath was fully passed*, on *Sunday* morning. It must, therefore, have been *the rest* of the *Galilean* women who *prepared* the materials on *Friday* evening, and went to embalm the body on Sunday morning, according to *Luke's* continuation, xxiv. 1.

And this is confirmed by *Luke's* phraseology in the former ver. 55, where the anarthrous term, γυναικες, is indefinite; signifying, that "*some women* of those that had come with him from *Galilee, attending* [the interment,] *beheld the tomb*, and *how* his body was laid, while [*others*] *returning, prepared* aromatic spices and ointments," &c. ὑποστρεψασαι δε [αλλαι, or λοιπαι,] ἡτοιμασαν, &c.

And the necessity of supplying this ellipsis in ver. 56 is confirmed by *Luke's* subsequent enumeration of the *Galilean* women in general, xxiv. 10, as distinguished from the second party, whose visit to the tomb he notices in the preceding part of the chapter, ver. 1—9.

This distinction is judiciously remarked by *Townson*, in his *Harmony*, p. 131, &c. and will be more fully explained in the sequel.

THE SEPULCHRE GUARDED BY ROMAN SOLDIERS.

Far otherwise were the ceremonious *high priests* and scrupulous *Pharisees* employed on the *Sabbath* day! As soon as it arrived, at night-fall, they went to *Pilate*, to entreat him that he would station a guard there, until the third day of that *deceiver's* predicted rising from the dead, lest his *disciples should steal away the body* on this or the following *night*, and pretend that it was risen. *So the last error would be worst than the first*, Matt. xxvii. 62—64.

Pilate consenting, they took with them a part of the *temple* guard, and we may be assured, after previously examining whether the body was in the tomb, *they sealed the stone*, to secure it against the soldiers themselves, and *set the watch* to guard it against the disciples, Matt. xxvii. 65, 66.

Thus did these *whited sepulchres* "fair without and foul within," as our Lord significantly upbraided them, "*strain at a gnat, but swallow a camel.*" They scrupled indeed to enter the *Roman* prætorium on Friday, for fear of being polluted, but on *Saturday*, that high and holy day, they dared not only to profane the Sabbath by unhallowed work, but even to incur the highest pollution, of entering a sepulchre and approaching a dead body!—What a strange inconsistency was this!

All this uncommon care and caution on their part only contributed to defeat its own end. It was permitted, but overruled by PROVIDENCE, in order to furnish the strongest proofs of the *miraculous* resurrection of HIS SON, and to confute these wicked men, and their calumny, which they suggested to *Pilate*, and afterwards propagated, that the *disciples stole away his body by night*, although they had used every *human* precaution to prevent its being taken away out of a "*new* tomb," where there was "*no other corpse*," and that tomb "*hewn out of a rock*," inaccessible behind, and its mouth secured by a "*great stone*," under "a *seal*," and "a guard of *soldiers!*"—"to make assurance doubly sure." In vain did they *fight against* GOD! and *kick against the pricks!* sorely to their own confusion and destruction.

HARMONY OF THE RESURRECTION, AND OF OUR LORD'S APPEARANCE AFTERWARDS.

A. D. 31. EASTER DAY.	*Matt.*	*Mark.*	*Luke.*	*John.*	*Paul.*
EARLY WATCH. A great earthquake, descent of *two angels*, removal of the stone, terror and trance of the guards, resurrection of Christ *early*.	xxviii. 2*.	xvi. 5. — 9.			
First party of women, *Mary Magdalene*, the other *Mary*, and *Salome*, set out to view the tomb, about *day break*.	— 1.	— 2.	xxiv. 1.	xx. 1.	
SUNRISE. *Mary Magdalene*, near the sepulchre, seeing the stone removed, hastily runs back to tell *Peter* and *John*, that the body was taken away somewhere		— 4.		— 2.	
The two others proceed, and reach the sepulchre, after *sun rise*.		— 2.			
They see the *first* angel, and soldiers, in the *porch*.	— 5.	— 5.			
They see the *second* in the *tomb*.					
They fly from the sepulchre, amazed and transported.	— 8.	— 8.			
The *guards* departed.	— 11*.				
Peter and *John* come running to the sepulchre; and return, without seeing the angels.				— 3. — 10.	
Mary Magdalene, slowly following them, sees the *two angels* in the tomb, and				— 11. — 17.	
I. Presently after, *Jesus* himself. His *first* appearance to her.		— 9.			
She goes to tell the Disciples.		— 10.		— 18.	
II. CHRIST'S *second* appearance to the *two other women*, as they were returning.	— 9.				
Second party of women, *Joanna* and her company visit the sepulchre, and see the *two angels*.			— 1. — 8.		
They return, and tell the disciples, who disbelieve their report.			— 9. — 11.		
Peter goes a second time to the sepulchre, but sees no more than before.			— 12.		
NOON. *Cleophas*, and another disciple, go towards *Emmaus*.		— 12.	— 13.		
III. CHRIST appears to them on the way.		— 12.	— 15.		
I. EVENING. He discovers himself to them at *Emmaus*, and vanishes.			— 29.		
They return, to tell the disciples.		— 13.	— 33.		*1 Cor.* xv. 5.
CHRIST appears to *Peter* singly.			— 34.		
SUNSET. II. CHRIST appears to *ten* Apostles and others *after supper*; while *Cleophas* was conversing with them. They are *affrighted*.			xxiv. 35—40.	xx. 19.	
He shews them his *hands* and *feet*, pierced.			— 41.		
He *eats* and *drinks* with them.			*Acts.* x. 41.		
EIGHTH DAY.					
III. CHRIST appears to *Thomas*, and *all* the rest, shews him his *hands* and his *side*.		xvi. 14.		— 24. — 27. — 28.	*1 Cor.* xv. 5.
Thomas's confession of *faith*.					
TWENTY-SECOND DAY.					
IV. CHRIST appears in *Galilee*, at the appointed mountain, to all the *Apostles*, and to 500 brethren at once.	xxviii. 16.				— 6.
The spectators worshipped, but *some* doubted.	— 17.				

A.D.	TWENTY-NINTH DAY.	*Matt.*	*Mark.*	*Luke.*	*John.*	*Paul.*
31.						1 *Cor.* xv.
	v. CHRIST appears at the sea of *Tiberias*, or *Galilee*, to *James* and six more, fishing.....				xxi. 1. —7.	
	THIRTY-SIXTH DAY.	*Paul.*	*Matt.*	*Mark.*	*Luke.*	*John.*
	VI. CHRIST appears at *Jerusalem*, on their return, to *all the Apostles*.....	1 *Cor.* xv. 7.	xxviii. 18.	xvi. 15.		
	Commissions them to publish the Gospel to all the world.....		—19, 20.	—18.		
	FORTIETH DAY.					
	VII. CHRIST meets his *Apostles* again, at *Jerusalem*. Renews the promise of the HOLY SPIRIT.....	*Acts.* i. 4.			xxiv. 49.	
	He leads them forth to *Bethany*.....				—50.	
	VIII. His *ascension* into Heaven.....	— 9.		—19.	—51.	
	Two angels foretel his *second appearance in glory*, at *the regeneration*.....	— 10. — 11.				
	CHRIST'S SUCCEEDING APPEARANCES.					
34.	I. To *Stephen*, the martyr, at *Jerusalem*.....	vii. 56.				
35.	II. To *Saul*, on the way to *Damascus*.....	ix. 3. xxii. 7. xxvi. 14.		1 *Cor.* xv. 7.		
35.	III. To *Ananias*, at *Damascus*.....	ix. 10.				
38.	IV. To *Saul*, or *Paul*, at *Jerusalem*.....	— 18.		2 *Cor.*		
54.	V. To him, at *Corinth*.....	xviii. 9.		xii. 7.		
66.	VI. To him, at *Jerusalem* again.....	xxiii. 11.				
62.	VII. To him, on his voyage to *Rome*.....	xxvii. 23.				*Rev.* i. 10.
97.	VIII. To *John*, in the Isle of *Patmos*.....					

"*If* CHRIST *be not risen from the dead, your faith is vain;*——
But now is CHRIST *risen from the dead;*——
[*Therefore, your faith is not vain* *:] 1 Cor. xv. 17—58.
Nor your labour in vain in THE LORD."

The evidences of this main pillar of *Christian faith, hope,* and *charity*—The *bodily* resurrection of OUR LORD JESUS CHRIST, as being "the *first fruits*," the earnest and the pledge of our own future resurrection likewise; and the grand incentive to "*labour in* THE LORD," with "*labour of love*,"—have not been fully illustrated, even by the best *Harmonists* hitherto,

* This is the Apostle's inference from his detail of the *chosen witnesses*, to whom OUR LORD shewed himself *alive, bodily*, after his passion and resurrection, by many *infallible proofs*. He only states the premises, leaving the reader to draw the first conclusion; which is drawn according to a *mode* of *hypothetic syllogism*, usually reckoned *fallacious*, namely, *from the removal of the antecedent to the removal of the consequent*; the *legitimate mode*, on the contrary, proceeding *from the position of the antecedent to the position of the consequent*. But where the parts are *essentially connected*, so that they must both stand, or both fall together, as in this instance, the two modes are equally valid. We owe this judicious correction of the received rules of *syllogisms*, to that mighty master of *logic*, or the art of reasoning, *Paul*, trained in the schools of *Alexandria, Greece*, and *Rome*, and illuminated with THE HOLY SPIRIT, by the ORACLE, or REASON in the original. The conclusion with which the Apostle finishes the argument, expressly follows immediately from the first, understood.

on account of the difficulties, either *real* or *adventitious*, that occur in the concise accounts of the Evangelists.

1. The first and chief difficulty has arisen from the *confined plans*, and *studied brevity* * of the Evangelists; each pursuing his own plan, with little apparent attention, and no express reference to the rest; which has produced some *obscurity* in their separate accounts, and some *ambiguity*, when compared with each other.

Matthew's report may be considered as the ground-work of the whole. His leading object seems to have been to counteract the foul and malignant calumny propagated by the *chief priests* and *rulers* of the *Jews*, and current in *Palestine* when he wrote his Gospel; namely, that *the disciples came by night, and stole the body of* JESUS *away, while the guards were asleep.* A calumny, indeed, which carried its own refutation along with it; for what credit could be due to *witnesses* who attested a fact which they were incompetent to judge of, by their own confession, *while they were asleep!*—To refute this, in every particular, the Evangelist states, 1. that the body was not stolen away by the disciples, but *raised by the power of God.* 2. That this was effected, not by night, but *in the morning;* and 3. that the guards were not asleep, but *terrified*, and in a *trance*, as if *dead*, by the tremendous apparition of an angel arrayed in terrors, descending from heaven with an earthquake, rolling away the great stone, and *sitting upon it* close beside them; in which state the two women who went first to the sepulchre, actually beheld them.

Luke took up the narrative on the day of the resurrection, where *Matthew* ends, and without any express reference to his party, introduces another party, who came later to the sepulchre, in order to finish the embalmment; and he notices the appearance of *two* angels to these women. He then proceeds to relate the succeeding appearances of that eventful day, which *Matthew* had omitted, as inconsistent with his confined plan. He relates the *incredulity* of the disciples in general, to the testimony of the women, and shews the grounds of it, their *distrust* of the *bodily* resurrection of CHRIST, which *Matthew* had only hinted.

Mark coming after both, endeavoured to supply chasms in

* *Brevis* esse *laboro, obscurus* fio.—— *Hor.*

their concise accounts. With this view he adds a third woman, and a second angel to *Matthew's* account; and he supplies the important circumstances, of the arrival of the first party at the tomb after *sun rise;* of OUR LORD'S resurrection *early;* of his first appearance to *Mary Magdalene;* and of his appearance under *another form*, to the two disciples going to *Emmaus;* all omitted by *Matthew* and *Luke.*

John closed the narrative by supplying some important chasms in the rest. He states *Mary Magdalene's* hasty report to himself and *Peter*, which led to his own conviction of our Lord's resurrection, upon *prophetic* grounds; he states the particulars of the first appearance to *Mary Magdalene*, slightly noticed by *Mark;* and the chief ground of the *distrust* of the disciples, because our Lord appeared to them *after the doors had been shut;* and the incredulity of *Thomas* in particular; important circumstances unnoticed by *Luke.*

2. The second difficulty, and the principal rock indeed upon which the ablest harmonists and commentators have hitherto split, is, whether the angel of *Matthew* and the angel of *Mark* were the same or different. That they were the same is generally * supposed, from the similitude that runs through their speeches to the women; but they were really two different angels, noticed by *Luke* and *John.*

3. The third difficulty has arisen from the peculiar *technical* and *elliptical* phraseology of the Evangelists; such as, 1. the different phrases by which they all express the time of *day break* on the morning of the resurrection, at the outsetting of the women to go to the sepulchre; 2. the different acts of *going* and *coming*, confounded in the English Bible, but critically distinguished by the aorist ηλθον, and the present tense ερχομαι, of the same verb. (See both explained, Vol. I. p. 16—18. 3. The omission of the act of *coming* to the sepulchre, though understood by *Matthew* and *Luke;* and the omission of the act of *going* from the city by *Mark* and *John*, though equally understood †.

* Bishop *Watson* is an honourable exception: "From the first there might have been *two angels*, one on the outside, rolling away the stone, and the other within." *Apology for the Bible*, p. 101.

† These ellipses may be supplied, and the whole passages more closely rendered, thus:

1. Οψε δε σαββατων, τη επιφωσκουσῃ εις μιαν σαββατων, [εκ της πολεως]

4. The fourth difficulty is *local*, and has arisen from want of sufficient attention to the particular structure of the *holy sepulchre*, consisting of two parts, the *porch*, or antichamber, which is a room about nine feet square, capable of holding about a dozen persons, from which a narrow passage, not exceeding three feet in height and two in breadth at present*, leads into the inner vault, or *tomb*, which is eight feet long and seven wide at present. They were both originally larger in their dimensions before they were cased, as well as floored, with white marble, by the empress *Helena*, mother of *Constantine* the Great, when she built the late magnificent *church* of the holy sepulchre, and hewed out the sepulchre itself into the smaller *chapel*, which now stands above ground. See Vol. I. p. 433—436, where both are described; and see also the plans there given of the latter, and by *Townson* in his Harmony, p. 80. *Matthew* critically distinguishes ταφος, "*the tomb*," from μνημειον, "*the sepulchre*," in general. The other Evangelists use μνημα and μνημειον indiscriminately, to denote both.

After these *preliminary* remarks, let us proceed to the detail of the circumstances of

THE RESURRECTION.

On *Sunday*, the first day of the week, about *day break*, there

ηλθε Μαρια ἡ Μαγδαληνη και ἡ αλλη Μαρια θεωρησαι τον ταφον [και ερχονται εις το μνημειον.]

"*Late after the sabbath*, at *the dawning*, on the first day of the week, went *Mary Magdalene*, and the other *Mary*, [from the city,] to *view the tomb*; [and they come to the sepulchre.] *Matthew.*

2. Τῃ δε μιᾳ των σαββατων, ορθρου βαθεος, ηλθον [εκ της πολεως, και ερχονται] επι το μνημα.

"On the first day of the week, while *the rising* [sun] *was deep*, they went [from the city, and come] to the sepulchre." *Luke.*

3. Και λιαν πρωι της μιας σαββατων [ἐκ της πολεως ελθουσαι] ερχονται επι το μνημειον ανατειλαντος του ἡλιου.

"And *very early* on the first day of the week, [going from the city,] they come to the sepulchre, *after sun-rise.*" *Mark.*

4. Τῃ δε μιᾳ των σαββατων, Μαρια ἡ Μαγδαληνη ερχεται ([ελθουσα εκ της πολεως] πρωι, σκοτιας ετι ουσης) εις το μνημειον.

"On the first day of the week, *Mary Magdalene*, ([going from the city] *early, while it was still dusk*,) cometh to the sepulchre." *John.*

* Originally the passage was three feet wide, but a foot has been taken off by the projection of the marble tomb and railing, at the right side where the body lay, which occupies more than half the vault, and now leaves room for only three or four persons to kneel thereat.

was* a great *earthquake* at the sepulchre, and *two angels of* THE LORD descended from heaven, of whom one rolled away the great stone from the door of the tomb, and sat upon it, in the porch at the left or south side, according to tradition, while the other entered the tomb, and ministered to the resurrection; (and, we may presume, folded the *linen swathes* in which the body had been wrapt, and the *napkin* about his head, seen afterwards by *Peter* and *John*.) And CHRIST arose *bodily*. At the tremendous apparition of the outside angel, continuing close beside them, whose *visage was like lightning, and his raiment white as snow*, the *guards were convulsed with fear*, and *became as dead*, or fell into a trance, Matt. xxviii. 2—4; John xx. 6, 7.

About *day break* also, *Mary Magdalene*, and the other *Mary*, the wife of *Alpheus*, or *Cleophas*, the mother of *James* the Less, and *Joses*, went from the southern quarter of the city, and were joined by *Salome*, the wife† of *Zebedee*, and mother of *James* and *John*, who lived in their neighbourhood, in order to *view the tomb*, before the larger assembly of the *Galilean* women came, bringing also their proportion of aromatic spices for embalming, which they had *purchased* after the *sabbath was thoroughly passed*, that morning. They did not, therefore, come to the sepulchre till after *sun-rise*, Matt. xxviii. 1; Mark xvi. 1, 2.

While they were going, they said to each other, *Who shall roll away for us the stone from the door of the sepulchre? for it was very great*‡, but *when they* came near the sepulchre, and *looked up* from the ascent of the hill, *they observed that the stone was rolled away* already; for the entrance fronted the east, and the rising sun was probably shining into it, Mark xvi. 3, 4.

* The second verse is parenthetical, and should be rendered "And lo, there *had been* a great earthquake," &c. prior to the arrival of the women, as in John xviii. 24.

† Archdeacon *Churton* remarks, that the designation of *Salome*, as "*the mother of Zebedee's children*," Matt. xxvii. 56, does not necessarily imply that *Zebedee* was dead.

"————Where is *Œdipus?*
Here, and *this* is *the mother of his children.*"

(Γυνη δε, μητηρ, ἡδε, των κεινου τεκνων.)
Œdipus Tyrannus, ver. 947.

‡ This stone is about two yards and a quarter long, a yard broad, and a yard thick. See Vol. I. p. 435. The question of the women is equivalent to a wish, *O that some one would roll away the stone for us!* as being beyond their strength to remove. (See Psalm xiv. 7.) This proves, further, that they came without any *attendants*, and thereby distinguishes them from the other party.

Alarmed at this, *Mary Magdalene*, leaving her companions there, ran back, and came to *Peter* and *John*, the most attached of the disciples to CHRIST, and said unto them, *They have taken away* THE LORD *out of the sepulchre, and we know not where they have laid him!* John xx. 1, 2. Here *John*, though he takes no notice of the rest of the party, tacitly alludes thereto; *Mary Magdalene* delivering their surmise as well as her own: *We* know not, &c. They hastily concluded, perhaps, from seeing the door open, that *Joseph of Arimathea* and his attendants had removed the body from the *temporary* sepulchre to some other.

Mark, in like manner, though he takes no notice of this incident, yet, by his judicious addition of *Salome* to the party, leaves two women behind, after *Mary Magdalene* had departed; thus supplying an important chasm in *Matthew's* account, if compared with *John's*. All shewing an intimate knowledge of the subject, even in their omissions.

The two women left behind, now proceeded by themselves to the sepulchre, to see what was the matter. And when they came to the porch, they beheld the angel sitting on the stone, and the guards lying in a trance, and *they were affrighted.* But the angel encouraged them, *answering* to their fears, and said, Be not *ye* affrighted, like *these guards*, for *I know* that as friends *ye seek* JESUS *who was crucified. He is not here, for he is risen, as he foretold. Come hither, see the place where* THE LORD *lay.* And then, *Go quickly, and tell his disciples that he is risen from the dead.* And lo, *he goeth before you into Galilee.* Lo, *I have told you*, Matt. xxviii. 5—7.

Accepting his gracious invitation, the women followed him, and *entered into the tomb;* there *they saw* another angel, in the form of *a youth, clad in a white robe, sitting on the right side,* where the body had been laid. And *they were excessively amazed.* But he also encouraged them, and said, *Be not excessively amazed; Ye seek* JESUS OF NAZARETH, *who was crucified; He is risen, he is not here; see the place where they laid him.* But *withdraw*, tell his *disciples*, especially *Peter*, that *He goeth before you into Galilee; there shall ye see Him, as he foretold to you* *, (Matt. xxvii. 32,) Mark xvi. 5—7.

* The distinctness of *Matthew's* and *Mark's* angels, which have been hitherto generally confounded together, may appear from the following considerations:

1. The women found *Matthew's* angel outside, in the porch, with a shining visage; but *Mark's*, inside in the tomb, under a milder form.

And the women, *going out* of the sepulchre, ran quickly, and fled from it, with *fear* and *great joy*, to tell his disciples; but during their flight, they were so possessed with *trembling* and *ecstasy*, that *they told nothing to any of them* * at first, whom they met, Matt. xxviii. 8, Mark xvi. 8.

The *departure* of the *women* was followed by that of the *guards*, recovering from their trance, and no longer seeing the tremendous apparition in the porch, which had rivetted them to the spot. *Some* of them went into the city, and related to the *chief priests* all that had happened. And when they had assembled the elders, they took counsel, and gave money sufficient to

2. Notwithstanding the general likeness of their speeches to the women, on which their sameness has been grounded, but which naturally resulted from the occasion, they are clearly discriminated from each other. 1. The former said, *He is not here, he is risen;* the other inverts the sentence, *He is risen, he is not here;* probably to prevent their mistaking him for CHRIST. 2. In addition to the first angel's encouraging message to the *disciples*, to meet CHRIST in *Galilee;* the second names *Peter* in particular, for his encouragement, who wanted it most, after denying his LORD; and further declares, that this meeting was according to CHRIST'S *own appointment* before he suffered.

3. The impression made by the two angels on the women, was different. At seeing the former, εφοβηθησαν, "they were *affrighted*," or *startled;* at seeing the latter, they were overpowered: εξεθαμβηθησαν, "they were *excessively amazed*," or almost *scared out of* their wits.

4. The mingled emotions produced by the repetition of such stupendous apparitions, accompanied with encouraging speeches of *glad tidings*, are admirably and appropriately described by the two Evangelists, uniting their narratives together, at their *egress* from the sepulchre, εξελθουσαι απο του μνημειου, (which may also, perhaps, have contributed to the notion of the angels' sameness,) *Matthew* describing the *mental*, *Mark* the *corporeal* effects, which are usually associated on such occasions of unexpected and surprising events; and are so represented in the profane, as well as sacred classics:

1. *Isaiah*, describing the sensations of the *Jews*, on their final restoration, at the rising of THE SUN OF RIGHTEOUSNESS, to dispel their former gloom, says,

> Then shalt thou *fear*,
> And overflow with *joy!* Isa. lx. 5.

2. *Pindar* also, thus finely describes the attitude of *Amphitryon* on his infant son, *Hercules'* exploit of strangling the two *serpents* that attacked him in his cradle:

> Εστα δε θαμβει δυσφορῳ,
> Τερπνῳ τε μιχθεις.
> "*He stood, oppressed,*
> *With mingled terror and delight,*" Nem. i. 85.

"*Terror*" at the child's danger, and "*delight*" at his victory, altogether so overpowered him, that he *stood* motionless. See *West's* translation of the entire passage, p. 289.

* This silence of the women is judiciously added by *Mark*, to account, perhaps, for their omitting to deliver the angel's message to *Peter* in particular, whom they probably met on the way back, running with *John* to the sepulchre, on *Mary Magdalene's* hasty report.

bribe the soldiers, saying, *Tell ye, that the Disciples came by night, and stole him away while we were asleep.* And if the matter come to the governor's hearing, we will persuade him, and bear you harmless. So they took the money, and did as they were instructed. And this report was circulated among the *Jews*, until *this day*, or the time *Matthew* wrote his Gospel, Matt. xxviii. 11—15.

After the departure of the guards, and probably by a different way*, through the *valley* gate, and the *dolorous way*, to the *prætorium*, came *Peter* and *John*, running from their houses, in the southern quarter, towards the sepulchre, in consequence of *Mary Magdalene's* hasty report; and probably they met, and passed by, in their hurry, the two women flying from the sepulchre in their transport, without speaking to each other. At first *they ran both together*, but the eagerness and activity of *John, outrunning Peter*, he came first to the sepulchre. Then *stooping down*, in the porch, and *looking into* the tomb, through the door, *he saw the linen swathes lying*, without the body; *but did not go in. Peter* arrived quickly after, and with more curiosity, *entered into the tomb*, and saw the *linen swathes* lying in one place; and the *napkin* that had been wrapped about his head, folded carefully, and laid by itself in another place. Then *John* also *went into* the tomb, and when he *saw* the orderly disposition of the funeral habiliments, which was utterly inconsistent with *Mary Magdalene's* report, for why should *they* be left behind? he was convinced that it was false; and *believed* that JESUS *was* not taken away, but *risen from the dead*, according to *the Scriptures;* which the *disciples* in general, and he among the rest, *had not hitherto known* or understood. Then they both *went home again*, without seeing the *angels;* who would not shew themselves where it was not necessary, John xx. 3—10.

When they were gone, *Mary Magdalene* came back again to the sepulchre more slowly; not able to keep pace with *Peter* and *John*. Whether she met them or not, returning, does not appear. At all events, she went thither to vent her sorrows at the tomb, in solitude. And as *she stood* outside, in the porch, weeping, she *stooped*, and looked with fond regret into the tomb;

* The patroles of *Roman* soldiers, at the feast of the passover, would not have been extraordinary, even supposing the two Apostles had met them.

and there she beheld the two angels, in white, sitting, one at the head, and the other at the feet, where the body of JESUS had lain: for she had seen, and knew the place. And they said unto her, *Woman, why weepest thou? Whom seekest thou?* She not knowing them, saith, *Because they have taken away* MY LORD, *and I know not where they have laid him.* And when she had so said, she turned backward to go away, not wishing to have strangers witness her grief, and beheld JESUS standing by; He then repeated the same question, *Woman, why weepest thou?* But she likewise knew not JESUS, and *supposing him to be the gardener,* saith unto him, *Sir, if thou hast carried him away, tell me where thou hast laid him, and I will remove him.* JESUS then said unto her, in his usual tone of voice, *Mary!* She turning toward him said, *Rabboni, "my great Rabbi*!"* and then threw herself down to embrace his feet. JESUS said unto her, *Touch me not,* or detain me not, at present; thou shalt see me again, for the time of my ascension to my Father is not yet. *But go and tell my brethren,* (as he now kindly denominates his *disciples,* in token of full reconciliation, after all their backslidings,) that it will soon take place; and that *I am going to ascend to* MY FATHER, *and* YOUR FATHER, *and to* MY GOD, *and* YOUR GOD. Thus distinguishing HIS FATHER and GOD from THEIR FATHER and GOD; as he had informed them in his last discourse with them, (John xiv. 28, xvi. 28,) xx. 11—17.

After shewing himself first to *Mary Magdalene,* the most attached and affectionate of the women, who then *went to tell the disciples* what passed, ver. 18, OUR LORD proceeded to shew himself next to her two companions, *as they were going to tell the disciples,* having recovered from their agitation of spirits; *and he met them,* and said, *Hail.* And *coming up to him, they embraced his feet, and worshipped him,* though still under the impression of *fear.* Then he said unto them, *Be not affrighted; withdraw,* tell my *brethren* to depart into *Galilee; there shall they see me.* Thus confirming himself the angel's message, Matt. xxviii. 9, 10.

Luke now continues the narrative, and relates the proceedings of the second and larger party of "*Galilean women,*" of

* *Rabban,* in Syriac, signifies "a great, or eminent *Rabbi,*" and with the affix of the first person, accommodated to the *Jewish* pronunciation, became *Rabboni,* Mark x. 51, or *Rabbouni,* as here, "*My great Rabbi.*"

whom the chief was "*Joanna*," wife of *Chuza*, Herod's steward; whom, therefore, in the enumeration of the women, he names next after "*Mary Magdalene*," the head of the former party; then he names "the other *Mary*," the companion of *Mary Magdalene;* and after her, *the rest* of the women that accompanied *Joanna*, Luke xxiv. 10. His arrangement remarkably corresponds here to the two different parties, whom he indirectly noticed, on the evening of the crucifixion, Luke xxiii. 55, 56, as shewn in a foregoing note.

The later arrival of *Joanna's* party at the sepulchre, though they set out about the same time with the former, may naturally be accounted for, by the delay incident to collecting a large party of women, in different quarters of the city, who were to compose the public procession, probably from *Herod's* palace *, in the northern quarter, which was at least twice as far from the holy sepulchre as the houses of *Peter* and *John*, in the southern quarter, and of procuring *some* assistants for rolling away the stone, embalming the body, &c. Luke xxiv. 1. We may, therefore, safely conclude, that they did not reach the sepulchre before the *third* hour, or *nine* in the morning.

When they arrived, *they found the stone rolled away* from the tomb, but they expressed no surprise thereat, concluding, probably, that it had been done by the earlier party, of whose intentions of going before them they might have been apprised, Luke xxiv. 2.

But when *they entered into* the tomb, *they found not the body of the Lord Jesus*, nor any of their friends there to explain the matter, and were much perplexed thereat. *During their perplexity*, lo, the two angels, who at first had held themselves invisible, now suddenly *stood* in human form *beside* them, in *shining apparel.* And when *they were afraid, and bowed down their face to the earth*, the angels said to them, *Why seek ye* THE LIVING *One among the dead?* thus gently reproving them †. *He is not here, but is risen*, according to his own predictions. Remember how he told you, while he was yet in *Galilee*, saying, THE SON OF MAN *must needs be delivered*

* *Pilate's* palace, according to *Sandys*, p. 152, was eight hundred paces from Mount *Calvary; Herod's*, which was further off, might be about a thousand paces, or nine hundred yards.

† Non tam *mansuete*, ut prius; sed *objurgândi modo. Euthymius.*

into the hands of sinners, and be crucified, and the third day rise again. And they remembered his sayings, (Matt. xvi. 21, xx. 18, 19,) Luke xxiv. 3—8.

Then withdrawing, in perfect composure, from the sepulchre, unlike the former party in this respect also, they related "*all these things*" to the eleven *Apostles*, and to all the rest of the *disciples*, Luke xxiv. 9.

This seems to have been the first general report of "*Joanna's*" party to the *Apostles* and *disciples*, and prior in point of time to the second, by the two women, the other "*Mary*" and *Salome;* and to the third, by "*Mary Magdalene*" singly; each growing more full and circumstantial than the preceding; but notwithstanding this, the joint reports of the women stating "*these things*" appeared, even to the *Apostles*, as *idle tales*, and they *disbelieved* them *, Luke xxiv. 10, Mark xvi. 10, 11.

This incredulity, however, of *the Apostles* is not to be understood too rigidly, as if it included all, without exception; *John* we know believed, and *Peter* rather *distrusted* than disbelieved; for upon the report of *Joanna's* party, as we may collect from *Luke*, *Peter arose* and *ran* back again to the sepulchre, hoping to see *the angels* at least, but he was disappointed; for *stooping down* to look into the tomb, he saw only the linen swathes lying as before. And he went home *wondering what had happened* to the body, Luke xxiv. 12. And then, probably, received the *angel's* message by the two women, to lessen his wonder, and afterwards *Mary Magdalene's* report. *Luke* now proceeds, according to his plan, to record the succeeding occurrences of the day.

About *noon*, we may suppose, two of the *disciples*, *Cleophas* or *Alpheus*, the husband of the other *Mary*, as generally supposed, and another disciple, whose name is not mentioned, set out for *Emmaus*, a village about threescore stadia, or seven miles from *Jerusalem*, westwards, by a very mountainous and rocky road †,

* The sagacity of *Townson*, one of the latest and best Harmonists of the resurrection, discovered a distinction between ταυτα παντα, of the 9th verse, and ταυτα singly, of the 10th. *Luke*, by the former, intimating "*all the circumstances*" related by *Joanna's* party; by the latter, "*the circumstances*" related by the women in general. See his Harmony, p. 153—157. For the latter, citing John xxi 24, Luke x. 21, as similar.

† See *Sandys'* account, p. 135, and Lieutenant *Hillier's*, of the *Tigre*, Journal of an Excursion from *Acre* to *Jerusalem*, in June 1800, who represents the road from the en-

after they had heard *Joanna's* report, and *Peter's*, on his second return. *Cleophas* was, by affinity, a kinsman of CHRIST, and therefore deeply interested in his death and resurrection, which therefore naturally formed the subject of their discourse, Luke xxiv. 13, 14.

While they were conversing and debating together on all these late occurrences, slowly, by the way, JESUS himself, soon after they left the city, drew near, and overtook them, but he appeared to them under *another form*, and their eyes also were *withholden* from knowing him. Then he asked, *What arguments are these which ye are debating with each other, as ye walk? and* [*why*] *are your countenances sad?* Then *Cleophas* answered, *Art thou only a stranger in Jerusalem, and knowest not what happened there, during these days?* And he said unto them, *Of what kind?* They answered, *Concerning Jesus of Nazareth, who* [like *Moses*] *was a Prophet, mighty in deed and in word, before* GOD *and all the people; and how,* [notwithstanding] *our chief priests and rulers delivered him up to capital punishment, and crucified him: But we hoped that it was He who was to redeem the Israel* [of GOD.] No wonder then that our countenances are sad. *And beside all these, this is the third day now passing since these things happened, and we have been moreover amazed by the report of some women of our company, who went early to the sepulchre, and not finding his body there, returned, saying also, that they had seen a vision of angels, who said that He was living. Whereupon, some men of our company went to the sepulchre, and found as the women had said,* [that his body was not there,] *but himself they saw not,* as they might have expected from the *angels'* report to the women. You will not wonder then at our perplexity and debates about what credit is due to the *women's* testimony. For that this was the chief subject of debate between these *disciples*, we may infer from the reception it met from the *Apostles* themselves, Luke xxiv. 15—24.

Then JESUS blamed them for their disbelief. O ye *inconsiderate* and *slow hearted to believe* in all the sayings of the *Prophets* on this subject! *Ought not* THE CHRIST *to have*

trance of the mountains to *Jerusalem* as *bad beyond description*, and *rocky*, and so narrow, that only one horse could pass at a time—"*a most dreadful road*" in the neighbourhood of the city.

suffered thus, and then *to enter into his glory?* After this gentle rebuke, in order to inform their ignorance, *beginning* from *Moses* and *all* the succeeding *Prophets*, to whom they had tacitly referred in their character of himself, as "*mighty* in *deed* and in *word*," in *miracles* and *doctrine*, he *thoroughly expounded* to them, *in all the Scripture prophecies, the circumstances concerning himself*, Luke xxiv. 25—27.

During this most interesting conversation, while *their heart was burning within them*, glowing with rapture and delight, as *he spake unto them by the way*, and as he *thoroughly opened* to them the *Scripture prophecies*, (so they afterwards declared, wondering at their own stupidity in not knowing Him sooner, *who spake as never man spake,)* they drew nigh to *Emmaus*, about the *third hour* after noon, or the *first evening*, when *the sun had declined.* Compare Luke ix. 12, with Mark vi. 35, Matt. xiv. 15. And he made a shew of going further, but they pressed him to stay with them, and take some refreshment, on account of the lateness of the day; so he consented. And as they reclined at table, he resumed his own appearance and manner, at the institution of *the Lord's Supper*, for he took the bread and blessed, and brake, and distributed to them. This significant action *thoroughly opened* their eyes, and they knew him, but he became *invisible* to them.

And they arose, the same hour, and returned towards *Jerusalem*, to communicate the joyful intelligence to the *Apostles* and *Disciples*, Luke xxiv. 28—33.

JESUS kindly shewed himself to *Peter*, singly, the first of all his *Apostles*, to assure him of perfect reconciliation and restoration to favour, by this mark of regard and distinction; and considerately, also, after *Peter* had been properly prepared for an interview, which he must have dreaded as much as he desired, by the reports of the *women*, growing successively stronger, and perhaps, by conversation with his friend *John*, to whom CHRIST'S appearance was unnecessary. The appearance only, without any particulars, is noticed by *Luke*, xxiv. 34, and by *Paul*, 1 Cor. xv. 5.

It is remarkable, that the first credence of the resurrection, given by the *Apostles* and the rest of the *disciples*, was to *Peter's* testimony: declaring to *Cleophas* and his companion on their return, "THE LORD is *really risen*, and hath appeared unto *Simon!*" They thought he had risen *spiritually* indeed, but

they disbelieved his *bodily* resurrection, Luke xxiii. 33, 34, Mark xvi. 13.

Cleophas did not return till *after supper*, to the assembled company of the Apostles and Disciples, and while he and his companion were relating to them the transactions on the way, and at *Emmaus*, where THE LORD had discovered himself; during the conversation, JESUS himself stood suddenly in the midst of them, although *the doors had been shut* for fear of the *Jews*, and said unto them, *Peace be unto you!* his usual mode of salutation. But they were *terrified* and *affrighted*, supposing that they saw a *spirit*, and not his *bodily* presence; for they could not conceive how he entered *, Luke xxiv. 35—37, John xx. 19.

Then he kindly condescended to remove their *prejudices;* and said to them, Why are ye *alarmed*, and why do *doubts* arise in your hearts? *See my hands and my feet, that it is I myself; handle me and see* †, *for a spirit hath not flesh and bones, as ye behold me have.* And when he had so said, *he shewed them his hands and his feet, and his side,* in which were the marks of the nails, and of the spear, Luke xxiv. 38—40, John xx. 20.

Still further to remove their *doubts,* while they *distrusted for joy* ‡, and *wondered,* he said unto them, *Have ye any eatable*

* The doors might have opened and shut again of their own accord, as on other occasions of *celestial* apparitions, Acts v. 19, xii. 10, xvi. 26, &c. But it is not for puny and presumptuous mortals to *limit* OMNIPOTENCE, Psalm lxxviii. 41.

† It appears from the stupendous occurrences of this day, that OUR LORD and his *holy angels* can assume to themselves bodily organs, and vary their *forms* at pleasure; that they can perform *animal* functions, *eat* and *drink*, &c. But all these were nothing more than occur in THE OLD TESTAMENT. THE LORD and his two *angels* appeared in human form to *Abraham*, and *ate* and *drank* with him, and with *Lot*, Gen. xviii. 1—8, xix. 1—3. The incredulity, therefore, of the disciples, shewed ignorance or disbelief of their own Scriptures, in which such instances were familiar. How *Peter*, in particular, who had witnessed the raising of *Lazarus*, and others, from the dead, could doubt what became of his body at the tomb, is really surprising, especially after CHRIST'S declaration that he had authority from THE FATHER, to *lay down his life*, and to *resume* it again, of his own accord. The disciples certainly were exceedingly dull of apprehension, all except *John*, who shewed another instance of his sagacity, John xxi. 7.

‡ The disciples *distrusting for joy*, is an admirable trait of human nature. Nothing is more common than to doubt an intelligence that we most earnestly desire and long for. When *Jacob* was told that his darling son *Joseph* was not only "*alive*," but "*governor* over all the land of *Egypt*," or a mighty prince, "his *heart fainted*, for *he believed it not*." And it was not until he was told of his conversation with his brethren, and that he actually "*saw* the waggons which *Joseph* had sent to carry him, that "the *spirit* of

here? and they gave him a piece of *broiled fish*, and of a *honey comb*, the remains of their *supper;* which ascertains the time of this appearance. And he took, and *ate* before them; and probably, on this occasion also, he *drank* before them, (Acts x. 41,) to give them the fullest information of their senses*. *Then were the disciples rejoiced, when* they were satisfied that *they saw* THE LORD *himself*, Luke xxiv. 41—43, John xx. 20.

And now our gracious LORD proceeded to convince their *reason* also; resuming the conversation which he had with the two disciples going to *Emmaus*, as a further proof of his identity; and he addressed it to them in common with the disciples.

"These are the sayings which I spake unto you, while I was still with you [in the *flesh*,] namely, that all things written concerning Me in the law of *Moses* and the *Prophets*, and the *Psalms*, [or in the OLD TESTAMENT, of which these were the three divisions,] must needs be fulfilled, (Luke xxii. 37, Matt. xxvi. 53, 54.) Then he *thoroughly opened* their mind also, [as he did before of the two disciples, ver. 32,] to understand the *Scripture prophecies* †. And He said unto them, Thus it is

Jacob their father revived;" and with transport and delight: "And *Israel* said, it is *proof* enough: *Joseph* my son is *still alive;* I will go and *see* him *before I die;*" anxious to set off instantly, lest death should arrest him! Gen. xlv. 26—28. There is no history, indeed, equal to the BIBLE, for portraying, in their native colours, and just dimensions, the various passions and emotions of the human heart, adapted to all the vicissitudes of human life. It furnishes the most *philosophical* history of "*man, the proper study of mankind.*" *Pope.*

* The Apostles had the fullest evidence of all their *senses* for the *personal* appearance of CHRIST among them. And the complete conviction thereof, is thus expressed by the beloved disciple, 1 John i. 1—4, more closely rendered.

"What occurred from the beginning, concerning the ORACLE OF LIFE, what we have *seen* with our eyes, what we *beheld*, and our hands have *handled;* ——what we have *seen* and *heard*, declare we unto you, that *ye* may participate with *us:*——and these write we unto you, that *your joy* may be *completed.*"

Hence it appears, that the Apostles actually *handled* the body of CHRIST:—"they *saw* and *handled*,"—they *touched*, and were *convinced.*

† The *Scripture prophecies thoroughly expounded*, or *thoroughly interpreted* by OUR LORD, on this occasion, probably related, 1. to his *passion*, 2. to his *resurrection*, 3. on the *third day* after his death.

I. The principal prophecies, relating to his *passion*, including his *death* and *burial*, in the LAW, or PENTATEUCH, were,

1. The *bruising* of the *heel* of the blessed *Seed of the woman*, by the *old Serpent*, Gen. iii. 15, fulfilled on the cross.

2. The intended *sacrifice* of *Isaac*, that type of CHRIST, Gen. xxii. 2. And in the same place, *Calvary*, Gen. xxii. 14.

written, and *thus it behoved* CHRIST to *suffer*, and *to rise again from the dead the third day.* And also, that *repentance* and *remission of sins* should be preached unto *all the Gentiles*, beginning from *Jerusalem*, with the *Jews.* And ye are *witnesses* of these things—*the chosen witnesses* of my resurrection to the world, Luke xxiv. 44—48, 1 Cor. xv. 3, 4, Acts x. 41.

Then said JESUS to them again, *Peace be with you!* And now, by the authority vested in him, he also commissioned them to proclaim, or publish THE GOSPEL. AS THE FATHER *sent me forth*, or delegated me as his REPRESENTATIVE, even so *send I you*, or depute you as my *heralds*, or *ambassadors.* And as at the *creation*, " He had *breathed into* the nostrils of the first

3. The suspension of the *Christian* sacrifice, during the *Jewish* economy; intimated by the *ram* offered up in the stead of *Isaac*, Gen. xxii. 13.

4. The institution of the rite of the *passover*, typical of CHRIST *our passover*, Exod. xii. 14—17.

5. The *brazen serpent* in the wilderness, Numb. xxi. 6—9; applied, John iii. 14.

In THE PROPHETS.

1. *Isaiah's* prediction of CHRIST'S *passion, death*, and *burial*, chap. liii. throughout, applied, John xii. 38, Acts viii. 30—35.

2. *Daniel's* prediction of CHRIST'S *cutting off*, by a violent death, Dan. ix. 26.

3. *Zechariah's* prediction, that he should be *pierced* with the spear on the cross, Zech. xii. 10. Applied, John xix. 37, Rev. i. 7.

In THE PSALMS.

1. The description of CHRIST'S *rejection* and *sufferings*, by the *Jews*, *Pilate*, and *Herod*, Psalm ii. 1—3. Applied, Acts iv. 25—28.

2. The circumstances of his *crucifixion*, Psalm xxii. 1—18. Applied by OUR LORD himself on the cross.

3. His *death* and *interment*, Psalm xvi. 10. Applied, Acts ii. 26, xiii. 35.

II. His *resurrection* on the *third day.*

In THE LAW.

1. *Isaac's* figurative *restoration* to life, was on the *third* day, after his *sacrifice* was appointed, Gen. xxii. 2—4. Applied, Heb. xi. 17—19.

2. The *law* requiring the *voluntary offerings* to be eaten before the *third* day; on the third day they were to be burnt or destroyed, Levit. vii. 15—18.

In THE PROPHETS.

1. *Jonah's* entombment in the great fish's belly for *three* days, Jonah i. 17. Applied by OUR LORD to himself, Matt. xii. 40, xvi. 4, compare John ii. 19.

In THE PSALMS.

1. His *resurrection* without seeing *corruption*, and therefore, not later than the *third* day, Psalm xvi. 10, as collected from the state of *Lazarus*, on the *fourth* day, John xi. 39.

Hence in *apoplexies*, persons are not allowed to be buried till seventy-two hours be past, lest they should revive within that time; of which there have been instances. It was within forty hours from OUR LORD'S *death*, on *Friday*, at the *first* afternoon, till his *resurrection*, before *sun rise*, on *Sunday*; not *two entire* days. See *Mede's* excellent *Discourse*, 13th, p. 49.

man the *breath*, or *spirit of life*," Gen. ii. 7, (see Vol. II. p. 2, &c.) so now, at the *new creation*, as it were, or *regeneration* of his disciples, he made them "*new men*" in disposition, or in "the *spirit* of their mind," for He *breathed on* them, (ενεφυσησε,) and said, *Receive ye a holy spirit!* This was the prelude of that fuller *baptism* of THE HOLY SPIRIT, which was repeatedly promised them before, from the days of *John's* ministry, Matt. iii. 11, Luke xii. 12, xxi. 15, John vii. 38, 39, xiv. 26, xv. 26, and again, Acts i. 5. The *Holy Spirit* now conferred on them, as distinguished from that fuller effusion on the day of *Pentecost*, seems to correspond to "*the Spirit of* THE LORD," which animated the worthies of the OLD TESTAMENT, *Gideon*, *Jephtha*, *Samson*, *Saul*, *David*, &c.*, namely, an uncommon and præternatural spirit of *boldness* or *fortitude*, and fervent *zeal for* THE LORD, and all the other qualifications of a *moral* nature, necessary for the discharge of their arduous and perilous mission, to enable them "to speak the word *with boldness*," regardless of the consequences to themselves, John xx. 21, 22.

Our Lord also, on this occasion, formally confirmed the privilege of *binding* and *loosing*, which he had promised before, Matt. xvi. 19, xviii. 18, by granting them authority to *remit sins* to the penitent, and to *retain sins* to the impenitent, John xx. 23.

Such were the amazing and important occurrences that occupied the whole of this eventful day of the *resurrection*, here, we trust, arranged in a simple, natural, and consistent order of *time* and *place*; sufficient, by the harmonious symmetry of the *outline* with the *detail*, even in the minutest parts, to solve all those "*variations*," or "*inconsistencies*," hitherto complained of, which surely are neither "*trifling*" nor "*unimportant*†" to *believers*, and have actually proved a "*stumbling block*" to *sceptics*, and "*foolishness*" or *absurdity* to *infidels*; all attributing to the *inspired* Evangelists, the faults of their own *error*, or *unskilfulness*, or *precipitation*, or *presumption*.

THE SUNDAY FOLLOWING.

At the foregoing manifestation on *Easter* evening, *Thomas*, one of the Apostles, happened to be absent. When the rest

* See Vol. II. pages, 281, 287, 293, 310, 315, &c.

† See *Gilpin*, Notes on Matt. xxviii. 1, John xx. 11, &c. stating them as "*trifling*," &c.

told him that *they had seen* THE LORD, he remained incredulous, and said, "*Except I see in his hands the print of the nails, and put my finger into the print of the nails,* and *put my hand into his side, I shall not believe,*" John xx. 24, 25.

Eight days after, the disciples were assembled again, and *Thomas* with them. Then cometh JESUS, *the door having been shut,* and stood in the midst, and said, *Peace be unto you!* Then said he to *Thomas,* repeating his own expressions, *Reach hither thy finger, and see,* [or *examine,*] *my hands, and reach* [hither] *thy hand, and put it into my side,* and *be not a disbeliever, but a believer,*" John xx. 26, 27.

Overpowered by this unmerited condescension, and thoroughly convinced by CHRIST'S knowledge of the very words he had spoken, that he must be the Divine SEARCHER OF HEARTS, from whom no secrets are hid, he instantly exclaimed, with the fullest confession of faith, MY LORD, AND MY GOD *!

* This is indeed the most signal and important *confession of faith in* CHRIST, to be found in the Gospels. It clearly and distinctly recognizes his proper *Sovereignty* and *Divinity,* as OUR immediate LORD or GOVERNOR, Psalm xxii. 28, and OUR future JUDGE, or MIGHTY GOD, the *Arbiter* of the destinies of *Mankind,* Psalm l. 1—4, as OUR LORD himself asserted, John v. 22, Matt. xxv. 31.

It is also the most satisfactory and convincing, for it was *extorted* from "*a disbeliever,*" or obstinate unbeliever, after he had, for an entire week, resisted the most authentic and credible *human* testimony of a "cloud of witnesses" of the resurrection, and was only borne down irresistibly, by "*many infallible proofs,*" addressed both to his *senses* and to his *understanding.*

Any *idle argument,* therefore, designed to evade, or explain away its evidence, is *criminal* and *unpardonable.* It ranks, perhaps, with that *blasphemy against* THE HOLY SPIRIT, which *shall not be forgiven, neither in this world nor in the next;* and most justly, because it sets at defiance all testimony, *human* and *divine,* by a *reprobate* or *undiscerning* mind, incapable of conviction.

Such appears to be that early *heretical* gloss of *Theodore Mopsuesta,* which was condemned in the fifth general council of *Constantinople,* held under *Justinian,* A.D. 553, but has been revived, unfortunately, in modern times, by the *Socinians* and *Unitarians;* idly supposing that the words of *Thomas* contained two distinct exclamations, ὁ Κυριος μου, και, ὁ Θεος μου, "O MY LORD, and O MY GOD!" either expressive of thanks to GOD for this miraculous resurrection of CHRIST, or else that they were mere expressions of astonishment or surprise, unmeaning and irreverent ejaculations to heaven, such as are too frequent in the *modern* languages of our own times.

"It is much to be lamented, (as *Middleton* justly observes,) that the [*Socinian*] bias of *Wetstein's* mind inclined him to countenance such "*absurdity,*" adopting the former (*Theodore's* exposition), in his note on the place." But it is more extraordinary, that *Middleton* himself, that judicious critic in general, should *partially* adopt it, and suppose that "these words were spoken by way of *exclamation;* the nominative case, with the article prefixed, being put for the vocative, (ὁ Θεος μου, for Θεε μου,) rather than by way of *assertion* of Christ's *divinity,* with the ellipsis συ ει, understood; *of such* ellipsis,"

His earnestness and emotion, unequivocally supplying the ellipsis, "*I believe that thou art* MY LORD AND MY GOD!" John xx. 28.

says he, "*I have not noticed any example.*" And yet, he rather inconsistently states afterwards, "Our Saviour's reply makes it *absolutely certain*, that the words of *Thomas*, though in the *form of an exclamation*, amount to a *confession of faith*, and were equivalent to a *direct assertion* of our Saviour's *Divinity*. CHRIST commends *Thomas's* acknowledgment, while he condemns the tardiness with which it is made." *Middleton's* Doctrine, p. 381, 382.

It may be shewn, however, 1. that the words are not in *the form of an exclamation*; 2. that of such an *ellipsis*, there are *examples* to be found;

1. The cases he has adduced from Psalm v. 3, and from Psalm xxxv. 3, seem to be irrelevant, for the *Septuagint* renderings of the former, ὁ βασιλευς μου και ὁ κυριος μου, and of the latter, ὁ Θεος μου και ὁ κυριος μου, are not necessarily *vocative* cases; they may fairly be understood as *nominatives*, supplying an easy ellipsis, [Συ, ὁ ων] ὁ βασιλευς μου, &c. [Thou, who art] *my king*, &c. And though in some cases the *Septuagint* Version unquestionably uses such phrases vocatively, as in OUR LORD'S exclamation on the cross, *My God!* MY GOD! which it renders Ο Θεος μου, ὁ Θεος μου; yet for this, the Evangelist *Matthew* substituted the vocative, Θεε μου, Θεε μου, xxvii. 46. And *Wetstein* has ably shewn (in the very note in question), that though the *Attic* writers frequently used the nominative for the vocative case, yet they never confounded ὁ and ὦ, their respective articles; as in the instances, ὦ φιλος for φιλε, *Odyss.* III. 375; ὦ φιλταϑ' Αιας, *Sophocles*, Ajax, 992, &c. A *grammatical* nicety, which ought not to have escaped *Wakefield*; grounding his mistranslation, as he says, upon the *Attic* usage. It is still more extraordinary that it is unnoticed in *the Doctrine of the Greek Article.*

2. Such an ellipsis as συ ει is frequently understood in the Gospels. Thus, in that remarkable thanksgiving of OUR LORD to HIS FATHER, Ναι, ὁ Πατηρ ὁτι [συ ει] οὑτως εγενετο ευδοκια εμπροσθεν σου, adduced by *Matthew*, xi. 26, and repeated by *Luke*, x. 21, it seems absolutely necessary to introduce it, in order to discriminate the nominative, ὁ Πατηρ, from the vocative, at the beginning, Πατερ.

Again, at the celebration of the *passover*, CHRIST, recommending *humility* by his own example to his disciples, says "Ye call me THE TEACHER, and THE LORD, [emphatically,] (ὁ διδασκαλος, και ὁ Κυριος,) and ye say well, for *I am*: if then I, THE LORD, and THE TEACHER (εγω, ὁ Κυριος, και ὁ διδασκαλος,) washed your feet, *ye* also ought to wash each others feet," John xiii. 13; where our Lord's acceptance of these exclusive titles, in εγω ειμι, "*I am*," demonstrates that συ ει, "*thou art*," must be understood, at least, if not expressed, by the disciples, [*Thou art*] "THE TEACHER," and "THE LORD." "These titles are not to be supposed to be given him at one and *the same time*, but *distinctly* and *independently*, as if our Saviour had said, *One* of you calls me ὁ διδασκαλος, *another* ὁ Κυριος," as judiciously remarked by *Middleton* himself, who vindicates, in this place, the propriety of the article, p. 369; and has well explained the title given by our Lord to *Nicodemus*, ὁ διδασκαλος του Ισραηλ, "*The teacher of Israel*;" as being "the appellation which the followers of *Nicodemus* gave him, by way of *distinction*; in conformity with the *high* and *sounding* titles which the *Jews* gave their *doctors*," p. 346.

The high importance of the subject, and the deserved celebrity of *the Doctrine of the Greek Article*, must apologize for the length and minuteness of this note. It is only the mistakes of *Master Critics* that this work can *afford* to notice, and even these with regret, merely to counteract any undue weight of their authority. To such eminent *scholars* as

The necessity of supplying this ellipsis is demonstrated by OUR LORD'S gentle rebuke: *Thomas, because thou hast seen me, thou hast believed* [that *I am* THY LORD AND THY GOD,] and then, we may presume, with an approving look, or kind glance, directed to the beloved disciple, *John*, the meaning of which he only could understand, he contrasted his quickness of belief at the tomb, with the slowness of the rest; including him chiefly in the general commendation, *Blessed are they that did not see, yet did believe!* which, in fact, was confined to *John* himself, John xx. 29. And this appropriation of the commendation seems to be confirmed by *Mark's* account of the preceding rebuke to *Thomas* in particular, which he represents as general likewise. "Afterwards he appeared to the *eleven*, at supper, and reproached them with their *disbelief* and *hardness of heart*, because *they did not believe* them that *beheld* him after he was risen;" even the *Apostles* that witnessed the resurrection, Mark xvi. 14. That this reproach was not uttered at the former meeting is evident from two circumstances, 1. The *eleven* were not all there, *Thomas* being absent; 2. CHRIST then kindly soothed their *fears*, and convinced their *senses* and their *reason*, without any reproach, which then they were *unable to bear*, dejected as they were at the time. Our blessed LORD then graciously imitating, to the *Apostles*, the mildness of his *angels* to the timorous *women* at the tomb; and at the present meeting, how gently did he reproach other disbelievers through *Thomas*.

And the Apostle *Paul* confirms this, by omitting the preceding manifestation, and ranking the present to "the *twelve*," next to the single manifestation to *Peter*. *Mark* reckons only "*eleven*" before the election of *Matthias* in the room of the traitor *Judas;* but *Paul* states the full number, because *Matthias* was present at the meeting, Acts i. 21—26. Thus do the *Evangelists* and *Apostles*, even in their *omissions* and *dissonances*, attest their intimate knowledge of the whole subject.

To the beloved disciple we are indebted for the detail of this

Michaelis, Dathe, Parkhurst, &c. *Wetstein, Marsh, Lardner, Middleton,* &c. "whom I have *withstood to the face* where they were *blameable*," as in duty bound, "I consign" *my* own *mistakes*, "in turn," for *detection* and for *correction*, ready to kiss the rod:

Hanc veniam petimusque, damusque vicissim.—HOR.

"*Petimus*," ut *Critici;* "*damus*," ut *Scriptores hallucinantes.*

manifestation, only slightly intimated by *Mark*, and obscurely by *Paul*. His invincible modesty, so conspicuous throughout his Gospel, in which he never expressly names himself, has suppressed the obvious allusion to himself, in the *blessing* pronounced by his adored LORD, on the *rational believers* of his resurrection, of which class he was the solitary instance among the aggregate of the *disciples;* even of the *Apostles* themselves, who ought to have known better things.

With this precious and most interesting anecdote *John* closes the detail of our Lord's manifestations at *Jerusalem*.

Next to these *public* manifestations we rank, with the Apostle *Paul*, (who derived his information from immediate revelation of CHRIST himself, 1 Cor. xv. 3; Gal. i. 12.) the most public of all, according to appointment, at

THE MOUNTAIN IN GALILEE.

What time elapsed from the last manifestation to this we are not told. But if we suppose, as is probable, 1. That the disciples returned to *Galilee* immediately after the last appearance; and 2. That this grand appearance took place, like the two preceding, on a *Sunday*, we cannot be much mistaken, in dating it three weeks, or the *twenty-second* day from *Easter*, inclusively; which will give full time for collecting his friends from various quarters of that district, in which he had spent the greater part of his ministry, and where he was best known.

The Evangelist comprizes this in the following short account. "And the *eleven* disciples departed into *Galilee*, unto *the mountain* where JESUS had appointed [to meet them.] And when they saw him *they* [in general] *worshipped* Him; but some *distrusted*," [doubting his *bodily* presence,] Matt. xxviii. 16, 17.

This assembly was numerous, according to *Paul;* it consisted of more than five hundred *brethren*, or disciples, of whom the majority were still alive when he wrote his first Epistle to the *Corinthians*, about A. D. 57, or twenty-six years after. To all these surviving witnesses he appeals, with confidence, to vouch his own testimony.

THE SEA OF TIBERIAS, OR GALILEE.

This we conceive to be the scene of the ensuing manifestation to "*James*," mentioned by *Paul;* as the head of the fishing

party noticed by *John* in the last chapter, or *appendix* to his Gospel; consisting of *James* and his brother *John*, " the sons of *Zebedee*, *Peter*, *Thomas*, and *Nathaniel*, and two others of the disciples." The proposal to fish was made by *Peter*, and agreed to by the rest; and we may naturally place it on the ensuing *Sunday*, or *twenty-ninth* day. The day after the sabbath was a likely day to want provisions, John xxi. 1, 2.

They fished during *the night* of Saturday, after Sunday began, but took nothing. When the *morning* dawn had commenced, and they were near the shore, JESUS stood there, and said, *Dear children**, *have ye any thing to eat?* They answered *No;* then said he, *Cast your net on the right side of the ship, and ye shall find. They did so, and now they were not able to draw up the net, for the multitude of fishes inclosed therein.* Struck with the resemblance of this to OUR LORD'S former miracle, when he called them to his service, and promised to make them *fishers of men*, (Luke v. 3—11,) *John* sagaciously observed to *Peter*, *It is* THE LORD! Whereupon *Peter*, in his eagerness to meet him, put on his fisher's coat, that he might not appear naked or undressed, and threw himself into the sea, and swam to land, while the rest came after him in their *boat*, (πλοιαριῳ,) drawing the net to shore; from which they were distant two hundred cubits, or about a hundred yards, John xxi. 3—8.

As soon as they landed, they saw a *charcoal* fire, and a *small fish*, (οψαριον,) laid thereon to broil, and *bread*, provided miraculously, for their entertainment. Then said JESUS, as if this was apparently too small for the company, *Bring hither now some of the small fishes that ye have taken. Simon* then, with the rest, went up into the boat, and dragged the net to shore, full of an hundred and fifty-three *great fishes*†; and although there were so many, yet the net was not broken, John xxi. 9—11.

It has been observed by *Oppian*, in his *Halieutics*, or Poem on Fishing, and by able naturalists, that the different known species of fishes amount to that number, of an hundred and fifty-three; whence it might be inferred, that persons of all na-

* The diminutive παιδια is expressive of fondness, like τεκνια, John xiii. 33. It is so used by *John* himself, 1 John ii. 14—18.

† *Hasselquist*, speaking of the fish found in the lake of *Galilee*, says, that one species, the *charmud* or *karmud*, often weighs thirty pounds.

tions, ranks, and conditions were to be included within the pale of the *Christian* Church.

JESUS said to them, *Come hither, and breakfast.* But none of the disciples durst ask him, *Who art thou?* knowing that it was THE LORD. JESUS then cometh up to them, and taketh *the bread*, and giveth to them, and the *small fish* likewise. And probably on this occasion also he *ate* and *drank* with them, as implied in his *hospitable* invitation. He did not, perhaps, use any of their fish, that the entertainment might be solely his own; and to signify, perhaps, from small beginnings, like the *little fish*, assisted by his grace, how great would be their future success. The *great fishes* taken on this occasion might also be designed as a providential supply for their families during the absence of the Apostles themselves, who were immediately to return to *Jerusalem*, and wait there till the day of *Pentecost*, and then to enter upon their public functions, destined to return home to *domestic* life no more, John xxi. 12, 13.

This was the *third* public appearance of CHRIST to his disciples, noticed by *John*, xxi. 14; but the *fourth*, noticed by *Paul*, including the *first* to *Peter* singly, 1 Cor. xv. 5—7: the former omitting the appearance in *Galilee*, and the latter the appearance to the *ten* Apostles on the evening of the resurrection. The authority of *Paul* is sufficient for the present arrangement, by which all the seeming *variations* are satisfactorily reconciled.

The ensuing interesting conversation of OUR LORD with *Peter* was founded on his forwardness to meet him, in the ardour of his zeal. It seems to have been graciously designed to reinstate *Peter*, publicly, in that *Apostleship* which he had abdicated by his denials; to the number of which, the question thrice repeated, *Simon*, son of *Jonah* *, *lovest thou me?* obviously alluded. *Peter's humility* now was as conspicuous as his *presumption* before. He modestly disclaimed any pretensions to superior attachment, "*more than these*," or above the rest of the company; and appealed to CHRIST himself, as the SEARCHER OF HEARTS, only for the truth of his attachment, LORD, *thou knowest all things, thou knowest that I love thee*, when grieved by the repetition of the question, as if intimating

* Though *Simon* was really the son of *Jonah*, there might be, perhaps, a remote allusion to his predecessor *Jonah* the prophet's *fall* and *repentance*, who was of *Gath-hepher*, in *Galilee*, and perhaps might have been the ancestor of the Apostle.

some distrust of his sincerity. CHRIST'S triple commission to him, first to "*feed my lambs*," or the weakest of the flock, and twice, "*pasture* and *feed my sheep*," significantly shewed that the *pastoral* care of the *whole* flock intrusted to his charge, was the surest testimony of loving Himself, the GREAT SHEPHERD, John xxi. 15—17.

And now when *Peter* was thus formally restored to his rank and dignity, as the first of the Apostles, OUR LORD forewarned him of the future trials and persecutions to which he should be exposed, in his *old age*, beautifully contrasted with the recent instance of strength and activity he had shewn in stretching forth his arms to swim to shore. *Verily, verily, I say unto thee, when thou wast younger, thou didst gird thyself* with thy fisher's coat, *and go freely at large, but when thou shalt grow old, thou shalt stretch forth thy hands* on the cross, *and another shall gird thee, and carry thee to the place* of crucifixion *against thy will.* Thus signifying by what death he should glorify God. And when he had thus spoken, He said, "*Follow me*," as a true disciple, in imitation both of my life and death; evidently alluding to his former injunction, after rebuking him for his worldly-mindedness, "*Whosoever is willing to go after me, let him deny himself, and take up his cross, and follow me*," Matt. xvi. 23, 24. "For *whosoever doth not carry his cross, and come after me, cannot be my disciple*," (Luke xiv. 27;) John xxi. 18, 19.

John, without waiting for a call, followed JESUS as he walked, by this action signifying his prompt *love* and *zeal* for his adored LORD. *Peter*, turning about and seeing this, was led, by curiosity, to enquire also the fate of this favourite disciple, and his own particular friend; and said, *What shall become of him?* JESUS chid him, with this ambiguous answer, *If I chuse that he shall remain* in the flesh *until I come* in judgment on *Jerusalem, what is that to thee? Follow thou me;* mind thy own concerns. This was misunderstood by the brethren, and a report prevailed among them that *John would not die.* It was explained by the event of his long outliving the destruction of *Jerusalem*, John xxi. 20—24.

JERUSALEM.

Immediately after this manifestation, at the Lake of *Galilee*, we may conclude, the Apostles returned to *Jerusalem;* and on

the following *Sunday*, the *thirty-sixth* day, were favoured with another appearance, which *Paul* describes to "*all the Apostles*," 1 Cor. xv. 7, immediately preceding the last, at the *ascension*, on the *fortieth* day, or *Thursday* following. We do not, indeed, presume to erect this arrangement of the several public appearances into a *theory*, but it may be allowed, surely, to rate as an *hypothesis*, approximating nearer to the truth than any that has been hitherto proposed; founded upon the probable assumption that THE LORD'S *day* was so denominated from the frequency of his appearances thereon. His last manifestation to the beloved disciple, and not long before his death, was made at *Patmos*, during his exile there, A.D. 97, certainly on THE LORD'S *day*.

At this important general meeting of the *Apostles*, our Lord renewed to them, in their collective capacity, the commissions given to their *leaders* before; and *coming up to them*, in close conference, he stated *his own authority*, and their *Apostolic functions* and *powers*, more fully and explicitly than heretofore.

All authority is given me in heaven and upon earth. Go ye, therefore, into all the world, publish THE GOSPEL *to all the* [*human*] *creation. Discipline all the nations, baptizing them in the name of* THE FATHER, and of THE SON, and of THE HOLY SPIRIT; and *teaching them to keep all my commandments delivered unto you. He that believeth, and is baptized, shall be saved; but he that disbelieveth, shall be damned.*

And these signs shall accompany the believers; they shall expel demons, in my name; they shall speak in new tongues; they shall take up serpents, and if they drink any deadly potion, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

And lo, I am with you all the days [of the Church,] *until the consummation of the world. Amen.* Matt. xxviii. 18—20, Mark xvi. 15—18.

He now appointed the last meeting for the following *Thursday*, the *fortieth* day from the resurrection, at *Jerusalem*; and there being associated with them he instructed them not to leave *Jerusalem* immediately, but to wait for *the fulfilment of the promise* of THE FATHER, which they had heard from him: *And lo, I am going to send forth the promise of my Father upon you; but remain ye in the city of Jerusalem until ye shall be endued with power from on high: for John indeed baptized*

with water, but ye shall be baptized with THE HOLY SPIRIT, *not many days hence,* Acts i. 4, 5; Luke xxiv. 49.

THE ASCENSION.

Then he led them forth from the city to the Mount of *Olives*, as far as the district of *Bethany*, which began a *sabbath day's* journey, or six hundred paces from the city; and, according to *tradition*, he went up to the middle summit of the mountain, Luke xxiv. 50; Acts i. 12.

And when they were come together there, they enquired of Him, LORD, *wilt thou, at this time, restore again the kingdom to Israel?* or establish the *spiritual* kingdom of THE MESSIAH upon earth, at the *regeneration* foretold by the *prophets*, and confirmed by *his own* repeated predictions. But admitting its future certainty, he gently checked their *unseasonable* curiosity, respecting the particular time: *It is not your concern, to know times and seasons, which* THE FATHER *reserved in his own power*, and which he had told them before, in his prophecies on Mount *Olivet, none but* THE FATHER *himself then knew*, (Matt. xxiv. 36; Mark xiii. 32.) He further admonished them that their only concern was what related to their ministry, for which they should be endued with suitable powers to exercise it in the appointed places, again renewing his promise; *But ye shall receive power when* THE HOLY SPIRIT *shall come upon you, and ye shall be witnesses for Me in Jerusalem*, and *in all Judea and Samaria*, the scenes of my ministry, *and unto the extremity of the earth*, or habitable world.

Then *lifting up his hands he blessed them*, and *while he was blessing them he was taken up while they were looking on, and a cloud withdrew him from their sight, into the heaven, and he sate on the right hand of God*, Acts i. 6—9; Luke xxiv. 51; Mark xvi. 19.

And *while they were gazing into the heaven*, as *he was departing*, with anxiety and grief; to comfort them for his loss, with the hope of a similar return, to *restore* that *kingdom* at the *regeneration*, about which they had so earnestly enquired; *two* angels in *human* form, and *white apparel*, (probably the same who had ministered to the *resurrection*, and now to the *ascension*,) stood suddenly beside them, and said, Ye *Galileans, why stand ye looking into the heaven? This same* JESUS, *who is taken up from you into the heaven, shall so come, as ye have*

seen him going into the heaven, or with the same splendour and glory in the clouds, Acts i. 10, 11.

Then they *worshipped* him, and returned to *Jerusalem* with *great joy; and were continually in the temple, praising and blessing God. And they went forth and preached every where,* THE LORD *co-operating* and *confirming the word, by means of the signal miracles accompanying it,* Acts i. 12; Luke xxiv. 52, 53; Mark xvi. 20.

CHARACTER OF CHRIST.

Having now finished the foregoing survey, and comparison of the FOUR GOSPELS, humbly endeavouring to establish the *credibility* and *consistency* of these incomparable MEMOIRS throughout, by a close examination and critical harmony of their contents; we are naturally led to enquire, *what was the concurrent design of the Evangelists in writing their respective Gospels?* and this we learn from the conclusion of the last:

" *These* are *written* that *ye might believe* that JESUS is THE CHRIST, THE SON OF GOD; *and that believing, ye might have* [*eternal*] *life in his name,* [or religion,"] John xx. 31.

This benevolent design, so signified, and addressed to the *Asiatic churches,* at whose entreaty *John* wrote his Gospel, is to be extended to *the world* at large, who are invited to the perusal of these *memoirs* of *the life* and *ministry* of the GREAT AUTHOR and FINISHER of OUR FAITH, and the CAPTAIN of OUR SALVATION; proving him, by the most unexceptionable testimony, *divine* and *human,* to be THE CHRIST, or KING OF ISRAEL, THE SON OF GOD, in his *human* and *divine* prophetic character; and also THE AUTHOR of *eternal life* and *happiness* to *all those* that *believe in* and *obey him,* as peculiarly THEIR LORD and THEIR GOD.

That these *memoirs,* indeed, were " *written*" for the benefit of the *whole world* we learn, 1. From the incidental observation of our Lord, foretelling that the circumstance of *anointing his head* preparatory to his *embalmment,* should be recorded to the woman's honour, *wheresoever this Gospel should be preached in the whole world,* Matt. xxvi. 13. 2. From his general commission to his *Apostles,* " *to discipline all the nations of the world,*" &c. Matt. xxviii. 19. And 3. From his prophecy, that " *the*

end," or destruction of *Jerusalem*, should not " *come, until this Gospel of the kingdom* [*of Christ*] *should be preached in the whole world, for a testimony to all the nations*," Matt. xxiv. 14. And accordingly, THE GOSPEL was *published*, in *writing*, as well as *orally*, by *Matthew*, *Luke*, and *Mark*, by *Peter*, *James*, and *Paul*, some years before that event. And we may conclude, in obedience to OUR LORD'S *injunctions*, under the guidance and assistance of his HOLY SPIRIT, for an *everlasting possession* to future ages, in order to supply the place of their transient preaching, most perfectly, Luke i. 4; 2 Pet. i. 13—15; 2 Tim. iv. 5, 6.

I. If we recapitulate the *evangelical evidences* of CHRIST'S character, they may be reduced to the following heads, as appealed to by OUR LORD himself, in his debates with the *Jewish* teachers, and discourses with his *disciples*.

1. The first, upon which he plainly lays the greatest stress, was taken from the *stupendous miracles* which he wrought, exceeding in *number*, *variety*, and *magnitude*, those of all his predecessors, *the prophets*. " *The works which I do, bear witness of me, that* THE FATHER *hath sent me*."—" *If I had not done among them the works which no other man did, they had not incurred sin*." And this was confessed by the astonished multitudes,—" *It was never so seen in Israel!*"—" *When* THE CHRIST *cometh, will he do greater miracles than these?*"

2. The second was taken from the wondrous chain of *prophecies*, of which he was the subject, both in his *Divine* and *human* nature, as THE SON OF GOD, and THE SON OF MAN conjointly; his *mission*, his *sufferings*, and his *glories*, which were all together fulfilled in him, and in no other person. " *Search the Scriptures, for they testify of Me*." " *If ye had believed Moses, ye would have believed* ME, *for he wrote of Me*."—" *O inconsiderate and slow-hearted to believe all that the prophets have spoken! Ought not* THE CHRIST *to suffer* such things, and afterwards to *enter into his glory?*"

This *prophetic argument* is justly considered as "*firmer*" than the argument from *miracles*, by *Peter*; because it is a *growing evidence* to believers, as it shall be better understood in all its branches*.

* See the *first* and *second classes* of *Prophecies* respecting CHRIST, in the *Appendix* to this volume.

3. The third, particularly addressed to his *disciples*, was his exact and minute *foreknowledge* of future events, respecting *himself* and *them;* and also his astonishing *Scheme* of *Historical Prophecy*, reaching to the *end of the world*, and *consummation of all things*, and stretching even into *eternity;* with a clearness and precision infinitely surpassing those of *Moses* and the *Prophets*, which he came to complete, unfold, and explain to future ages, both in those delivered personally by HIMSELF, and afterwards by his *Apostles*, and finally, in the *Apocalypse* *.

"Now I tell you, *before it come to pass*, that when *it is come to pass, ye may believe that I* AM [THE CHRIST."]——"And they *remembered* his *sayings*." This also is a *growing evidence*, becoming, daily, clearer and brighter with the fulfilment, until the end.

4. The fourth was peculiarly addressed to the *Jewish* unbelievers, as an *argumentum ad hominem*, calculated to silence and confound such; namely, the testimony of *John* the *Baptist*, whom the *multitude* reverenced as a *Prophet*, and the *Scribes* and *Pharisees* durst not deny, or dispute his claim. "*If I bear witness of myself*, without further evidence of my Divine mission than my own assertion, *my witness is not true*, and deserves no credit; but there is *another, that beareth witness of me*, namely, *John the Baptist;* for *ye sent unto John, and he bare witness of* THE TRUTH. *He was*, by your own acknowledgment, a *burning* and *shining lamp, and, for a season, ye were willing to rejoice in his light.* I therefore insist upon his testimony, as that of a *Prophet* and a *righteous* man; hoping it will not be rejected by you, to your shame, and because it is founded upon the ancient *prophecies* concerning THE MESSIAH, or CHRIST †.

OUR LORD, however, intimates the inferiority of *John's* testimony, compared with his own *miracles*. "But I have greater witness than *John;* for the *works* which THE FATHER *hath given me to finish, and which I do, bear witness of me, that* THE FATHER *hath sent me*."

5. The fifth was the *legislative* capacity, in which he came, "*not to destroy* the *law* and the *prophets*," as the *Scribes* and *Pharisees* idly imagined, but "*to fulfil*," to complete them by

* See the *third* and *fourth* classes of *Historical Prophecies*, in the *Appendix*.

† The amount of *John's* testimony to JESUS as the CHRIST, is considerable, as may be seen under the foregoing *article* respecting him.

more refined and *spiritual* precepts and ordinances, and to sanction them, not by *temporal*, but by *eternal* rewards and punishments; as in his divine *Sermon on the Mount;* in which he enlarged and spiritualized the commandments of the *Decalogue.* Intimately connected therewith, was

6. His conscious *dignity*, and commanding *authority;* delivering his divine precepts and ordinances in his own name, and not like *Moses* and the *Prophets*, subordinately, in the name of God, "*Thus saith the Lord;*" whereas his usual style was, "*Verily, verily, I say unto you.*" Insomuch, that *the multitudes* were *struck with astonishment* at *his doctrine;* for he taught them as *having authority*, and not as "*the Scribes,*" servilely adhering to the corrupt *traditions* of the elders; as he repeatedly and publicly reproached them. And he failed not frequently to rebuke and to censure these "*blind guides,*" and "*whited sepulchres,*" "*hypocrites,*" with all frankness, and without reserve.

7. The *pure sanctity of his life*, and *uniform propriety of his conduct*, affording the finest illustration of his doctrines, and the most perfect example of perfect and unerring obedience, in *fulfilling all righteousness*, and *doing always* what was *well pleasing* to his HEAVENLY FATHER—who therefore *loved Him*, is surely the most decisive and unequivocal proof of genuine DIVINE NATURE. The most highly gifted *Prophets*, and workers of *miracles*, were not exempt from the frailties and infirmities of human nature, and some were even guilty of crying sins; of which *Noah, Job, Abraham, Isaac, Jacob, Moses, Balaam, David, Solomon*, &c. furnish striking and instructive instances.

But in this respect, OUR LORD, with all the boldness of conscious innocence and native worth, set his enemies at defiance. *Which of you convicteth me of sin?* He was, indeed, preeminently, "the HOLY ONE," and "THE JUST," "THE RIGHTEOUS," "THE SAINT OF SAINTS," to whose spotless innocence, and transcendent virtue, even his inveterate foes bore witness, his treacherous disciple, and his pusillanimous judge. Though *tempted in all respects as other men*, yet was he *without sin.* He *overcame the world, the flesh*, and *the Devil; neither was guile found in his mouth; who, when he was reviled, reviled not again*, but *answered nothing, and commended his spirit to Him that judgeth righteously.* Neither *popular applause*, of which, at times, he had an abundant share, lifted

him up, nor *popular insult*, or *persecution*, cast him down; nothing disturbed the even tenor of his mind. He led a life of *trouble* and of *rebuke*, and of *blasphemy*, still he went about *doing good* to the souls and bodies of men, by instructing their ignorance, correcting their prejudices and vices, improving their hearts, and healing their diseases. All his *miracles*, two excepted, the *possession of the swine*, and the *cursing the barren fig tree*, were beneficent; and even for these satisfactory reasons have been assigned, as intended for correction and for admonition. The imaginary "*wise man*" of the *Stoics*, and the "*Just man*" of the *Platonists*, possessed of all possible virtues, were more than realized in JESUS CHRIST, who left his followers a real pattern of consummate *piety*, *virtue*, and *temperance*, in all things *. No wonder then, that such unparalleled excellence extorted the admiration and applause of his most prejudiced enemies: *Never man spake as this man spake! He doeth all things well! This was truly* THE SON OF GOD! *This was really* THE JUST ONE!

2. To this ancient homage of *contemporaries*, we cannot refrain from adding a curious and valuable eulogy on his transcendant *moral* character, by the inconsistent and eccentric Sceptic, *Rousseau;* literally translated from one of the most mischievous of his eloquent publications †.

"I confess to you also, that *the majesty of the Scriptures*, and the *holiness of the Gospel*, touches my heart. View the books of the *philosophers*, with all their pomp; how little do they appear placed beside this! Is it possible, that a Book at once so *sublime* and *simple*, can be the work of *men?* Is it possible, that He whose history it records, can be but a *mere man?* Does he speak in the tone of an *enthusiast*, or of an ambitious *sectary?* What mildness, what purity in his manners! what persuasive grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what ingenuity and what justness in his answers!

* The necessity of a *perfect standard*, or *pattern of virtue*, in their *imaginary wise man*, was well explained by *Cicero*, declaring that the *reputed wise*, such as the *seven Sages*, *Cato*, *Lælius*, &c. only bore *some similitude* and *appearance* of the *truly wise*, who alone observed the *perfect* duties. That such a standard was necessary to *maintain a progressive improvement in virtue*. *De Offic.* III. 4.

† *Emile*, Tom. II. p. 85. This same work inveighs against the *Christian religion* with acrimony and rancour!

what empire over his passions? Where is the man, where is the sage, who knows how to *act*, to *suffer*, and to *die*, without *weakness*, and without *ostentation?*

"When *Plato* paints his imaginary *just man*, covered with all the infamy of vice, though worthy of all the rewards of virtue, he paints the exact traits of JESUS CHRIST: the resemblance is so striking, that all *the Fathers* perceived it; and indeed, it is not possible to be deceived therein. And what *prejudices*, what *blindness*, must possess the man that *dares* to compare the son of *Sophroniscus*, with the Son of *Mary?* What an immense distance between them! *Socrates*, dying without pain, without ignominy, easily supported to the last his character; and if this easy death had not cast a lustre on his life, it might have been doubted, whether *Socrates*, with all his genius, was any thing more than a *Sophist*. It may be said, he invented *morality:* but before him others had practised it; he only said, what they had done, and reduced to lessons their examples. *Aristides* had been just, before *Socrates* had said what justice was. *Leonidas* had died for his country, before *Socrates* had made love of country a duty. *Sparta* was sober before *Socrates* had praised sobriety, before he had defined virtue, *Greece* abounded with virtuous men.

"But where did JESUS, among *his* countrymen, take the pattern of this *elevated* and *pure morality*, of which he alone has given both *the precepts* and *the example?* From the bosom of the most furious *fanaticism*, the highest WISDOM made herself be heard; and the *simplicity* of the most HEROIC VIRTUES honoured the *vilest* of all the people of the earth.

"The death of *Socrates* philosophizing tranquilly with *his friends*, is the mildest one could wish for: that of JESUS, expiring in torments, blasphemed, reviled, and execrated by a *whole people*, is the most horrible one could dread. *Socrates*, taking the cup of poison, blessed him who presented it, and who wept: *Jesus*, in the midst of a frightful punishment, prayed for his blood-thirsty executioners. Yes, if the life and death of *Socrates* be that of a *Sage*, the life and death of JESUS is that of A GOD."

The following argument also for the *veracity* of the *Gospels*, drawn from the impossibility of *inventing* such a *perfect character*, of such complete *uniformity* and *consistency* throughout, is borrowed from *Rousseau*, and improved by *Wakefield*.

"No *forgers* of the *Gospel narratives* in question, (whose *motives*, in the first instance, of such an imposition, could not easily be ascertained,) could have discovered any inducement, either from an acquaintance with *human manners*, or *the operations of the human mind*, to deliver such an extraordinary relation of the *conduct* of their *hero*. For my own part, I am able to devise no other tolerable solution of this difficulty, but this obvious supposition; That the *Gospel History* is in reality an accurate *transcript* from a TRUE ORIGINAL; that such a personage as *Jesus of Nazareth*, ACTUALLY APPEARED in the world; a *genuine likeness* of the *picture* which is presented of him.——That he came with the express intention of *publishing such a system of religion*, of executing that *unprecedented project*, of founding *a universal empire* over the *affections* and *consciences* of men, by the gentle constraints of TRUTH, and the soothing captivations of PURITY and LOVE *."

The argument for the *veracity* of the Gospel, drawn from the *number* of the Evangelists, enhancing the difficulty of such a joint fabrication, is excellently expressed by *Rousseau*.

"It would be *more inconceivable*, that *several men* should have agreed to fabricate such a book, than that a *single personage* should have furnished its subject. Never could *Jewish* authors have *invented*, neither this *tone* of character, nor this *morality*. And the Gospel has marks of *veracity*, so *great*, so *striking*, and so perfectly *inimitable*, that the *inventor* of it would be *more astonishing* than the *hero*."

And yet, the very next passage furnishes a deplorable instance of *inconsistency*, the most surprizing and unexpected in this *Sceptic*, as he professed himself:——"Granting all this, this *same Gospel* is full of *things incredible*, *things that are repugnant to Reason*, and which it is *impossible* for *any man in his senses* to *conceive*, or to *admit* †. What is to be done in the

* *Wakefield's Evidences of Christianity*, second edition, 1793, or *British Critic*, July, 1794, p. 28.

† *Rousseau* principally objects to the *Gospel miracles*, and especially to the cure of *Demoniacs*, as impossible and incredible; not considering, in the blindness of his scepticism, that such were necessary for CHRIST and his *Apostles*, to prove their *divine* commission, like *Moses*. The doctrine of *Demoniacs*, though decried at the present day, is by no means disproved, or exploded. And the case of the *man*, and afterwards the *herd of swine*, possessed by a *legion*, which *Rousseau* so much ridicules, bears a frightful analogy to *himself* and the *swinish multitude*, "whose *God is their belly*, who *glory in their shame*, who *mind earthly things*."

midst of all these *contradictions?* We should be always *modest* and *circumspect*, my child; we should respect, in silence, what we can neither *reject* nor *comprehend*, and *humble ourselves* before that GREAT BEING, *who alone knows the truth.*"

How any man in *his senses* could hazard such a *conclusion*, so repugnant to his *premises*, is only for professed *Sceptics* to conceive. There cannot, perhaps, in the wide field of *human absurdities*, be adduced a more striking, and a more frightful instance of *inconclusive reasoning*, deduced from fair premises, by a "*reprobate*" and "*undiscerning* mind." Surely the former "*good confession*," which cannot fail to win the admiration and applause of all *sober minded* readers, although they detest the principles and the practices of this libertine and sensualist, (for such *Rousseau* appears, from his profligate *confessions*,) intimates, that "*the Spirit of* THE LORD" is seldom totally "*quenched*," even in the worst men: even these, possessed by an *evil spirit*, as *Pharaoh*, *Saul*, *Judas*, *Simon Magus*, &c. have had their *lucid intervals!*

Priestley also, in his parallel of *Mahomet* with CHRIST, has skilfully drawn the leading features of both *.

"If we consider the *characters* of the two men, the great superiority of that of JESUS is manifest.

"*Mahomet*, though not without religion, had nothing of that *rational* and *humble piety*, which eminently distinguished JESUS; nor did he discover any marks of that *ardent* and *disinterested love of mankind* in general, or of his own *disciples* in particular, which led JESUS to *suffer* and to *die* for them. *Mahomet's* passions of *lust* and *revenge*, the suspicion of which never fell on JESUS, render him a very improper object of *imitation;* whereas JESUS exhibited in his life a *perfect pattern of every human virtue.* Whence then could arise this great difference in the *character* and *conduct* of these two men, equally the founders of *new systems of religion?* The only hypothesis that can account for the facts is, that the consciousness which JESUS had of his *peculiar* and *near relation* to GOD, gave him that spirit of *habitual devotion*, which is the genuine parent of every other virtue; and the sure prospect of *a great future reward*, (Heb. xii. 2,) gave him a great superiority over all lower

* *Priestley's Discourses relating to the Evidences of Revealed Religion*, delivered in *Philadelphia*, Vol. II. See *Monthly Review*, August 1798, p. 428.

gratifications and pursuits. On the contrary, *Mahomet*, conscious that he was an *Impostor*, could have no other object than *worldly power* and *sensual indulgence;* and whatever might have been his devotion at his outset, he afterwards retained no more of it than was subservient to his schemes; and at length, (as was probably the case with *Oliver Cromwell,*) *his religion was certainly swallowed up in his ambition.*"

3. To these valuable and important testimonies, deduced from THE GOSPEL, either by *open enemies* or *doubtful friends*, we shall add that of the great *Jewish* historian, *Josephus.* Antiq. xviii. 4, 3, p. 798. Hudson.

This character of JESUS is naturally introduced in the account of *Pilate's* administration, during which he suffered.

" Moreover, at this time, lived JESUS, a *wise* man, if it be meet to call him *man:* for he was a worker of *wonderful works*, a *teacher* of men, who gladly received *the truth,* (John iii. 2, Matt. viii. 27.) And *many* of *the Jews*, many also of *the Gentiles*, he drew over to himself, (Matt. iv. 25, John xii. 42.) THIS WAS THE CHRIST*, [usually so *called;* and by *Pilate* himself, Matt. xxvii. 17.] And when *Pilate*, on the information of the *chief men* among us, had punished him by crucifixion, yet his first admirers did not cease: for, [as they said,] *during the third day* [after his crucifixion,] *he appeared to them alive again;* the inspired *Prophets* having predicted *these*, and numberless *other wonders* concerning HIM, [as THE CHRIST, Luke xxiv. 26—46.] And *still, until now*, the *community*† of *the Christians,* [denominated from him as their leader,] *has not failed,*" (Acts v. 35—39.)

The genuineness and credibility of this testimony have been questioned, as if it were too favourable from a *Jew* to CHRIST‡ but apparently on insufficient grounds; for,

* Ὁ Χριστος οὐτος ην. *Josephus* did not acknowledge JESUS AS THE MESSIAH. He only states, that he was *the reputed Christ;* as well explained by *Jerom. Et credebatur esse Christus. Josephus* afterwards explains his meaning, Ιησου, τοῦ λεγομενου Χριστου. Ant. xx. 8, 1.

† Χριστιανων φυλον, corresponds to the phrase, Χριστιανων ἐθνος, afterwards, denoting " *the community,*" or " *people* of *the Christians,*" on account of the extensive *propagation* of the *Gospel*, at the time *Josephus* wrote his *Antiquities*, A.D. 94. It is distinguished thereby from " *a sect,*" as *Lardner* mistranslates it.

‡ The learned and laborious collector, *Lardner*, whose judgment did not always keep pace with his diligence, and whose *Socinian* bias, it is much to be lamented, sometimes led him, (undesignedly, we are persuaded,) to " make the worse appear the better reason," has brought forward several objections against the *authority* and *credibility* of

1. It is found in all the copies of *Josephus's* works now extant, both printed and manuscript, in a *Hebrew* translation, kept in the *Vatican* library, and in an *Arabic* translation, preserved by the *Maronites* of Mount *Libanus*.

2. It is cited by *Eusebius*, *Jerom*, *Rufinus*, *Isidore* of *Pelusium*, *Sozomen*, *Cassiodorus*, *Nicephorus*, and by many others, who had all indisputably seen various manuscripts, and of considerable antiquity.

3. *Josephus*, in two other passages, (whose *authenticity* has never been suspected,) mentions, with much respect, *John the Baptist*, and *James*, the Bishop of *Jerusalem*, describing the former as a *good man*, who exhorted the *Jews* to come to his baptism, first practising *virtue*, and exercising *justice* toward each other, and *piety* toward GOD; for by such preparations only would "the *ceremony of baptism* (*την βαπτισιν*) be acceptable unto GOD." And he says that "the *Jews* considered the destruction of *Herod's* army as a *Divine* judgment on him for putting the Baptist to death." Ant. XVIII. 6, 2, p. 805.

And also *James*, Bishop of *Jerusalem*, whom he represents as put to death, A.D. 62, by an irregular *Jewish* council, summoned by the high-priest *Ananus* the younger, a haughty and overbearing man, a *Sadducee*, and like that sect, remarkably

this celebrated testimony, Vol. VII. p. 120, which do not seem to merit the weight he attaches to them.

OBJ. 1. This passage was not cited by any early Christians before *Eusebius*; such as *Justin Martyr*, *Clemens* of *Alexandria*, *Tertullian*, or *Origen*; and *Chrysostom* and *Photius* afterwards.

ANSWER. This *negative* argument, drawn from the *silence* of the Fathers, is unsatisfactory. It might, perhaps, have been *foreign* to their purpose; or it might have had *little weight* with the *Jews*, who hated *Josephus*, to cite his testimony. The *positive* argument from *Eusebius*, &c. is more than a counterbalance.

OBJ. 2. This passage interrupts the course of the narration, and is unlike the style of *Josephus*.

ANSWER. It is introduced naturally, in the course of *Pilate's* administration, and between two circumstances which occasioned disturbances. And was not the foolish and unfounded expectation of the *false Christs*, who should deliver them from the *Roman* yoke, the source of the greatest disturbances, and of that *Roman* war which ended in the destruction of the state, as *Josephus* himself often declares? And *Huetius* observes, *one egg is not more like another*, than the style of this passage to the general style of his writings. Objections from *style* are often fanciful.

OBJ. 3. It is unlikely that *Josephus*, who did not acknowledge CHRIST, and was *hostile* to him and his religion, would speak favourably of him.

ANSWER. This is accounted for in the text, and the supposed *hostility* denied upon strong grounds. See the valuable *Appendix* to *Lardner's* Life, Vol. I. No. ix. x. for further answers.

severe in their judicial sentences, who thinking this a convenient opportunity, during the interregnum, when *Festus* was dead, before the arrival of his successor, *Albinus*, brought to trial before the judges, *James*, the brother of *Jesus*, who is called CHRIST, and some others [of the *Christians*,] accusing them of *transgressing the law*, and delivered them up to be stoned. But those who were reckoned the *most moderate* citizens, and *skilful in the law*, [the *Pharisees*,] were greatly displeased thereat, and sent privily to the king, *Agrippa*, [who had appointed *Ananus* high-priest,] intreating him to order *Ananus* not to do such things any more, for that this first act was not rightly done. Ant. XX. 8, 1.

4. *Josephus* himself was a *Pharisee*, and that sect was much more favourable to the *Christians* than the *Sadducees*; a circumstance of which *Paul* adroitly availed himself, at his trial, before this same haughty and insolent *Ananus*, or *Ananias*, for his own protection against the *Sadducees*, two years before, A.D. 60. Ant. XXIII. 6. *Josephus* also was the intimate friend of this king *Agrippa*, before whom *Paul* was tried, and who said, "*Almost thou persuadest me to become a Christian!*" Ant. XXVI. 28. And can we wonder that the same *worldly-minded policy* which prevented *Agrippa*, his patron, from professing himself the follower of a *crucified Saviour*, notwithstanding all "his *knowledge* and *belief* of the *Prophets*," on which *Paul* complimented him, Acts xxvi. 2—27, should weigh with the *time-serving* dependent likewise? who, to make his court to the *Romans*, in defiance of those *Hebrew Scriptures*, which he so well understood*, represented *Vespasian*, a heathen and a foreigner, as the predicted MESSIAH!

Still, however, we are not to consider *Josephus* as hostile to CHRIST, or *the Christians*, but rather a favourer of both, though secretly, for fear of the *Jews*, and afterwards of the *Romans*. And it is remarkable that his account of JESUS coincides with the declaration of *Nicodemus*, with the *Evangelists*, and with the sage advice of *Gamaliel*, who was probably the preceptor of *Josephus* as well as of *Paul*, from his great ability. And cer-

* *Josephus* was probably well acquainted with the *Gospels* and the *Epistle* of *Paul*, especially to the *Romans* and *Hebrews*. He spent two years at *Rome*, about the time *Paul* was a prisoner there, and might have been one of the learned *Jews* with whom *Paul* disputed, Acts xxviii. 22—29. And some remarkable coincidences of expression with the *New Testament* may be detected in his works.

tainly *Josephus* could neither entirely pass over, in his history of *Jewish* affairs, so remarkable a personage as JESUS CHRIST, nor say less of him than he has done, without forfeiting his character as a *well informed* and *candid historian*, of which he makes such frequent professions; especially as he has taken notice, like *Gamaliel*, of several impostors, or *false Christs*, who appeared about that time, such as *Judas* of *Galilee*, or *Gaulonitis*, *Theudas*, the *Egyptian*, the pretended *magician*, &c. all of whom were far inferior in fame to JESUS.

5. *Tacitus* and *Suetonius*, the *Roman* historians, to whom the *Christians*, as a sect, were a much less interesting object than to a *Jew*, like *Josephus*, noticed the rise and establishment of *Christianity*, as being of sufficient magnitude to rank among the greatest events transmitted by them to posterity.

The account of *Tacitus*, in particular, was evidently taken in substance from *Josephus*, whose works he had read, and may furnish a strong additional voucher for the genuineness of the passage in question.

"The author of the *Christian* name was CHRIST, who, in the reign of *Tiberius*, was executed by *Pontius Pilate*, the Procurator, and that pernicious *superstition* was repressed for the present; but it broke out again, not only in *Judea*, the origin of that evil, but even in the city [of *Rome*,] whither all atrocious or shameful *rites* flock from every quarter, and are celebrated." Annal. XV. 44.

Superstition was the term of reproach attached to the *Christian religion*, by the intolerant bigotry of the *Romans*; as we see also, Acts XXV. 19. And the Christian rites of *Baptism* and *the Lord's Supper*, were branded with the foulest calumnies by these Pagans, until the reign of *Constantine* the Great.

But *Josephus* evidently changed his mind respecting his former hasty adulation of *Vespasian* as THE MESSIAH, in his *Jewish war*; for, in his *Antiquities*, written twenty years after, he waved the explanation of "the kingdom of *the Stone*," in *Daniel*, considering the coming of THE MESSIAH as a future event. Ant. X. 10, 4. And, indeed, after he had asserted of *Moses*, that "his *legislation* appearing to be from GOD, made the *man* to be reckoned superior to his *own nature*," (Antiq. III. 15, 3,) is it unlikely that he might really hesitate respecting JESUS, whether he were not *more than man*, "a *Teacher sent from* GOD," as *Nicodemus* had formerly inferred from his

"*stupendous miracles*," surpassing those of *Moses*, which were notorious to all the people, and even the prejudiced *Jewish* council could not deny, John xi. 47. And when he further reflected, that a lapse of threescore years after CHRIST'S crucifixion had not put an end to his *sect*, but that it was rapidly increasing, and grown into a considerable "*community*," even in the heart of the *Roman* empire, while all the other sects of *Judas* of *Galilee*, *Theudas*, the *Egyptian*, &c. had perished with those *ephemeral* meteors; might he not scruple to disparage the *Christian Religion*, or its wonderful Author, "*conquering* by *sufferings*," lest *haply he might be found to fight against* GOD, according to the sage observations of *Gamaliel*, Acts v. 39.

The *studied reserve*, therefore, of *Josephus*, and his *obstinate silence* respecting the *brazen serpent*, (see Vol. II. p. 190,) the stupendous scenes which attended the rise and progress of the *Christian Church*, to which he could be no stranger; for they were not *done in a corner*, as *Paul* pleaded before king *Agrippa*, the patron of *Josephus*, Acts xxvi. 26, furnish unequivocal evidence, that he did not behold *Christianity* with *indifference*, much less *hatred*. Like *many* of "the *rulers* and *crowd* of *priests* that believed," both before and after our Lord's resurrection, John xii. 42, Acts vi. 7, he might not *confess* him, for *fear* of the *Jews* and of the *Romans*, *loving the praise of men more than the praise of* GOD," John xii. 43.

We have been the more solicitous to reclaim and vindicate this valuable and important testimony of the most intelligent *Jewish* historian that ever wrote, next to the *Sacred Writers*, because its authenticity and credibility have been hastily and unjustly depreciated by *sceptical* divines * and *hypercritics*, without calmly and skilfully weighing the evidences in its favour.

IV. We shall close this article with the singular testimony of a *Roman* emperor, even *Tiberius* himself, to the *divinity* of CHRIST.

The learned *Tertullian*, in his *Apology for Christianity*, about the year A.D. 200, after speaking of our Saviour's *crucifixion*

* The late Bishop *Horsley*, though as far removed from a *Sceptic* as the *Zenith* from the *Nadir*, *dogmatically* pronounced this passage, "a *rank forgery*, and *a stupid one too*;" misunderstanding its drift, as if "*Josephus* therein acknowledged *Jesus* as *the Christ*, in as strong terms as words could do it." *Lardner*, VII. p. 129.

and *resurrection*, and his *appearances* to the disciples, and *ascension* into heaven, in the sight of the same disciples, who were ordained by him to *publish the Gospel* over the world; proceeds, " Of all these things relating to CHRIST, *Pilate* himself, *already in his conscience a Christian*, sent an account to *Tiberius*, then emperor." Apol. c. 21. p. 22.

Justin Martyr, also an early writer, in his first Apology, about A.D. 140, twice appealed for proof of these facts to " the *acts* made in the times of *Pontius Pilate*," p. 65, 72. edit. Benedict. which surely he would not have ventured to do in a public apology, addressed to *Antoninus Pius*, and the whole *Roman* senate, if such had not been really extant at the time *. And *Eusebius* confirms their authenticity.

Tertullian, in the same Apology, relates the proceedings of *Tiberius*, on this information.

" *Tiberius*, in whose time the *Christian* name, [or religion,] had its rise, having received from *Palestine*, in *Syria*, information of the truth of CHRIST'S *divinity*, proposed to the senate, that he should be enrolled among the *Roman* gods, and gave his own prerogative vote in favour of the motion. But the *senate*, (without whose consent no *deification* could take place,) rejected it, because the emperor himself had declined the same honour. Notwithstanding, *Cæsar* persisted in his opinion, and threatened punishment to the accusers of the *Christians*. Search your own *commentaries*, [or public acts,] there you will find that *Nero* was the first that raged with the imperial sword against this sect, when rising most at *Rome*." Apol. c. v. p. 6.

This is a curious and valuable testimony, confirmed also by *Eusebius;* and it is highly probable in itself.

Tiberius was superstitious, like the *Romans* in general, and if he received from *Pilate*, in justification of his unwillingness to gratify the *envy* and malice of the Jewish rulers, by sacrificing an *innocent* and a *just* man, the account of the stupendous circumstances of the crucifixion, the *earthquake* and *darkness*, and the wonders of his *resurrection* and *ascension* into heaven, which he must have learned from the *Roman* centurion and guard;

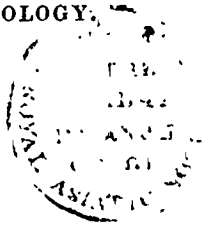
* About the year A.D. 307, during *Maximin's* persecution, the Heathens forged *Acts of Pilate*, injurious to CHRIST and the *Christian faith*, which were industriously circulated to discourage *Christians*, and unsettle their faith, as we learn from *Eusebius*, *Eccles. Hist.* I. 9. and IX. 5. These *spurious* acts prove the prior existence of the *genuine*.

and from the testimony of CHRIST'S disciples, *Joseph of Arimathea* and *Nicodemus*, men of the first rank and consideration, who had free access to him; surely *Tiberius* might, from a principle of *state policy*, endeavour to conciliate this SON OF GOD by *associating* him with the *Roman* divinities; and although he acquiesced in the adulatory refusal of the senate to enact his motion, yet he might naturally publish an *imperial* edict, prohibiting, under the severest penalties, the persecution of the followers of this *New God;* upon the same principle that other Heathen emperors, *Nebuchadnezzar* and *Darius the Mede*, passed similar decrees; in consequence of the *miracles* wrought by the GOD OF ISRAEL in favour of his servants, *Daniel*, and *Shadrach*, *Meshach*, and *Abednego*.

Tiberius, by *Plutarch's* account, was very inquisitive about the truth of the story of the death of the great god *Pan*, declared by some aerial *demon* to the Egyptian mariner *Thamus*, at sea, noticed before*; probably suspecting that it might relate to CHRIST. *Lardner*, indeed, with his usual diffidence, rejects it altogether as a fiction; but it has been countenanced by the profound *Cudworth*, and others. And what could induce *Plutarch*, however credulous he might be, to relate so extravagant a tale without *some real* foundation, however distorted, is not easy to conceive; especially as he had not the remotest suspicion of its reference to CHRIST: if he had, that would have been a sufficient reason with him for passing it over in silence.

To *Tertullian's* account *Eusebius* adds, that *Tiberius* threatened the accusers of the *Christians* with the punishment of death. And he considers this interference of the *Roman* emperor as PROVIDENTIALLY designed to promote the publication of the Gospel, in its infancy, without molestation; while he and *Chrysostom* both consider the remarkable refusal of the *Roman senate* to deify CHRIST as equally owing to the controul of PROVIDENCE; that the DIVINITY of CHRIST might be established, not by *human authority*, but by the *power* of GOD; and that the HOLY JESUS might not be ranked or associated among the *infamous characters* that were found among "the *gods* many, and *lords* many," of the superstitious and idolatrous *Romans*. For what fellowship hath CHRIST with *Belial?* See the original passages, *Lardner*, VII. p. 241—247.

* See the foregoing article of the *cure of demoniacs*, Vol. III. p. 106, note.



THE

SPIRIT OF THE GOSPEL.

THIS may be extracted from our blessed Lord's last and fullest commission to his *Apostles*, containing, in a very small compass, the whole substance of THE GOSPEL; or the quintessence of the peculiar *doctrines*, *precepts*, *sanctions*, and *aids* of the CHRISTIAN RELIGION, Vol. III. p. 266.

I. " *All authority is given* ME *in heaven and upon earth,*
Go ye, therefore, into all the world,
Publish the Gospel to all the creation.
II. " *Discipline all the nations:*
Baptizing them in the name
Of THE FATHER, *and of* THE SON, *and of* THE HOLY SPIRIT;
And teaching them to keep all my commandments,
Delivered unto you.
III. " *He that believeth, and is baptized,*
Shall be saved;
But he that disbelieveth,
Shall be damned.
IV. " And *these signs* shall accompany *the believers:*
They shall expel Demons, in my name,
They shall speak in new tongues,
They shall take up serpents,
And if they drink any deadly potion,
It shall not hurt them.
They shall lay hands on the sick,
And they shall recover.
V. " *And lo, I am with you, all the days* [of *the Church,*]
Until the consummation of the world. Amen *."

* This grand commission, worthy indeed of THE ORACLE who delivered it, and not more distinguished for *sublimity* of composition, than for *simplicity* of expression, has not been rendered throughout, with sufficient accuracy, in the *English Bible*.

Κηρυξατε, " *preach*," had better be rendered " *publish*," as elsewhere, Mark i. 45. For as *John the Baptist* was the *harbinger*, or *herald* of CHRIST, to proclaim his first

This most comprehensive commission, opens with a preamble in the *first clause*, stating the *plenary authority*, and *universal dominion*, vested in CHRIST, as "THE IMAGE," or visible representative of THE FATHER, to found his spiritual

coming in the *flesh*, so were the *Apostles* ordained to be his *ambassadors*, 2 Cor. v. 20. Πασῃ τῃ κτισει, "*to every creature*," this should rather be rendered, "*to all the creation*," meaning the *rational creation*, or ανθρωπινη κτισις, *mankind*, 1 Pet. ii. 13; κτισις is so rendered elsewhere, Mark x. 6, xiii. 19, Rom. i. 20; and should also be so rendered, Rom. viii. 19, 20. Μαθητευσατε, "*teach*," Μαθητευω, in strictness signifies, to "*disciple*," or "*make disciples*," by *baptism*, as in John iv. 1. But the verb *disciple*, is now obsolete; and its prevailing substitute, to *discipline*, (by a usual metonymy of the *effect* for the *cause*,) should be adopted, in order to distinguish it from διδασκοντες, "*teaching*," afterwards: *discipline* being a more general term, signifying *training*, or the process of *education*, as well expressed by *Horace*:

> DOCTRINA *sed vim promovet insitam*,
> RECTIQUE CULTUS *pectora roborant*.
> "*Learning* improves the implanted power [of *mind*,]
> And *culture right* invigorates the *heart*." Od. iv. 4, 33.

And still more finely and circumstantially, in the apocryphal book of *Wisdom*.

> "The truest beginning of WISDOM is the desire of *education*, (παιδειας,)
> And the study of education is *love*,
> And love is the *keeping of her laws*,
> And attention to her laws, confirmation of *incorruption*,
> And incorruption *bringeth nigh unto* GOD." Wisd. vi. 17—19.

Ο δε απιστησας κατακριθησεται. Here απιστησας should be rendered, "He that *disbelieveth*," which is a stronger term than (ου πιστευσας,) "he that *believeth not*," (incorrectly substituted in the English Bible,) because it implies *wilful* and *obstinate* rejection of the truth; as intimated in the term απιστος, "a *disbeliever*," or "*faithless*," applied by OUR LORD to *Thomas*, John xx. 27. Κατακριθησεται, however, is rightly rendered, "*shall be damned*," intimating *eternal condemnation*, as contrasted with *eternal salvation* to *believers*; and as the verb is elsewhere understood and rendered in parallel passages, Matt. xii. 41, 1 Cor. xi. 32, James v. 9, at *the day of judgment*; corresponding to the punishment of *hell fire*, or destruction of both *soul* and *body* in *hell*, Matt. x. 28, Mark ix. 43, 44, Matt. xiii. 41, 42, xxv. 41—46, Rev. xx. 14, 15. Most mischievous and delusive, therefore, are those glosses of *disbelievers*, who deny the *scriptural* doctrine of *eternal condemnation*, and fritter it away into *annihilation*, &c. to the extreme hazard of their own, and their followers' souls, as "*blind leaders of the blind*," Matt. xv. 14, vi. 23.

Πασας τας ἡμερας, "*always*," should rather be rendered "*all the days*" of the *Christian* dispensation, or duration of *the Church* upon earth; in continuation of OUR LORD'S fostering care of *his Church* in the wilderness, when, as "THE ANGEL OF GOD'S PRESENCE, he *saved* them, and in his love and pity, *redeemed* them [from *Egyptian* bondage,] and *bare* them, and *carried* them [on *eagles'* wings,] *all the days* of old," Isa. lxiii. 9; intimating his *continual* and *unremitting* care of his Church, while *militant here upon earth*, as implied in his former promise, Matt. xv. 20, "*Wheresoever*, [and *whensoever*] *two* or *three* are assembled together in *my name*, [or worship,] *there am I in the midst of them*," [to grant their requests,] as in the excellent comment of *Chrysostom's prayer to* CHRIST, at the conclusion of our *morning* and *evening service*.

kingdom, or universal Church upon earth, and to depute the *Apostles*, and their successors, as his *heralds* or *ambassadors*, to publish the GOSPEL, or glad tidings of salvation, to all the human creation. This includes the *constitution* of the *primitive Church*.

The second clause states, more particularly, the nature of their commission, and the conditions of salvation: 1. to *discipline* all *the nations* of the world, or train them up to religion and virtue, more perfectly and efficaciously than any former dispensation preparatory thereto.

> "THE LAW appeared *imperfect*, and best given
> With purpose to resign *them* *, in full time,
> Up to a BETTER COVENANT; *disciplined*
> From shadowy *types* to TRUTH, from *flesh* to SPIRIT." *Milton.*

2. To *teach* them the mysterious *doctrines*, the peculiar *rites*, the important *precepts* and *duties* of the GOSPEL, immediately communicated by CHRIST to his *Apostles*.

The third clause states the encouraging, the awful, and the eternal *sanctions* of the GOSPEL, *salvation* to believers that are *baptized*, and *obey* his commandments; but *damnation* to *disbelievers*, who reject and disobey them.

The fourth clause states the *miraculous powers* and extraordinary *gifts* of THE SPIRIT, conferred on the *Apostles* and first *professors* of CHRISTIANITY, in order to *qualify* and *enable* them to execute and accomplish their arduous commission to a *careless*, a *prejudiced*, and a *wicked world*, immersed in ignorance, superstition, idolatry, and vice.

The fifth clause states the ordinary *aids* or *fruits of* THE SPIRIT, promised by CHRIST to his Church, during its continuance upon earth, unto the end of the world, and consummation of all things.

Reserving for the last, the profound *constitution* and *discipline* of the Church, to be collected from the *Acts* and *Epistles;* we shall proceed, in the first place, to analyze and explain the mysterious *doctrines* and *sacraments* of the GOSPEL, The TRINITY, *regeneration*, *justification* by *faith*, *baptism*, and THE LORD'S *Supper*, which are intimately connected together, and best-explained by OUR LORD himself in the *Gospels*.

* The *Jews*.

I. THE MYSTERIES OF THE GOSPEL.

The first, the most mysterious, and the most awful of those things which *eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive*, a subject utterly undiscoverable and unfathomable by *human reason*, is the *distinction* of the *persons* of the GODHEAD, intimated in

THE TRINITY.

This word was first introduced by *Theophilus*, Bishop of *Antioch*, about A.D. 170, into Christian Theology, *Ad Autolycum*, Lib. ii. p. 94, et 100, as noticed by *Dupin;* and adopted by the learned *Origen*, &c.; and does not occur in the NEW TESTAMENT. It was borrowed from the *Heathen philosophy*, the *Grecian*, especially the *Platonic*, which was borrowed from the *Orphic*, and that from the *Egyptian*, and ultimately, from the *Jewish*, or *Hebrew* Theology. And the doctrine itself was gradually corrupted in its progress from the pure spring of ORIGINAL REVELATION, by the heterogeneous admixture of *fabulous mythology*, and *vain philosophy*. An account of the *ancient Trinities* may be seen in those copious repositories of ancient *wisdom* and *foolishness*, the learned works of *Cudworth*, *Gale*, *Stillingfleet*, *Brucker*, and the *Asiatic Researches*. They shall be briefly noticed, please God, in the *Appendix* to the fourth volume, on the *Primitive Theology* and *its Corruptions*. It is only to the profound and sublime philosophy of SCRIPTURE, derived from *Revelation*, that we owe any rational and consistent notions on this most abstruse and mysterious subject.

The most ancient Book of *Job* recognizes THE DEITY under different conceptions, THE MOST HIGH, or ALMIGHTY GOD, THE REDEEMER or INTERCESSOR, the SPIRIT OF GOD, or the HOLY ONE. And it speaks of the *Privy Council* of GOD *, xv. 8. See the foregoing Analysis of that Book.

* The Hebrew term, סוד, (*Sod,*) is variously rendered in our English Bible, "*secret,*" Job xv. 8; "*assembly,*" Psalm lxxxix. 7, and "*counsel,*" Jer. xxiii. 18; it ought to be uniformly rendered "*privy council,*" in all.

Of this "*privy council of* GOD," *Job* seems to speak in the beginning; in that "*day,* when *the sons of* GOD, or the *holy angels*, came to present themselves before THE LORD," Job i. 6, (see Vol. II. p. 60,) and the Prophet *Micah*, to *Ahab*, "I saw THE LORD

In the Book of *Genesis*, compiled, perhaps, partly from ancient records, *Moses*, the inspired historian, represents the world as the production of two or more Divine Beings, "THE GOD who *created* the heavens and earth; THE SPIRIT OF GOD, who quickened the *chaotic* mass, and THE GOD *who spake*," or the ORACLE OF THE LORD, who conducted the process of the visible creation, Gen. i. 1—3. He distinguishes A visible LORD from THE invisible LORD *in heaven*, xix. 24; and he alludes to *Job's privy council* of GOD, iii. 22, xi. 7.

David, that inspired Prophet, likewise distinguishes THE LORD from THE MESSIAH, REGENT, or SON OF GOD, Psalm ii. and cx, (See Vol. II. p. 366,) and notices THE HOLY SPIRIT OF GOD, Psalm li. And *Etham*, his contemporary, notices *the privy council of the saints*, Psalm lxxxix. 7.

The wise *Agar* asks, "What is GOD'S *name*, and what is HIS SON'S *name?*" Prov. xxx. 4.

Daniel notices THE SON OF GOD, iii. 25; and *Jeremiah* speaks of *the privy council of* THE LORD, xxiii. 18.

The doctrine, indeed, of the three persons of the Godhead,

sitting on *his throne*, and all *the host of heaven* standing by Him, on his right hand, and on his left," 1 Kings xxii. 19; the Prophet *Daniel* also, in that sublime vision of the ANCIENT OF DAYS, seated in judgment, where "the *thrones* were placed, and *thousands of thousands* of *angels* ministered unto Him, and *myriads* of *myriads* stood before Him," Dan. vii. 9, 10. The Prophet *Zechariah* describes "the *seven* [*angels*] that are *the eyes of the* LORD, which run to and fro through the whole earth," Zech. iv. 10; the angel *Raphael* says, "I am one of the *seven holy angels* which present the prayers of the *saints*, and which go in and out before the glory of THE HOLY ONE," Tobit xvi. 15; and in similar language the angel who appeared to *Zechariah* the priest, says, "I am *Gabriel*, that stand in the presence of GOD," Luke i. 19. *John*, in the *Apocalypse*, greets the seven Churches of *Asia Minor*, "Grace be unto you, and peace from [GOD THE FATHER,] *who is*, and *who was*, and *who is to come*; and from the *seven spirits*, who are before *his throne*; and from JESUS CHRIST, the *faithful witness*," &c. i. 4, iv. 1—5, "who hath *the seven spirits* of GOD" at his command, Rev. iii. 1. And *Paul*, by the most solemn adjuration to *Timothy*, says, "I strictly charge thee, before GOD, and THE LORD JESUS CHRIST, and *the elect angels*, that thou observe these directions," &c. 1 Tim. v. 21, where the anarthrous term, Κυριου, is equivalent to του Κυριου, in the parallel passage, 2 Tim. iv. 1, and is therefore rightly rendered, "THE LORD," in the English; contrary to Mr. *Sharp's* rendering, "before JESUS CHRIST, THE GOD and LORD, and before the *elect angels*," &c. *Remarks* on the *Definite* Article, p. 38, 39, which is also rejected by *Middleton*, p. 544, 563, 567, who adheres to the common translation.

The "*seven holy angels*" or "*elect angels*," are generally understood by commentators to denote THE HOLY SPIRIT, of whose "*seven fold gifts*," they are the representatives, 1 Cor. xii. 7—11; 1. Because they occupy the place of the HOLY SPIRIT, or third person of THE GODHEAD, in the foregoing greeting and adjuration; and 2. From the prohibition of *invocation* of *angels*, Matt. iv. 10, Rev. xix. 10, xxii. 8, 9.

seems to have been fully established in the *Jewish* Church, at the coming of CHRIST. *John* evidently recorded it, as the received doctrine, when he testified that THE FATHER declared JESUS, by a voice from heaven, to be HIS BELOVED SON, and THE HOLY SPIRIT rested upon him at baptism. The doctrine is found in the *Chaldee Paraphrast*, and in *Philo*. The *Jews* only doubted, or denied, that JESUS was that SON.

The latter Rabbins * acknowledge that there is a remarkable mystery, couched in the various pointing of the divine name, in the *Masorete* text, where it is thrice repeated in the solemn blessing ordained to be pronounced upon the congregation of *Israel*, by *Aaron* and the priest, Numb. vi. 24—26.

1. " THE LORD (יְהוָה) *bless* thee and *keep* thee;
2. THE LORD (יְהוָה) *make his face shine* upon thee, and *be gracious* unto thee;
3. THE LORD (יְהוָה) *lift up his face* upon thee, and give thee *peace.*"

The mystery concealed in these repetitions of the sacred name, is best, perhaps, explained by that mighty master of *Hebrew* learning, bred at the feet of the sage *Gamaliel*, the Apostle *Paul*, in the *evangelical* blessing, 2 Cor. xiii. 14. *

1. " The *grace* of OUR LORD JESUS CHRIST,
2. And the *love* of GOD,
3. And the *fellowship* of THE HOLY GHOST,
   Be with you all. Amen."

And the pious *Christian* will thus gratefully combine both together, according to the *analogy of faith.*

" GOD THE FATHER *bless* and *keep* us through his *love;*
GOD THE SON *make his face shine upon* us, and be *gracious* unto us through his *grace;*
GOD the HOLY GHOST *lift up his face upon us,* and *give us peace,* through *his fellowship.*"

In the *Jewish* and *Christian* blessings, the order of the first and second clauses, we see, is reversed; the latter, beginning

* " The *Mosaic* records brought down the notion of a TRINITY from the earliest ages. The modern Jews contend against this fact, that they may not seem to countenance an argument for the truth of Christianity; but if they read their own Targums, they will see that their forefathers confessed it; as in the following instance: " Come and see the mystery of the word ELOHIM. There are THREE DEGREES, and each degree is sole: Notwithstanding, they are ONE; and are united into one; *nor is one of them divided from another.*" *R. Simeon ben Jochai*, in *Zohar*, ad 6 section. Levit. cited by *Buchanan* in his *Christian Researches in Asia*, p. 247, Edit. 2.

with THE SON; perhaps to intimate that it is by JESUS CHRIST OUR LORD, or Spiritual Sovereign, that we, sinful mortals, have "*access* unto THE FATHER," or "*boldness* to approach Him *with confidence*," "by ONE SPIRIT," Eph. ii. 18, iii. 12. For there is but "ONE GOD [SUPREME,] and ONE MEDIATOR between GOD and *man*, THE MAN CHRIST JESUS, who gave himself as *a ransom in the stead* of *all mankind*," 1 Tim. ii. 5.

The benefits we owe to the EVER BLESSED TRINITY, are distinctly intimated in the several operations of *creating*, *redeeming*, *sanctifying* LOVE. "Every *good gift*, and every *perfect grace*, is from above, coming down from THE FATHER OF LIGHTS [and PERFECTIONS,] (*Urim* and *Thummim*, Exod. xxviii. 30,) James i. 17. And these gifts are distributed by their joint agency. CHRIST "*received* gifts" from THE FATHER, which "He *gave* unto *men*," through the HOLY SPIRIT; compare Psalm lxviii. 18, 19, with Eph. iv. 7—10, they are thus classed, 1 Cor. xii. 4—11.

Vers. 4. For there are differences of *gifts* [of *healings* *,] but THE SAME SPIRIT;

* In the first class, χαρισματα, here, (1 Cor. xii. 4,) are afterwards explained, χαρισματα ιαματων, "*Gifts of healings*," ver. 28, 30, and these seem to include the cure of *Demoniacs*, and of all manner of *diseases*, by laying hands on the sick, according to the general commission; clause the fourth. These are attributed to the HOLY SPIRIT: as the infliction of *diseases*, for correction or punishment, was called, "*to deliver up to Satan*," or the *wicked spirit*, 1 Cor. v. 5, Acts xiii. 9—11.

In the second class, διακονιαι, "*ministries*," include the different orders and degrees of *ministers* in the Church; which are noticed afterwards, as "*members*, composing, in part, *the body of* CHRIST," or the corporation of *His Church*.

1. *Apostles*, 2. *Prophets*, 3. *Teachers*, 4. *Helps*, or *Helpers*, 5. *Governments*, or *Governors*, the abstract being put for the concrete terms, ver. 27—29. The institution of these, therefore, is attributed to CHRIST.

In the third class, ενεργηματα, are afterwards explained, ενεργηματα δυναμεων, "*workings of miracles*," ver. 10, and they to whom these were distributed, are afterwards called δυναμεις, "*workers of miracles*," the abstract put for the concrete, ver. 29, and the word ενεργηματα, seems to intimate, that they were impelled to the exercise of these *miracles*, by an *inward operation of* THE SPIRIT. And these, as distinguished from the other gifts, may denote those *extraordinary miracles* wrought by the chief Apostles, *Peter* and *Paul*, such as curing diseases by the *shadow* of the former, or by *handkerchiefs* taken from the latter, *raising the dead*, handling *serpents*, *drinking deadly potions*, unhurt, &c. These, therefore, are attributed to GOD.

The other gifts of the Spirit, enumerated here by the Apostle, 1. The word of *wisdom*, 2. The word of *knowledge*, 3. *Faith*, 4. *Prophecy*, 5. *Discernings of spirits*, 6. Different *kinds of tongues*, 7. *Interpretation of tongues*, were peculiarly necessary for the different orders and degrees of the *ministry*, from the highest to the lowest, in order to qualify

5. And differences of *ministries* [*in the Church,*] but THE SAME LORD.

6. And differences of *workings* [of *miracles,*] but it is THE SAME GOD who *worketh all in all.*

7. But to each is given the *manifestation* of [*the gifts* of] *the Spirit,* for the [*common*] *advantage.*

11. But all these [various gifts] worketh THE ONE AND THE SAME SPIRIT, distributing severally to each, according as HE willeth, 1 Cor. xii. 4—11. In this most mysterious passage, diversities of gifts are ascribed to the three Beings, which are all ultimately attributed to the one Being, who is called το εν και το αυτο Πνευμα, "THE ONE AND THE SAME SPIRIT," and who seems to coincide with "THE FATHER OF LIGHTS, WITH WHOM IS NO VARIABLENESS NOR SHADOW OF CHANGE," according to *James* i. 17, whose *Hebrew* name, IAH, signified "ONE AND THE SAME," Isa. xxvi. 4, and who was described as "UNCHANGEABLE," Mal. iii. 6. But in a subject so profound and unfathomable, *how* HE is *solely* the cause of effects, above *severally* ascribed to THE SPIRIT, THE LORD, and THE GOD, we know not, we understand not. See *Middleton's* excellent note, p. 481—483.

"The *world* by *wisdom* knew not GOD," 1 Cor. i. 21. "Such *knowledge* is too *wonderful* and *excellent* for *mortals;* they cannot attain to it," Psalm cxxxix. 6. It is to *revelation* only that we are indebted for any clear and distinct ideas of THE GODHEAD. Not affecting, therefore, to be *wise above what is written,* we shall proceed, with awful reverence, to sketch what THE HOLY SCRIPTURES have unfolded respecting the several Beings, (or *Persons,* as they are commonly styled,) who compose the "TRINITY in UNITY;" not presuming to enter into their *metaphysical* nature, which is alto-

them for the due discharge of their respective offices and functions in the Church. And all these various gifts were distributed severally to each person, as fitted to his station, for the public good.

Lord *Barrington,* in his *Miscellanea Sacra,* has given an elaborate essay on the *teaching* and *witness* of the SPIRIT, Vol. I. p. 101—341, which contains much valuable matter; and in p. 166, *ætable,* harmonizing the several *gifts of the Spirit,* scattered throughout this twelfth chapter. But it is rather perplexed and embarrassed, and in some places inaccurate; as where he supposes that "*helps*" answer to "*prophecy,*" and "*governments*" to "*discerning of spirits.*" The above attempt, it is humbly hoped, will be found clearer and plainer, and more consistent with the context, in this most abstruse and difficult part, perhaps, of the abstruse and difficult writings of St. *Paul.*

gether "*incomprehensible* * to mortals," Matt. xi. 27, Luke x. 22.

* The creed, commonly called the *Athanasian*, justly declares "THE FATHER *incomprehensible*, THE SON *incomprehensible*, and the HOLY GHOST *incomprehensible*." There it should have stopped, and not have plunged into the ensuing contradiction; "and yet there are not *three incomprehensibles*, &c. but *one incomprehensible!*" thus defining what was allowed to be undefineable; adopting the *metaphysical* subtilties and distinctions of the *schoolmen*, (by some of whom it was probably composed;) introducing *unscriptural* terms, "*Trinity, coeternal, coequal*," &c. and perverting the scriptural term, "*unity*," signifying *union*, or *unanimity*, (see this Vol. p. 152, note, and p. 196,) into a *personal* sense, and even denying the express declarations of Scripture, "and in THIS TRINITY, none is *afore* or *after* other; none is *greater* or *less* than *another*;" whereas, THE FATHER is "*afore*" the SON, in order of precedence, (Mal. i. 6,) and THE SON himself declares, "THE FATHER is *greater* than I,"—"is *greater* than *all*," (John x. 29, xiv. 28;) the creed, also, inconsistently admitting afterwards, that "THE SON is *inferior* to THE FATHER, as touching his *manhood*."

We cannot, therefore, but regret its admission from the *Romish* into our *reformed*, and truly *evangelical Liturgy*, and express our wish, with the honest and candid Archbishop *Tillotson*, that "*the Church were well rid of it*," as a *stumbling-block* to those that are within its pale, and a *scandal* to those that are without, and as furnishing a specious *pretext* for those deplorable *schisms* which are now, alas, rending the vitals of the Established Church.—*Unitas* irrationaliter collecta *hæresin* facit; *Trinitas* rationaliter expensa *veritatem* constituit.—Veritatem male accipit *idiotes* quisque aut *perversus*.—Tertull.

How widely different was the caution of that illustrious philosopher, *Newton*, in his admirable description of THE DEITY, in the *Scholium generale* of his immortal *Principia*, p. 528, concluding with this reflection:

"As a *blind man* has no idea of *colours*, so we have no idea of the *modes* in which GOD MOST WISE *perceives* and *understands all things*. He is totally void of *all body*, and *bodily figure*, and therefore can neither be *seen*, nor *heard*, nor *touched*; neither ought HE to be *worshipped* under the appearance of any thing *corporeal*. We have ideas of His *attributes*, but we know nothing at all of the *substance* of any thing.—We know not their *intimate substances* by any act of *sensation* or *reflexion*; and much less have we the remotest idea of the SUBSTANCE OF GOD. We know Him only by his *properties* and *attributes*, by the *wisest* and *best structures* of things, and by *final causes*. We admire him for his *perfections*, and we worship Him for his PROVIDENTIAL DOMINION"—"He *rules all*, not as *the* [*material*] *soul of the world*, but as [*the spiritual*] LORD OF THE UNIVERSE, and on account of his [*universal*] DOMINION, is called Παντοκρατωρ.—And from his true dominion it follows, that the TRUE GOD is [EVER-] LIVING, INTELLIGENT, and POWERFUL; from his other perfections, that He is SUPREME, or SUPREMELY PERFECT," &c.

The following is the admirable *philosophical* reflexion of his illustrious predecessor, Lord *Bacon*.

"In the entrance of *philosophy*, when the *second causes*, most obvious to the senses, offer to the mind, we are apt to cleave unto them, and dwell too much upon them, so as to *forget* what is superior in nature; but when we pass further, and behold the *dependency* and *confederacy* of *causes*, and the *works* of PROVIDENCE, then, according to the poets, we easily perceive that the *highest link* of *nature's chain* must be tied to *the foot of* JUPITER'S *chair*; that PHILOSOPHY, like *Jacob's* vision, discovers to us a *ladder*, whose top reaches up to *the footstool of the throne of* GOD."

HINC OMNE PRINCIPIUM, HUC REFER EXITUM.—*Hor.*

1. THE SUPREME BEING is described throughout, in the most awful, sublime, and magnificent terms our puny intellects are able to conceive. He is represented as pervading and upholding the universe, as "filling *heaven* and *earth* with his *presence;* the *heaven of heavens* cannot contain," or confine HIM, Job xi. 7—9; xxiii. 3—9; Psalm cxxxix. 1—9; 1 Kings viii. 27; Jer. xxiii. 24. He is more particularly described as being "SPIRIT," John iv. 23; "THE ONE AND THE SAME SPIRIT," 1 Cor. xii. 11; and THE FATHER of *Spirits*, Heb. xii. 9; He is LIGHT, and in him is no darkness at all, 1 John i. 5; THE FATHER of *lights*, James i. 17; He is LOVE, 1 John iv. 8, the infinite and inexhaustible source of all that is *good*, and *fair*, and *lovely*, throughout the universe; to whom the SON OF HIS LOVE, Col. i. 13, with the profoundest modesty and humility, ascribed all his own *goodness* and *greatness*, Matt. xix. 17, John v. 30, xiv. 28, as HIS FATHER and HIS GOD, no less than OUR FATHER and OUR GOD, John xx. 17: for *we* are all HIS *offspring*, in whom *we live*, and *move ourselves*, and *are*, Acts xvii. 28; THE GOD, and FATHER of OUR LORD JESUS CHRIST, 2 Cor. xi. 31, the ONE GOD and FATHER OF ALL, who is *above all*, and *through all*, and *in us all*, Eph. iv. 6, who is *greater than all*, John x. 29; The ONLY TRUE GOD, John xvii. 3; the ONLY WISE GOD, Rom. xvi. 27; the ONLY GOOD GOD, Matt. xix. 17; THE BLESSED and ONLY POTENTATE, THE KING OF THE REIGNING KINGS, and LORD OF THE RULING LORDS*, WHO ONLY HATH IMMORTALITY, *inhabiting light inaccessible;* THE KING ETERNAL, INVISIBLE, whom *none of mankind saw, at any time, nor is able to see;* To HIM *be honour and glory for evermore.* Amen. 1 Tim. i. 17; vi. 15, 16; John i. 18.

2. THE SON OF GOD is described in terms of equal grandeur and magnificence, as "THE IMAGE, or visible representative OF THE INVISIBLE GOD, *the effulgence of* HIS *glory, the impress of* HIS *subsistence, upholding the universe* by the *dictate*

* This is a closer rendering of the original, ὁ βασιλευς των βασιλευοντων και κυριος των κυριευοντων. The received, "THE KING OF KINGS and LORD OF LORDS," does not sufficiently discriminate this title of THE FATHER, 1 Tim. vi. 15, from "KING OF KINGS, AND LORD OF LORDS," the proper rendering of βασιλευς βασιλεων και κυριος κυριων, the title of CHRIST, Rev. xix. 16, conferred on Him by THE FATHER, Phil. ii. 9, who is "THE LORD GOD OMNIPOTENT," κυριος ὁ Θεος ὁ Παντοκρατωρ, Rev. xix. 6.

of HIS POWER; THE ORACLE, who *was in the beginning—before the world was*,—with GOD THE FATHER, and had *glory* with HIM *before the foundation of the world*, as GOD THE SON, *by whom were all things made*, and *without whom was not any thing made that hath been; the* FIRST BORN *of all creation*, by *whom* GOD *made the worlds;* for *by Him were all things made, both in the heavens and upon the earth, visible and invisible, whether thrones*, or *lordships*, or *principalities*, or *authorities; all things were made by Him, and for Him; and* HE *is before all things, and in Him all things consist*, John i. 1—18; Col. i. 15—17; Heb. i. 1—3; John xvii. 5—24.

This ONLY BEGOTTEN SON OF GOD, full of *grace* and *truth*, "*subsisting in form of God, reckoned to be* GODLIKE, *not a matter of usurpation* [to be seized *, but rather of reward to be earned, and therefore] *exhausted himself* [of his divine form,] *assuming a servile form, being born in the likeness of men. And having been found in figure as a man*, HE HUMBLED HIMSELF, *becoming obedient unto death, even the death of the*

* Ουκ ἁρπαγμον ἡγησατο το ειναι ισα Θεῳ. The phrase ισα Θεῳ was shewn before to be equivalent to ισοθεως, "*Godlike*," (see this Vol. p. 100, note,) to which we may add these examples, τιμην δε λελογχασι ισα θεοισι. "They were allotted *Godlike* honour," Odyss. XI. 304. τον νυν ισα θεῳ Ιθακησιοι εισοροωσι, "whom now the *Ithacans* respect as *Godlike*," Odyss. xv. 519.

The expression ἁρπαγμον signifies hasty "*seizure*" of *honours* or *rewards*, without waiting till they be duly earned, and conferred for services performed. Thus *Plutarch* says of *Alexander* the Great, ου γαρ λῃστρικως την Ασιαν καταδραμων, ουδε ὡσπερ ἁρπαγμα και λαφυρον ευτυχιας ανελπιστου σπαραξαι και ανασυρασθαι διανοηθεις. "For he did not, robber like, overrun *Asia*, nor did he design to ravage and plunder it, as a *booty* and *spoil* of unexpected good fortune." So *Æschines*, μη ἁρπαζε την φιλοτιμιαν, "*Seize* not the meed of honour;" and *Cicero*, Sapiens Virtutis honorem *præmium* haud *prædam* petit. "The wise seeks the honour of virtue as a *reward*, and not a *prey*." And so *Vopiscus*, Discant qui regna cupiunt, non *raptum ire* imperia, sed *mereri*; "Let the ambitious learn, not *hastily to seize* empires, but to *deserve* them."

Horace has a remarkable passage in his praise of *Pallas*, the goddess of *wisdom*, the immediate offspring of JOVE.

> Unde *nil majus* generatur IPSO (PARENTE)
> Proximos ILLI tamen *occupavit*
> PALLAS honores.

Here *Pallas* is said to "*occupy*" as an heritage, not by usurpation, "*the honours next to* THE FATHER," by a striking resemblance to her prototype, the true ORACLE, or WISDOM.

*cross**. *Wherefore,* GOD *also transcendantly exalted Him, and bestowed on Him* THE NAME ABOVE EVERY NAME; that *at the name of* JESUS *every knee should bow,* of *celestial, terrestrial,* and *infernal beings, and every tongue profess* that JESUS CHRIST *is* LORD, to GOD THE FATHER'S *glory,*" Phil. ii. 6—11; Rev. xix. 16.

"*Though he were a* SON, *yet learned he obedience from his sufferings;* and *having been perfected* [thereby] *became author of eternal salvation to all that obey Him,——that look up to the author and finisher of their faith,* JESUS: *who, for the joy proposed to Him, endured the cross*, despising shame, and sate down on the right hand of* GOD,—when HE *was ordained* SON OF GOD, *in power,* by THE SPIRIT, *on his resurrection from the dead; who Himself* is THE HEAD *of the corporation of the Church,* THE BEGINNING, THE FIRST-BORN OF THE DEAD; *that he might become* PRESIDENT *in all;* as THE FIRST, and THE LAST, and THE LIVING; *who became dead,* and *lo! he is* LIVING FOR EVERMORE, *Amen, and holds the keys of Hades and of Death.——To* HIM, *who loved us, and washed us from our sins in his own blood,* and made us *kings* and *priests* unto GOD HIS FATHER, *be glory and dominion for evermore, Amen,*" Heb. v. 8, 9, xii. 2, Rom. i. 4, Col. i. 18, Rev. i. 5—18.

3. The *personality* of the HOLY SPIRIT, and his *functions,* are clearly described in the NEW TESTAMENT. He is plainly distinguished from THE FATHER and from THE SON, in the instituted form of *Baptism,* in the general *benediction,* and in the *spiritual gifts* and *graces* which He jointly confers with them, on the faithful, as we have seen. And his functions, 1. To be *another advocate* for us with THE FATHER, in addition to CHRIST *our advocate;* for HE *jointly assisteth our infirmities,* and *intercedeth for us, with groanings unutterable,* John xiv. 16, xvi. 7, 1 John ii. 1, Rom. viii. 26. 2. To be a powerful *advocate* with the *Apostles,* with *the world,* convincing the world, by their preaching, of *sin,* and *righteousness,* and *judgment,* and thereby making numerous proselytes to the

* In both these passages, Phil. ii. 8, and Heb. xii. 2, σταυρος, without the article, does not signify "*a cross,*" or the individual cross on which *Christ* suffered; as imagined by Bishop *Middleton,* on the *Greek article,* p. 607, but rather that particular mode of punishment, *crucifixion,* as distinguished from all others.

Christian faith, John xvi. 8—11. 3. To bring all CHRIST'S sayings to their recollection, and *guide them into all the truth*, guarding their *preaching* and *writings* from error; and to shew them *things to come*, John xvi. 13; and 4. To *regenerate* and *sanctify* the *faithful* to the end of the world, John iii. 5, Tit. iii. 5, 1 Cor. vi. 11.

REGENERATION BY BAPTISM AND THE SPIRIT.

In steering our course through this mysterious, but most important subject, so as to avoid the opposite extremes of *enthusiasm* and *scepticism*, by which it has been either disgraced or denied, we shall be guided by the pole star of OUR LORD'S discourse with *Nicodemus;* which contains the fundamental doctrines of *regeneration*, *justification*, and *sanctification*, so important to all *Christians* rightly to know and understand.

This profound discourse, the occasion of which was noticed before, (see this Vol. p. 89,) opens with a respectful enquiry, on the part of *Nicodemus*, concerning the true way to salvation, from a *divine teacher*, as he acknowledged JESUS to be, from his signal *miracles*, both in his own opinion, and in that of others, we may suppose, the best informed.

"Rabbi, *we know* that thou art *a teacher come from* GOD; for none can do these *miracles* that thou doest, except GOD be with him," John iii. 1, 2.

JESUS answered, "Verily, verily I say unto thee, except *any one* be *born anew* *, he cannot see *the kingdom of* GOD," ver. 3.

This figurative *new birth*, OUR LORD afterwards expressed more plainly to his disciples.

"Verily, verily I say unto you, except ye be *converted*, and become *as little children*, ye shall by no means enter into the *kingdom of heaven*," Matt. xviii. 3, for "*of such* is the kingdom of heaven" attainable, Matt. xix. 14; such only as resemble *babes* in their leading characters of *humility*, *simplicity*, *innocency*, and *docility*, John i. 48, Matt. xviii. 4, xi. 25, Luke xii. 36, Matt. xxi. 16, 1 Pet. ii. 2. So *David* described the MESSIAH, Psalm cxxxi. 1, 2.

* The original term *ανωθεν*, here should be rendered "*anew*," corresponding to *δευτερον*, "*a second time*," in the next verse. The full phrase, *παλιν ανωθεν*, "*again anew*," Gal. iv. 9, is equivalent to *παλιν εκ δευτερου*, "*again a second time*," Matt. xxvi. 42.

Understanding this *new birth* literally, *Nicodemus* expressed his surprise: "How can a man be *born* when he is old? Can he enter a *second time* into his mother's womb, and be born?" ver. 4.

Our Lord then, in reply, explained more fully its true figurative nature, by stating the *means* of procuring it, and its absolute necessity to salvation, from the *infirmity* and *corruption* of *human nature*, or of mankind in their *natural* state.

"Verily, verily I say unto thee, except *any one* be *born* [*anew*] of *water* and THE SPIRIT, he cannot enter into the *kingdom of God*," ver. 5, 6.

By *water*, in this place, we understand, with the *liturgy*, *articles*, and *ablest divines* of the Church of *England* *, *water-baptism*, and not merely with some *sectaries*, symbolical *purification* in general, for the following reasons.

1. OUR LORD here states the necessity of a higher *baptism* than that of *John*, with which *Nicodemus* must have been acquainted; and the insufficiency of which, *John* himself acknowledged, as ministering only to *repentance*; whereas the ensuing baptism of CHRIST was to be more efficacious, as being the baptism of the HOLY SPIRIT, unto *regeneration*, as shewn before, in the foregoing article of *John the Baptist*. See this Vol. p. 65.

2. And this is confirmed by the analogy between our Lord's doctrine here, and in his last commission to his Apostles; in which they were expressly required to *baptize* all nations with *water*, in the name of the HOLY TRINITY, to entitle them to *initiation* into the kingdom of heaven, or to the privileges of the Christian covenant, of which this peculiar mode of *baptism*, was to be the *instrument*, or *stipulated* condition, on GOD'S part, of *granting salvation*; as *faith* is required on our part, as the *indispensable* condition of receiving it.

3. And if we look to the practice of the Apostles, as the best explanation of the precept in question, we shall find, that all the converts who professed their *faith* or belief in the efficacy of CHRIST'S *atonement* for the sins of mankind, were invariably *baptized* in *token* of their conversion. Such as the *first fruits* of the Christian Church on the day of Pentecost, who witnessed

* See especially, *Waterland's* masterly Sermons on *Regeneration* and *Justification by Faith*, for the *scriptural* and *orthodox* doctrines of the *primitive Church* on these important articles. They are now scarce, and have lately been reprinted in the *Churchman's Remembrancer*, Vol. I. p. 1807. 8vo. Rivingtons.

the *baptism of* THE SPIRIT, in the form of *fire*, on the *Apostles* and their company, as foretold by *John*, Acts ii. 41; *Saul*, or *Paul*, Acts xxii. 16; *Simon Magus*, Acts viii. 13; the *Ethiopian* Chamberlain, Acts viii. 25—28; *Cornelius* and his friends, Acts xx. 44—48; the *jailor* at *Philippi*, Acts xvi. 30—34; the twelve disciples of *John the Baptist*, Acts xix. 2—7, &c.

4. The universality of the practice, satisfactorily explains also, the meaning of the indefinite term, τις, "*any one*," in our Lord's answer; by shewing that it must be understood universally, as equivalent to πας, "*every one*," corresponding to his last commission to the Apostles, "to publish the Gospel to *all the creation:*——He that *believeth*, and is *baptized*, shall *be saved;* but he that *disbelieveth*, shall be *damned;* for "*He*" here signifies "*whosoever*," or "*every one*."

Though *baptism* is here considered as a necessary condition of *salvation*, in addition to *belief;* yet it is remarkable, that *damnation* is threatened only to *disbelief*, or obstinate unbelief without including the omission of *baptism*. This, *Waterland* remarks, may perhaps be a reserved case, in which GOD may dispense with the general rule of *baptism*, in favour of such as may not have the means or opportunity of performing this rite; as in the case of the *penitent* malefactor on the cross; or in sudden emergencies. At the same time, since the *Christian covenant* holds forth no engagement to *save mankind*, or make them heirs of *eternal life*, without the performance of this rite; *baptism* must be considered as the *ordinary* standing *instrument*, or *conveyance* of *Gospel salvation* on GOD'S part; and therefore, no person who neglects or despises it, can properly be entitled to those privileges. Hence *Quakers*, who explain away one part of the institution, *water baptism*, and hold only the other, the *baptism of* THE SPIRIT *, as if the former were only symbolical of the latter, seem to run a great risk of their salvation, by disobeying a positive rite prescribed by CHRIST, not only in his own name, but in that of the whole TRINITY, and practised by his *Apostles*.

The necessity of this initiatory sacrament, further appears from its *symbolical* nature.

Baptism, (βαπτισμα,) "*dipping*," or "*immersion*" in water,

* As the *Quakers* have curtailed one part of the sacrament of *baptism*, so have the *Romanists* one part of the sacrament of *the Lord's supper*, by denying the cup to the *laity*.

is a figurative *death* and *burial*, and "*rising again*," or "*emersion*," out of the water, is a figurative *resurrection*, Rom. vi. 3, 4, and well represents, in the scriptural language of our *Church Catechism*, "a *death* unto *sin*, and a *new birth* unto *righteousness*. For *being by* [our *fleshly*] *nature born in sin*, [or prone to sinning, and thereby] *children of wrath*, [or obnoxious to Divine punishment,] *we are hereby* [invested with a *spiritual nature*, 'putting off the *old man*, and putting on *the new*,' and] made *children of grace*," [or heirs of eternal salvation, through CHRIST.] Compare Ephes. ii. 3—6, Col. iii. 1—10, Ephes. ii. 8.

Our Church, therefore, rightly considers *the baptized*, whether *infants* or *adult*, immediately after the ceremony is performed, as "*regenerate*, and grafted into the body of *Christ's* Church." See the Offices of *Baptism* for both.

Though no instances but of adult baptism are noticed in the NEW TESTAMENT, yet, that *infant baptism* was also practised from the beginning, may fairly be inferred from the analogy of this rite to that of *circumcision* in the *patriarchal* and *Jewish* Church, which it superseded in the *Christian*. And it was usually admitted within the eighth day, by the primitive Christians. Hence that admonition in our *Rubrick*, that "The people defer not the baptism of their children longer than the first or second *Sunday*, or *holy day*, after their birth; unless upon a great and reasonable cause."

It was the opinion of several early Fathers of the Church, *Irenæus*, *Tertullian*, *Cyril*, *Nazianzen*, *Hilary*, *Ammonius*, *Damascen*, &c. that the *water* applied in baptism, secured, or sealed, as it were, *the body* to a happy resurrection; while THE SPIRIT more immediately sealed the *soul*; and so the *whole man* was understood to be *cleansed*, *sanctified*, and *accepted* by GOD in baptism. Which seems to be countenanced by the following texts, Titus iii. 5, Ephes. v. 25, 26, Rom. xv. 16, 1 Thess. v. 23.

Baptism once administered, is effectual unto *regeneration*, on GOD's part, and need not be repeated. As there is but ONE LORD, and *one faith*, so there is but "*one baptism*" once performed, Eph. iv. 5. For as the *natural* birth happens but once, so does the *spiritual*. The grant of *regeneration* subsists in force after baptism, though its efficacy depends upon performance of the *conditions* of the covenant then made, (namely,

repentance, faith, and *obedience,)* for the *privileges* may be vacated, or forfeited, unless we walk in *newness of life.* And *lapsed* converts, in Scripture, such as *Simon Magus,* Acts viii. 22; the revolting Churches of *Asia Minor,* Rev. ii. 5—16, iii. 3—19; the wicked prophetess, *Jezebel,* Rev. ii. 20, 21, &c. are no where exhorted to be *born anew,* or *regenerated,* after they had been once baptized; but frequently to *repent,* to be *converted,* to be *renewed* in the *spirit* of *their mind,* or *transformed* by the *renewing* of *their mind,* Acts iii. 19, Ephes. iv. 23, Rom. xii. 2, upon which they may be *reinstated* in their former privileges.

Hence the *Anabaptists* and General *Baptists,* who re-baptize infants after they become adult, seem to perform a work of *supererogation,* running into the opposite extreme from the *Quakers.*

RENOVATION AND SANCTIFICATION BY THE LORD'S SUPPER, AND THE SPIRIT.

Renovation, or *reformation* of life, is not to be confounded with *regeneration.* We can be *born anew* but once, because we can *live* but once in this present world. But we can *rise* and *recover* often, we can *grow,* and be *nourished* often with spiritual food, because we can *fall* often, and *offend* often, (Prov. xxiv. 16. The distinction is noticed expressly in the NEW TESTAMENT.) "We are *saved* by the washing, [or baptism,] of *regeneration,* and by *the renovation* of THE HOLY SPIRIT," Tit. iii. 5; we are exhorted, as *Christians,* after admission into the Church, or *regeneration,* "to present our bodies a *living sacrifice, holy, acceptable unto God,* which is our *reasonable service:* not to be *conformed* to *this world,* but to be *transformed* by the *renewing* of our mind, to approve what is the good, and acceptable, and perfect will of GOD," Rom. xii. 1, 2. And accordingly, the *reasonable service* of the Church of *England* prays, "That we being *regenerate,* and made GOD'S *children* by adoption and grace, may *daily* be *renewed* by his HOLY SPIRIT." *Collect* for *Christmas* day.

And this necessity of *renovation* after *regeneration,* results from the *fleshly* part of man's nature: "CHRIST, indeed, in the *truth of our nature,* was made like unto us in all things, *sin* only except; from which he was clearly void, both in *his flesh*

and in *his spirit*."——" But *all we*, the rest, although *baptized*, and *born again* in CHRIST, yet *offend* in *many things*." Article XV.—" And this *infection of nature* doth remain, yea in them that are *regenerated*; whereby *the lust of the flesh*, always contrary to *the Spirit*, (Rom. viii. 6, 7,) is not subject to the LAW OF GOD." Article IX *.

Hence the *baptismal* prayer before the ceremony, " That all *carnal affections* may *die* in him, and that all things belonging to *the Spirit*, may *live* and *grow* in him;" and again, after, " that we who are [already] *baptized*, may *continually mortify* all our *evil* and *corrupt affections*, and *daily proceed* in all *virtue* and *godliness* of living."

Thus does the cautious wisdom of our Church, guard against two dangerous errors of *enthusiasm*.

1. That *regeneration* is a state of *sinless perfection* †.

* When it is said in this ninth article, that " *original*, or *birth sin*,"—" in every person born into this world, *deserveth* GOD'S *wrath* and *damnation*;"—to *deserve*, must signify " to be *liable* or *subject* to," as formerly " to *merit*," signified " to *obtain*;" as in the *Wittenberg* confession, " We teach that *good works* are necessary to be done, and by the *free kindness* of GOD, they *merit* their certain rewards." So *Hooker* observes of that latter, p. 25.

† Nothing can be more express, than the whole tenor of SCRIPTURE, both OLD and NEW, against this *presumptuous* doctrine of *sinless perfection*, so contrary to our just sense of the present *imperfection* of *human nature*, even in its most *improved* state.—" Behold I was *shapen* in *iniquity*, and *in sin* did my mother *conceive* me," Psalm li. 5. " Enter not into *judgment* with thy servant, O LORD, for in thy sight shall no man living be *justified*," Psalm cxliii. 2. " If thou, LORD, shouldst *mark iniquities*, O LORD, who shall *stand*!" Psalm cxxx. 3. For " there is *no man* that *sinneth not*," either in *thought*, *word*, or *deed*, 1 Kings viii. 46. " There is no *just man* upon earth, that *doeth good*, and *sinneth not*," Eccles. vii. 20; " *In many things we all slip*," James iii. 2. " If we say that we have *no sin*, we *deceive ourselves*, and *the truth is not in us*," we deceive others also, 1 John i. 8. ART. XV.

When, therefore, we meet with such counter-declarations in Scripture, as that " *Noah* was *perfect* in his generation," Gen. vi. 9, that " *David* followed GOD with *all his heart*, to do *only* what was *right in* HIS *eyes*," 1 Kings xiv. 8, that " *Zecharias* and his wife *Elizabeth*, were both righteous before GOD, walking in *all the commandments* and *ordinances* of THE LORD, *blameless*," Luke i. 6, &c. we know, from their history, that they were far from " *perfect*," or absolutely " *sinless*." Such declarations, therefore, to preserve truth and consistency, must be understood in a *qualified* sense, as if such persons were, *comparatively*, *perfect* or *blameless* in their generation, though not *absolutely*. And when it is said, " Every one that is *born of* GOD, *committeth not sin*, because HIS *seed* remaineth in him; and he *cannot sin*, because he is *born of* GOD," 1 John iii. 9, if we suppose the Apostle to write consistently with his former declaration, he must mean that whosoever is *born of* GOD, by *spiritual regeneration*, at *baptism*, neither *doth* nor *can* live in the *allowed* commission of sin; that he cannot sin with *allowance*, *continuance*, and *satisfaction* to himself. For as Dr. *Doddridge* justly observes, " unless the words be understood in a *qualified* sense, they would prove not only the *sinless perfection* of every

2. That the work of *conversion*, or *renovation*, (which they confound with *regeneration*,) is *instantaneous*, and produced by a sudden and irresistible *impulse* * of the HOLY SPIRIT upon the mind; and that it is *sensible*, or perceptible by the individual himself, at some particular place, and particular time †.

regenerate person, but the *impossibility* of his sinning *any more*; contrary to *reason*, *Scripture*, and *experience*."

"*The perfect Christian*, indeed, according to the representation of Holy Writ, is he, who, as far as *the infirmity* of his nature will admit, *aspires* to universal holiness of life; uniformly and habitually endeavouring to *stand perfect and complete in all the will of God*, and to *fulfil all righteousness*, in humble imitation of HIS REDEEMER;——who daily and fervently prays for '*increase of faith*,' like the Apostles themselves; and strenuously labours to '*add* to his faith *virtue*, and to virtue *knowledge*, and to knowledge *temperance*, and to temperance *godliness*, and to godliness *brotherly kindness*, and to brotherly kindness *charity*.' Such is the assemblage of virtues necessary to constitute the character of the perfect Christian; ever aiming at, though never attaining to *absolute* or *sinless perfection*, in this present state of trial, probation, and preparation for a better; and meekly resting all his hopes of favour and acceptance with God, not on his own defective or imperfect righteousness, but on the *free grace* of GOD, through *the redemption* that is in CHRIST JESUS; for '*by grace* we are *saved* through *faith*;' and this, not of ourselves, 'it is the *gift* of GOD; not of *works*, lest any one should boast.' See my *Methodism Inspected*, part I. p. 30. And Dr. *Magee's* learned and elaborate work on *Atonement*, second edit. in which this question is fully and ably discussed.

* Dr. *Whitehead*, in his Life of Mr. *John Wesley*, has the following excellent remark on the pretensions "to *instantaneous* deliverance from *all sin*; giving credit to which, on the testimony of several of his followers, Mr. *Wesley* seems to have built thereon his doctrine of an *instantaneous* attainment of *Christian perfection*."

"This *instantaneous* manner of attaining perfection in the *Christian temper* seems to have no foundation in SCRIPTURE; it even appears contrary to *reason*, and to the *constitution* and *order* which God has established throughout all *animated nature*, where we see *no instance of any thing arriving at perfection in a moment*." *Whitehead's* Life, Vol. II. p. 291.

† *Waterland*, in his sermon on *Regeneration*, has the following profound observations.

"The setting up of a *private spirit*, on *imaginary inspiration*, as a *rule of conduct*, has been one of the subtlest engines of *Satan* in all past ages. GOD has permitted it, probably for the *trial* of his *faithful* servants, that they may be proved and exercised every way, 1 Cor. xi. 19, and may learn to be as much on their guard against any *surprize* of their *understandings*, as against any *seduction* of their *wills*.

"There are strong *temptations* inclining *forward* men to set up their pretensions to a private spirit. It flatters the *pride*, *laziness*, and *vanity* of corrupt human nature. Most men love to indulge their own way and humour, and to get from under the sober standing rules of *order*, *decency*, and *regularity*. They would be their *own masters* and *lawgivers*, and even make laws for *others*; and if they can but once persuade themselves, (and what will not blind *self-love* persuade a man into?) that they are *full of the Spirit*, Job xxii. 18, they soon grow regardless of the open *laws* of GOD and *man*, affecting to conduct both themselves and others by some *secret* rule of their own breasts. This is a very *dangerous self deceit*, and not more dangerous than it has been *common*, in all ages and countries. If none but *hypocrites*, or *ill designing men* were to be drawn into this

To guard, we may presume, against such, our LORD next remarked to *Nicodemus;*

"Marvel not that I said unto you, ye must needs be *born anew:* [as] *the wind* bloweth where it listeth, and thou hearest *the sound* thereof, but *knowest not whence it cometh, and whither it goeth;* so is every one that is *born* [*anew*] of THE SPIRIT," ver. 7, 8.

This beautiful and apposite illustration of the mysterious nature of the agency of THE SPIRIT in *regeneration*, seems to have been borrowed from *Solomon's* illustration of the mystery of *natural generation.*

> "As thou *knowest not* what is *the way of the wind,*
> Nor [how] *the bones* [grow] in the womb of the pregnant;
> So *thou knowest not the work of* GOD,
> *Who maketh all things.*" Eccles. xi. 5.

And the *gradual growth* of the spiritual life in the *regenerate*, as well as its *imperceptibility* by the individual himself, is most happily illustrated in the following parable of OUR LORD.

"So is the [preparation for the] *kingdom of heaven*, as if a man should cast *seed* into the ground; and though he sleep by night and rise by day, [following his ordinary occupation,] yet the seed should *spring* and *grow up, himself knoweth not how.* For the ground *spontaneously* beareth fruit; first the *blade*, then the *ear*, then the *full corn* in the ear. But when the fruit, [or *grain*,] is produced, immediately he sendeth the [reapers] sickle, because *the harvest* is ready," Mark iv. 26—29.

In this beautiful agricultural imagery, the seed of *grace* and *holiness* is sown in the heart at *baptism*, by the HOLY SPIRIT; it *vegetates* and *grows imperceptibly*, the man himself *knows not how*, he being utterly unconscious of the *way* of THE

snare, the temptation would be but *coarsely* laid, and be less apt to deceive; but the *well-meaning* pretenders to the Spirit, who through a secret unperceived *self-flattery*, or a complexional *melancholy*, first *deceive themselves*, they are of all men the fittest to *deceive others*, 2 Tim. iii. 13. Their *artless simplicity*, their *strong* and *endearing professions*, are very apt to win upon some of the *best natured*, and *best disposed*, though *unguarded Christians;* which *the Tempter* knows full well, and he never exercises a *deeper*, or *more refined policy*, Rev. ii. 24, than when he can thus *decoy* some very sincere and devout Christians in a *pious* way; turning their very *graces* into *snares*, and, as it were, foiling them with their own artillery."

What fine painting, and intimate knowledge of the recesses of the human heart, is displayed in this masterly picture of the popular founders of *schisms* and leaders of *sects!*

SPIRIT, or his mode of operation, and can only judge by the *fruits*, or by his spiritual improvement, until the *harvest*, or *general resurrection*.

But although the *regenerate* be utterly unconscious * of the *manner* of his spiritual growth, he is not to be idle or inactive, as if the HOLY SPIRIT is to do every thing, and himself nothing. "*Giving all diligence*, he must *add* to his *faith virtue*," or *morality*, and all the *Christian* graces, noticed as requisite to attain "a *divine nature*," 2 Pet. i. 4—8: he must *work out* his *own salvation* with *fear* and *trembling*, mindful of his own *inability* and *insufficiency* without the Divine aid, and humbly acknowledging that "it is GOD who worketh in us, by HIS SPIRIT, both to *will* and *do* what is right of his own good pleasure," Phil. ii. 12, 13.

As the sacrament of *baptism* is the prescribed mode of *regeneration*, or initiation into the privileges of the *Christian covenant*, so is the sacrament of the *Lord's supper*, the instituted mode of *renovation*, *sanctification*, and gradual *perfection* of the *Christian life*, in the opinion of the foregoing primitive Fathers, and also of the Church of *England*, which, in her Catechism, states the *benefits* of communicating worthily to be "the *strengthening* and *refreshing* of our souls, by the *body* and *blood* of CHRIST, as our bodies are by the *bread* and *wine*." The *Lord's supper* is indeed the Christian *tree of life*, replanted by our gracious REDEEMER, and watered by his blood, "*for the healing of the nations*," in the spiritual *paradise*, Rev. xxii. 1, 2.

In the primitive Church, the *Lord's supper* was administered every Sunday, as intimated by the phrase of *breaking bread*, Acts ii. 42—46; xx. 7—11; 1 Cor. x. 6, &c. And *Justin Martyr* informs us, that "after they had *read* a portion of Scripture, *sung* a hymn, *preached* and *prayed*, then *they proceeded to the administration of the Eucharist*." Apol. II. p. 27. In

* Some pious divines maintain a *sensible* witness of THE SPIRIT, or *experience of* his operations, from Rom. viii. 16. "THE SPIRIT itself *beareth witness* with *our spirit*, that we are *children* of GOD." This, perhaps, should rather be limited to the *Apostle*, and *Roman* converts, who had the *first fruits* of THE SPIRIT, or *spiritual gifts*, ver. 23. We will not, however, presume to deny, that the HOLY SPIRIT may furnish suitable consolations *after a well spent life*, and an *assurance* of God's favour at the *hour of death*. But the surest criterion of "being *sons of God*," is "being *led* by the SPIRIT OF GOD" in their conduct, ver. 14.

Cyprian's days they celebrated it both morning and evening. "That as CHRIST instituted the sacrament in the *evening*, to signify the evening and end of the world, so they celebrated it in the *morning*, to denote the resurrection of their Lord and Master." Epist. LXIII. p. 177. And so necessary did they hold the *early*, as well as the *frequent* participation of this holy rite, that at *Carthage* it was usual to administer it even to children. *Cyprian* relates, that when a nursing child disliked and refused to taste the sacramental wine, the *deacon* who administered it, compelled her to swallow it, notwithstanding her resistance, p. 284. This indeed was proceeding to a superstitious excess. In the present age, professing Christians run into the opposite error of omission; and, perhaps, one of the leading causes of the prevailing *lukewarmness* of the *times*, and decay of *vital religion* among *Churchmen*, is to be ascribed to the prevailing neglect and disuse of this most holy rite, by *old* and *young*, *rich* and *poor*, to their great loss and spiritual detriment.

Æque *pauperibus* prodest, *locupletibus* æque,
Æque neglectum *pueris senibusque* nocebit.

Nicodemus, however, still objected to this mysterious doctrine of spiritual regeneration by *baptism* as incomprehensible. "*How can these things be?*" ver. 9.

JESUS, in his turn, expressed surprise at his slowness of apprehension, mixed with a gentle reproof of his ignorance; alledging, that it was taught by the *Baptist* as well as by himself, and contained in the Scriptures of the OLD TESTAMENT, and with which he, as a celebrated *teacher*, ought to have been better acquainted.

"Art thou *the teacher of Israel, and knowest not these things?* Verily, verily, I say unto thee, *we speak what we know*, and *testify what we have seen*, but *ye receive not our testimony*," ver. 10, 11.

The rudiments, indeed, of the doctrine of *regeneration* are to be found scattered through the *prophetic* Scriptures, the substance of which was extracted by our Divine Teacher.

1. The opening of our Lord's discourse bears a remarkable analogy to the miraculous change of the *elements of nature* in the plagues of the *Egyptians*, noticed in the Apocryphal *Wisdom* of *Solomon*, xix. 6.

"For *all the creation*, in its proper kind, was fashioned *again*

anew, (παλιν ανωθεν διετυπουτο,) ministering to THY commands, that THY *children* might be preserved *unhurt*." But in our Lord's application, the *change* of the *human creation* is equally possible with GOD, as the change of the *inanimate*.

2. The fallen *David*, after the matter of *Uriah*, supplicates for a *regeneration* of his *corrupt* nature, by the influence of the HOLY SPIRIT, and explicitly states the doctrine of *original sin*, founded in the *fleshly* nature of man, even from his *birth*, in his penitential Psalm li. See Vol. II. p. 343.

> " *Wash* me *throughly* from mine *iniquity*,
> And *cleanse* me from *my sin*.———
> Lo, I was *shapen* in *iniquity*,
> And in *sin* did my mother *conceive* me," &c.

Our Office of *baptism*, therefore, adopting this language, begins, " Forasmuch as *all men* are *conceived* and *born in sin*; and that our Saviour CHRIST saith, *None* can enter into the kingdom of heaven, except he be *regenerate*, and *born anew* * of *water*, and of the HOLY GHOST," &c.

3. The Prophet *Jeremiah* thus describes the NEW COVENANT in the *regeneration* of all things.

> " This shall be the NEW COVENANT, which I (THE LORD)
> Will make with the house of *Israel*, and with the house of *Judah*.
> After these days, saith THE LORD,
> I will put MY LAW into their *inmost parts*,
> And will write it upon their *heart*:
> And I will be *their God*,
> And they shall be *my people*." Jer. xxxi. 33.

4. *Ezekiel*, also, more particularly describes the process of their *regeneration*, and their final *conversion*.

> " Then will I *sprinkle pure water* upon you,
> And ye shall be cleansed from all your *defilements*,
> And I will cleanse you from all your *idols*.
> I will also give you a *new heart*,
> And will put into you a *new spirit*;
> And I will remove from your body the *stony* † heart,
> And will give you a *fleshly* ‡ heart:
> And I will put MY SPIRIT within you,
> And will cause you to walk in *My statutes*,

* It is to be regretted, that our last Bible translators receded from this earlier and more correct version of John iii. 3—5.

† *Hard*, or obdurate. ‡ *Soft*, or tender.

And to keep *My commandments*,
And to practise them.
And ye shall be *My people*,
And I will be *your God*." Ezek. xxxvi. 25—28.

This noble prophecy foretels, in explicit terms, the usage of *baptism* by *sprinkling*, that was to prevail in the *Christian* Church. It was practised probably in the *Jewish* Church, as well as *immersion*, on the admission of proselytes. And it is likely, that the first fruits of the *Christian* Church, on *Whitsunday*, were rather baptized by *sprinkling* than by immersion, on account of the known scarcity of water at *Jerusalem* at that season, when the brook *Kedron* was dry; and of the number, *three thousand*, baptized in one day, Acts ii. 41. The primitive fathers founded the practice of *sprinkling* on this prophecy, among others *.

* The practice of *infant baptism*, and by *sprinkling* as well as by *immersion*, in the *primitive Church*, is explicitly recorded by the early Fathers.

Origen declares, "*Infants* are baptized for the *remission of sins*. Of *what sins?* or committed at *what time?* or how can there subsist any reason for the *laver*, in the case of infants, except according to the scriptural expressions aforesaid, '*What is man that he should be clean; and one born of a woman that he should be righteous?*' Job xv. 14; and, 'When THE LORD *shall have washed away the filth of the daughter of Sion, and shall have purged the blood from the midst of Jerusalem*,' Isa. iv. 4. None is clean from the filth, not even if he lived but *one day* upon the earth. Wherefore, because through the sacrament of baptism, the impurities of childbirth are purged away, therefore are infants baptized," in Lucam, Homil. 14. And he reckons them little children (παιδια,) or *infants*, (νηπια,) under *three* or *four* years old. Comment. on Matt. Vol. I. p. 321.

When a scruple was raised about the *time* of their baptism, whether they might be baptized before the *second* or *third* day after their birth, or before the *eighth* day, as observed with respect to *circumcision* under the *Mosaical* economy; it was decreed at an *African* synod of threescore and six bishops, held A.D. 254, that "as GOD *is no respecter of persons*, so neither of *years*, since He equally offers *himself as* a FATHER *to all, for the attainment of his heavenly grace.*—— An infant, therefore, newly born, is not to be prohibited, *who is guilty of no sin but of original, which he contracted in his carnal descent from Adam.*——And *new born infants*, especially, still more deserve our aid, and the Divine mercy, because at *the very instant of their birth, they implore it*, as it were, *by their cries and tears*." See the decree at length, in Lord Chancellor *King's* learned *Worship, Ceremonies*, &c. of the *primitive Church*, p. 47—53.

This valuable work informs us, that "*baptism* by *immersion* was reckoned more solemn, and that they dipped the person to be baptized thrice under water, once at the naming of each person of the HOLY TRINITY; that as *Clemens Alexandrinus* saith, by this dedication to the BLESSED TRINITY, the person baptized might be delivered from the *corrupt trinity, the Devil, the world*, and *the flesh*, and be *sealed* through THE FATHER, SON, and HOLY GHOST," p. 72, 78.

But in cases of necessity, *immersion* was dispensed with, and *sprinkling* used, such as sickness, approaching death, and we may presume, the weakness of infancy. And such baptism, *by sprinkling*, was reckoned equally valid as by *immersion*, as *Cyprian* proves,

St. *Paul* evidently alludes to these prophecies of *Jeremiah* and *Ezekiel*, in the following beautiful imagery, addressed to his *Corinthian* converts.

"Ye, through our ministry, are manifested to be an *epistle of* CHRIST, written, not with *ink*, but with THE SPIRIT OF THE LIVING GOD; not on tables of *stone*, [like the law at *Sinai*] but on the fleshly tables of *the heart*." 2 Cor. iii. 3.

5. *Joel*, in a signal prophecy, foretold the copious and general effusion of THE HOLY SPIRIT, in the *Christian* dispensation; which was so applied by the Apostle *Peter*, on the day of *Pentecost*.

"And it shall come to pass, in the *last days*, saith THE LORD, I will *pour out* MY SPIRIT upon *all flesh*," &c. Joel ii. 28, Acts ii. 17, &c.

Thus were the elements of the mysterious doctrine of *spiritual regeneration* by *baptism*, taught in the Scriptures of the OLD TESTAMENT; and we make no doubt, that this argument from *prophecy*, to which our Lord referred *Nicodemus*, with this honest and candid enquirer, when afterwards considered at leisure, had no less weight in confirming his *faith*, than the argument from *miracles* had in producing it originally.

The world in general, however, our Lord declared, did not receive his testimony respecting these *lower* mysteries, much less would they receive it respecting the *higher*, such as the *atonement* of CHRIST, *justification by faith*, and the *general judgment* to be held by Him, to which He proceeds in the sequel.

"If I told you *earthly* things and ye believe not, how shall *ye believe* if I tell you *heavenly?*" ver. 12.

And it is remarkable, that *John the Baptist*, without any personal intercourse with CHRIST, foretold the same, shortly after: "What HE hath *seen* and *heard*, [from *heaven*,] this He testifieth, and *none receiveth His testimony*," John iii. 32.

II. But why did not the *Jewish* and *Gentile* world receive

because it was never to be repeated. And he shews its validity from Ezek. xxxvi. 25, 26, Numb. xix. 19, 20, viii. 6, 7. "From whence," says he, it appears, "that *sprinkling* is sufficient instead of *immersion*; and whenever it is performed with *entire faith, both of the giver and receiver, is perfect and complete, ratified by the majesty of* THE LORD, and *by the truth of* THE FAITH," p. 75—77.

These considerations are well worthy of the serious attention of *Quakers, Baptists,* and *Anabaptists*.

OUR LORD'S testimony, supported as it was by *John's* testimony, and by such credentials of *miracles* and *prophecy* from *heaven?*

The question is interesting and important. And though OUR LORD, in this concise discourse, did not stop to answer it, the answer may be collected from his general testimony; namely, on account of their *prejudices* and their *passions;* to overcome which, was the great use of *spiritual regeneration* *.

The principal of these were *spiritual pride* and *self-sufficiency,* on the one hand, which were the grand obstacles to the reception of the GOSPEL among both *Jews* and *Gentiles,* 1 Cor. i. 23, and an *affected humility* on the other, which impeded its progress, after it had been received among *enthusiasts* and *fanatics,* ascribing every thing to *faith,* and nothing to *works,* in the business of salvation, and trusting to other *mediators* with GOD beside CHRIST, Col. ii. 18.

1. The *Jews,* in general, were remarkable for their *pride.* They boasted that they were "*Abraham's* children" exclusively, the sole heirs of the temporal and spiritual promises made to him and his seed; this made them despise the *Gentiles,* as "born in *fornication,*" or a spurious seed, and like "dogs" or "*stones,*" either unworthy or incapable of admission into the land of promise and the kingdom of heaven. Among the *Jews* themselves, the sect of the *Pharisees,* were remarkable for their *self-sufficiency* and *superciliousness,* "they trusted in themselves that they were *righteous,* and *despised* others," even of their own nation, as "*holier* than they," and more *knowing* in the law. "*This people,* who know not the law, are accursed †!"—"Thou wast altogether *born in sin* †, and dost *thou* presume to *teach*

* OUR LORD happily illustrated this in the following parable. "Men do not put *new wine* into *old leathern bottles;* otherwise, the bottles are burst, [by the fermentation,] and the wine is spilled, and the bottles will be spoiled: but they put *new wine* into *new leathern bottles,* and both are preserved," Matt. ix. 17.

† The *Pharisees* seem to have been the first broachers of the revolting doctrine of *absolute predestination,* or of the *unconditional election* of some *individuals* to happiness, and *reprobation* of others to misery, in the Divine decrees; without any regard to their obedience or disobedience.

This horrible doctrine is repugnant to the all-embracing *goodness* and *benevolence* of THE DEITY, whose *tender mercies are over all his works;* who is no *respecter of persons, bloods,* or favoured *classes* of *men,* but in *every nation,* whosoever *feareth* HIM, and *worketh righteousness,* according to their lights, or means of information, is *acceptable unto* HIM; and it is equally injurious to *mankind,* ingendering either vain *presumption*

sis!" and they *excommunicated*, without mercy, those that dared to dissent from their dogmas and decisions, as *heretics*. And

on the one hand, or groundless *despair* on the other; which sets aside the *atonement* of CHRIST for *all* men, and the necessity of a REDEEMER for *any*, and is equally adverse to *reason* and *Scripture*, rightly understood. It appears to have originated from the misinterpretation of some particular passages in the Scriptures of the OLD TESTAMENT.

1. When GOD entered into covenant with the *Jews*, he promised that "*they should be a peculiar treasure unto him, above all people*," as "the *repositories* of his *oracles*," destined to preserve the *knowledge* and *worship* of the TRUE GOD, amidst the reigning corruptions of *polytheism* and *idolatry*; "*though all the earth be his*," Exod. xix. 5, 6, xx. 2—6; Acts vii. 38; Rom. iii. 2. Not adverting to this last clause, representing GOD as THE FATHER OF ALL, "the GOD of *the spirits of all flesh*," Numb. xvi. 22, xxvii. 16, the *pharisaical* Church considered the *Gentiles* as *aliens* from the commonwealth of *Israel*, *reprobate*, and *rejected* from their peculiar privileges. And the association of the *Gentiles* into the Church of CHRIST, was the most revolting doctrine to the *Judaizing* Christians of all others; forgetting that "in *Abraham's* seed, (which was CHRIST,) *all the nations* of the earth were promised to be blessed," Gen. xxii. 18.

2. This decree of *election* and *reprobation* they extended even to *individuals* of their own nation, from the following text of *Malachi*, i. 1, 2. "*Jacob* I have loved, but *Esau* have I *hated*;" which was not meant of the individuals themselves, but of their respective *families* or *nations*; of whom it was foretold by the Oracle, that "the *elder* should serve the *younger*," Gen. xxv. 23, which, though true of the nations, was the reverse of the individuals; for "*Jacob*" served, or paid homage to "*Esau*," Gen. xxxiii. 3—11.

This doctrine of *absolute predestination* nearly corresponded to the absolute *fate* or *necessity* of the *Stoics*, which, according to their degrading notion, controuled even the DEITY himself.

It was afterwards embraced by the *Manichean* Heretics, in the East, and by *Augustine* in the West. From the former, it was adopted by the *Mahometans*, and retained till the present day. From the latter, it was adopted by the *Romanists*; though several of their Doctors, especially among the *Jesuits*, either deny *Augustine's* doctrine, or contend that it is not rightly interpreted.

From the Church of *Rome* it was borrowed by the first Reformers, *Luther* and *Calvin*; but *Luther* afterwards changed his sentiments, by the arguments of *Melancthon*; and the *moderate Calvinists* at present, as well as the *Lutherans* in general, nearly subscribe to the *five Arminian articles*, submitted to the decision of the Synod at *Dort*, though rejected by that council, through the influence of the *Calvinist* party, in 1618 and 1619.

These five articles are as follows.

I. "That GOD, from all eternity, has *elected* to *eternal life*, those that *believe in* CHRIST, and continue in *faith* and *obedience*; and on the contrary, that He resolved to reject *unbelievers* and *impenitent sinners*," [Matt. xxv. 34—41, Acts xiii. 48, Rom. viii. 29, 30, Eph. i. 4—6, 2 Tim. i. 9, 1 Thess. v. 9, &c.]

II. "That consequently, JESUS CHRIST, the SAVIOUR OF THE WORLD, *died for all men*, so that he has obtained by his *death*, their *reconciliation*, and the *forgiveness* of *their sins*; but in such a manner, that none but the *faithful* actually enjoy those benefits," [John iii. 16, 2 Tim. ii. 4, 2 Cor. v. 15—19, Col. i. 20, 1 John iii. 9, 10, &c. John iii. 36, Ephes. ii. 3, Mark xvi. 16, John xii. 48.]

III. "That *man* cannot acquire *saving faith* of himself, or by the strength of his *free will*; but he wants, for that purpose the *grace of* GOD, through JESUS CHRIST," [John i. 13, iii. 5, Ephes. ii. 8, 9, Phil. i. 29, ii. 12, 13, 2 Cor. iii. 5, ix. 8, John xv. 5.]

so high did they stand in the popular estimation for extraordinary sanctity, that the saying was proverbial, "If only *two* men should enter into the *kingdom of heaven*, the one would be a *Scribe*, and the other a *Pharisee*."

The *Sadducees*, who formed a powerful party among the rulers, were downright Infidels, and ridiculed the doctrine of the resurrection, and a future state of retribution, which were the chief points insisted on in the Gospel. *Caiaphas*, the high Priest, and several of the chief Priests also, at that time, were *Sadducees*.

2. Among the *Gentiles*, the *Stoic* philosophers strongly resembled the *Pharisees*, and the *Epicureans* the *Sadducees;* and they were still more hostile to the reception of a Gospel founded on the resurrection of a *crucified Saviour*, and that Saviour a *Jew*, a nation at that time held in general odium and contempt. The *Stoics*, in particular, were so *high-minded*, maintaining not only the *dignity* of man, but even the *divinity* of *human nature**, as a part of their material *Deity*, *the Æther*, or *soul of the world*,

IV. "That this *grace* is the cause of the beginning, progress, and completion of *man's salvation;* so that nobody *can believe*, nor *persevere in the faith*, without that *co-operating grace;* and consequently, that all *good works* are to be ascribed to the *grace of* GOD, in JESUS CHRIST. But that grace is not *irresistible*," [Matt. xxiv. 13, Luke xxi. 19, 1 Cor. ii. 3, Phil. iv. 13, 2 Cor. xii. 9, 1 Cor. ix. 27, Heb. ii. 1, 2 Pet. ii. 21, James iv. 17, Heb. x. 26, Matt. xii. 45, v. 13, &c.]

V. "That *the faithful* have a sufficient strength, through the *Divine grace*, to *oppose Satan*, *sin*, the *world*, and their *own flesh*, and to *overcome* them," [John xvi. 33, 1 John v. 5, iv. 4, James iv. 7, 1 Pet. v. 8, 9, Rom. viii. 13, Col. iii. 5.]

As for this question, "Whether men through their *negligence* can renounce true faith, lose a good conscience, and deprive themselves of the grace of God," the authors of that *Remonstrance*, (*Episcopius*, &c.) said, it was a matter to be further examined; but afterwards they declared, "Those who have a true faith, may, nevertheless, fall, by their own fault, and lose faith, wholly and for ever." See the cases of *Judas*, *Ananias* and *Sapphira*, *Simon Magus*, *Felix*, &c.

They who would wish to see a summary of the rigid *Calvinist* doctrine of *predestination*, may find it in *Brandt's* History of the *Reformation* in the *Netherlands*, abridged by *De La Roche*, along with these Articles, Vol. I. p. 306—308.

The *seventeenth Article* of the Church of England seems to be drawn up, nearly in the spirit of these *Arminian* Articles of the *Remonstrants*, which was also the doctrine of the *Reformatio Legum Ecclesiasticarum*, published in Edward VI's. reign. *De Prædestinatione*, cap. XXII. p. 20. edit. 1640.

* Among the arguments adduced by the *Stoics* to prove the *immortality of the soul*, the principal, according to *Cicero*, was its supposed *divine nature:* he thus states it in his *Tusculan Questions*, I. 25. Ergo *animus*, ut ego dico, *divinus* est; ut *Euripides* audet dicere, *deus*. Et quidem si *Deus*, aut *anima*, (*air*) aut *ignis* (*fire*) est, idem est *animus hominum*. Their *supreme God* was *the Æther;* as shewn in my *Analysis Fluxionum*, *Appendix*, 11.

and the sufficiency of reason to discover the whole of their duty, and plumed themselves so much on their *good morals**, that they could not easily relish the notion of a *Divine Teacher*, or the necessity of a REDEEMER.

Nearly allied to the *Stoics*, were the *Pelagians*, and the modern *Deists*†, undervaluing *Revelation*, as superfluous and unnecessary, and alledging that *Christianity* was as *old as the creation;* and boasting of their *morality* in opposition to *Gospel faith* and *Gospel obedience.*

The *Schoolmen* and *Romanists* going beyond these, maintained a *grace of congruity* in works before *justification*, and a *merit of condignity* after; and even held *works of supererogation*, or more than were necessary to salvation. Whence the doctrine of *justification* by *faith* alone, that is to say, " by *the alone merits* and *cross* of CHRIST," as Bishop *Jewell* interprets it, came to be a distinguishing principle of the REFORMATION. See our *Articles*, XI, XII, XIII, XV.

This important doctrine OUR LORD next proceeds to explain.

JUSTIFICATION BY FAITH.

It is introduced with much solemnity, as of heavenly origin, which no human teacher could discover. " *And none hath ascended into heaven*, to learn it, *but he that descended from heaven* to teach it, THE SON OF MAN, *who was* ‡ *in heaven*," ver. 13.

* *Augustine* thus represents the reasonings of these Pagan philosophers, nearly in the strain of the *Pharisee* praying in the temple.

" Many of them boast of their *works*. And I have found many who did not chuse to become *Christians*, because they deemed themselves *sufficient* to lead a *good life*. It is requisite, say they, to *live well*, why then should CHRIST enjoin me to live well? I live well already. What need have I of CHRIST? I commit *no murder, no theft, no robbery: I covet not another's goods;* I am polluted by *no adultery*. Whosoever can discover any thing *blameable* in my life, let him make me a *Christian*." Tom. IV. p. 171.

† The leading principle of the *Deists*, is comprized by *Lord Herbert*, in his *Religio Gentilium*, in this distich,

> Haud crucient animum quæ circa *Religionem*
> Vexantur lites: *Sit modo vita proba.*

Which *Pope* adopted, and thus translated in his *Moral* Essays,

> " For *modes of faith*, let graceless *Bigots* fight:
> His can't be *wrong*, whose *life is in the right*."

‡ Here the participle ων, is indefinite, and to be rendered " *was*." It is so rendered John ix. 25, xii. 17; and in a parallel passage afterwards, OUR LORD declares, " If,

The title of THE SON OF MAN, here assumed the second time by our Lord, and first after his own baptism, John i. 51, referring to the signal prophecy of *Daniel*, vii. 13, was appropriated to CHRIST, the SON OF GOD.

He then proceeds to lay the foundation of the doctrine, in the fulfilment of that remarkable *type* of the *Jewish* law, the *Brazen Serpent*, prefigurative of his own crucifixion, as the instituted means of the salvation of mankind; to which he had mysteriously alluded at the foregoing passover, "*Destroy this temple*," &c. John ii. 19.

"For as *Moses* set up the [*brazen*] *serpent* [upon a pole,] in the wilderness, [that *every one* of the *people*, mortally bitten by the *flying serpents*, who looked thereon with the eye of faith, might be healed, Numb. xxi. 6—9.] *So the* SON OF MAN, [before he shall enter into his glory, Dan. vii. 14, Luke xxiv. 26,] *must needs be set up*, [on the cross,] *to the end that every one*, [*Jew* or *Gentile*,] *that believeth on Him, should not perish*, [by the snare of *the old Serpent, the Devil*, who brought *death* into the world,] *but might have eternal life*," ver. 14, 15.

And *Nicodemus* might have so interpreted this designedly mysterious passage from the Scriptures, and the *Jewish* comments.

The Book of Wisdom calls the brazen serpent "a *sign* or symbol *of salvation*, to put them in mind of the commandment of *the law*: for he that turned himself toward it was not saved

then, ye shall see THE SON OF MAN ascending where he *was* before, (ὁπου ην το πρoτερον,) [will ye then believe?] John vi. 62.

This usage of the participle may also be defended by *classical* authority:

Ὁς ηδει τα τ' εοντα, τα τ' εσσομενα, ΠΡΟ τ' ΕΟΝΤΑ.

"Who knew both *the present*, and *the future*, and *the past*."—HOMER.

"This example," as Dr. *Middleton* judiciously observes, "tends to confirm the opinion of those grammarians, who make εων to have been *originally* a participle of a *past tense*; though even so early as in *Homer's* time, this acceptation seems not to have been sufficiently intelligible without the aid of the preposition προ; that τα τ' εοντα, *by itself*, would be understood of *things present*, is evident from this very passage, and from many others of *Homer*." *Doctrine of the Greek Article*, p. 43, note.

And nothing is more common in the *sacred* and *profane historians*, than the enallage of the *present* tense for the *past*; Thus φαινεται signifies "*appeared*," Matt. ii. 13; επιλαμβανεται, "*he assumed*," Heb. ii. 16, &c. See *Glassii* Philologia sacra. *Canon* XLVIII. p. 432.

We hesitate not, therefore, to render ων, "*was*," in this important text, even though recommended by *Socinus*, as Dr. *Middleton* observes, p. 699.

by *the thing that he saw*, but by THEE, who art the SAVIOUR OF ALL," Wisd. xvi. 6, 7. And the Paraphrase of *Jonathan* on Numb. xvi. 6—9, thus explains, " It came to pass, that if a serpent had bitten any man, when he beheld the *brazen serpent*, he lived, *provided he directed his heart to* THE ORACLE OF GOD." Hence arose the tradition of *the Jews*, " that as the bites of the *fiery serpents* were cured by the *Israelites* looking up to the *brazen serpent*, so shall the bites of the *old Serpent*, inflicted on *Adam* and his posterity, be cured in the time of THE MESSIAH."

This illustration of OUR LORD leads us to the true nature of that *saving faith*, which it was designed to recommend. As the faith of the *Israelites* was a full trust that their bites should be healed, only by looking attentively on the *brazen serpent*, so the faith of *Christians* is a full trust, or firm persuasion, that their sins shall be forgiven, by looking to the *atonement* of CHRIST on the cross.

It is, therefore, a *pure act of the mind*, independent of *works* performed, either before or after.

Such was also the primitive patriarchal *faith* of *Enoch*, *Noah*, *Job*, *Abraham*, *Moses*, &c. which was counted to them for *righteousness* or *justification* in the sight of God; namely, a firm trust and belief in a future REDEEMER; by which they were not only acquitted, or absolved from their *sins past*, but, moreover, were accepted by God, as if they had been *actually righteous*, and never had offended, and made *heirs of eternal life*, to which no obedience of their own could have entitled them.

It is concisely, but critically defined by *Paul*, Heb. xi. 1. " *Faith* is a *subsistence* of things *hoped for*, a *conviction* of things *not* [*yet*] *seen*."

It is, indeed, a pure act of the mind, which, by anticipation, gives " a *subsistence*" to future blessings, as if they were already existing; " a *conviction*," or *firm persuasion* of *their certainty*, as if they were *actually seen*. See *Chrysostom's* admirable commentary thereon, p. 145, note.

In the Apostle's definition, the two last words, ου βλεπομενων, are understood in the sense of ουπω βλεπομενων, " *not yet seen*," as in the case of *Noah* afterwards, who, when *oracularly warned* of the ensuing *deluge*, though *not yet seen*, (μηδεπω βλεπομενων,)

being moved with fear, built an ark for the preservation of his family, ver. 7.

And that this is a correct explanation of the Apostle's definition may further appear from some remarkable cases, both of the OLD and NEW TESTAMENT.

Job declared, "*I know* that my REDEEMER is living, and that at the last day he will arise in *judgment* upon dust, or mankind," (see Vol. II. p. 76.) Thus expressing the *fulness of his assurance* of the *certainty* of the future *general judgment*."

"The *Patriarchs* all died in *faith*, not having received the *promises*, [temporal and spiritual,] but having been *persuaded* [of their certainty,] and *embracing* them [as true,"] Heb. xi. 13, (see Vol. II. p. 29.)

Thus *Abraham* longed to see CHRIST'S day, [or his appearance in *the flesh*, as the blessed Seed, in whom all the nations of the earth should be blessed,] and he *saw* it [with the eye of faith, or in *prophetic* vision,] and was *glad*," John viii. 56, (see Vol. II. p. 25.)

Balaam also, the *Heathen* diviner, "*saw*, but not *now*, he *beheld*, but not *nigh*, the *star* and *sceptre*," of the blessed Seed, CHRIST, in *prophetic* vision; which his posterity, the pious *Parthian Magi*, actually saw long after, and *rejoiced with exceeding great joy*; collecting also, we may presume, from the *partial* accomplishment of the prophecy, that the *whole* of the gracious promise would be fulfilled in due season, (see Vol. II. p. 207, Vol. III. p. 56.)

Such also, in particular cases, was the nature of the faith of the *Roman centurion* and *Syrophenician* woman, extolled by CHRIST himself; namely, a *firm belief* or *persuasion* that CHRIST was fully able, by his divine power and authority, to cure the sick, though absent and at a distance, by a word or command, *before* they saw the cure actually performed. (See this Vol. p. 98, 128.)

Justifying or *saving faith*, therefore, is a simple act of the mind, or assent of the understanding, to the *redemption* through CHRIST. It is a single *Christian* virtue, and the basis of the rest, as distinguished from *hope* and *charity*, 1 Cor. xiii. 13; and as distinguished also from THE FAITH in general, or the Christian religion, including the *belief* and *profession* of the GOSPEL. These different acceptations of the word are material

and the neglect of them has produced much confusion and perplexity in *mystical* * writers on the subject. For the general sense of the word *faith* see Acts xxiv. 24, 25; Rom. i. 8; Gal. i. 23; 1 Tim. v. 8; Jude 20, &c.

OUR LORD next informed *Nicodemus* that this *justifying faith* originated from the sole and gratuitous benevolence of THE DEITY to *mankind*, and also its absolute necessity to salvation on their part.

"For GOD so *loved* † the world that he gave his ONLY BEGOTTEN SON, to the end that *every one* who *believeth* on him, [whether *Jew* or *Gentile*,] should not perish, but have *eternal life*," ver. 16.

"For GOD sent not HIS SON into the world, [at first, in the *flesh*,] to *judge* the world, but that the world through him, [or his *death*,] might be saved. He that *believeth* on him is not to be *judged*, [at the *last* day,] but he that *believeth not*, *hath been*

* Take the following sample from *Madan's* translation of *Witsius's Treatise of Faith*.

"*Faith* is not any single *habit* or *act* of the soul, nor ought it to be restrained to one *faculty* thereof only, but it is *something* made up of *various acts*, which, though not in a confused manner, may interfere one with the other, and in a kind of delightful fellowship and union, promote and help each other, and this constantly. It imports *a change of the whole man*, is the spring of the whole spiritual life; and, lastly, it denotes a *holy diligence* and *energy of the whole soul towards* GOD *in* CHRIST; so that its full compass can scarcely be comprehended in a distinct manner under *any one single idea*."

This is called "a *plain account of faith!*"

† The finest comment, perhaps, on this noble expression of *all the benevolence of Divine goodness* toward *mankind*, 2 Thess. i. 11, and the fullest refutation of the gloomy and revolting doctrine of *absolute reprobation*, is furnished by the following argument against it, drawn from the infinite POWER of the CREATOR OF ALL, which could have no inducement to *will the misery* of *His creatures*, by the sage author of the *wisdom of Solomon*, probably to counteract this doctrine at its rise, in the *reformed Jewish Church*. Wisd. XI. 23—26.

"For THOU *pitiest all men*,
Because Thou art ALL POWERFUL;
And overlookest their *sins*,
Upon their *repentance*.
For Thou *lovest* all things that exist,
And *abhorrest* nothing that Thou hast made.
For hadst thou *hated*,
Thou wouldst not have *formed any thing*:
And how could any thing have *endured*,
Had it not been THY WILL?
Or how could it have been *preserved*,
Unless called by THEE?
But THOU *sparest all, because all things are Thine*,
O LORD, THOU LOVER OF SOULS."

judged already, (ηδη κεκριται,) because he hath not believed on the name of the ONLY BEGOTTEN SON OF GOD," ver. 17, 18.

Here, by a usual anticipation, the future event of the *general judgment*, is represented as *already come*, to mark its absolute and infallible *certainty*, in the fulness of time. See John v. 24; Heb. xii. 22; Rom. viii. 28—30.

And our Lord concludes this interesting and awakening discourse, with stating "the grounds of the general *judgment*," in the *vices of mankind;* which led, and would lead them, to *hate* and avoid *the light* of THE GOSPEL; whereas the *well doer* readily came to *seek it*, and to shew that his *works* were wrought in GOD, ver. 19—21. Thus ending, probably, with an oblique commendation of *Nicodemus* himself, as a *well doer*, in thus seeking the *light* at the fountain head, and afterwards shewing the soundness and sincerity of his *faith*, by his *labour of love* in the LORD.

OUR LORD'S concise doctrine of *justification by faith*, is thus explained and illustrated by his *Apostles*.

Paul declares, "We are *justified* freely by GOD'S grace, through the *redemption* in JESUS CHRIST," Rom. iii. 21; for "GOD approved his *love* towards us, that while we were yet *sinners*, CHRIST died for us," Rom. v. 8; and this, by his own gracious act; for "CHRIST *loved* us also, and gave up himself for us, an *offering* and *sacrifice* to GOD, for a fragrant savour," Eph. v. 2; "while we were *enemies* we were *reconciled* to GOD by the *death* of HIS SON," Rom. v. 10.

It is truly remarkable, that GOD is no where in Scripture said to be *reconciled* to *us;* but *we*, every where, to be reconciled to GOD, "when we were *dead* in trespasses and *sins*," 2 Cor. v. 18—20; Eph. ii. 1; Col. ii. 13. OUR HEAVENLY FATHER, indeed, is always ready and willing to receive with tenderness and joy, every *prodigal son*, who shall "*come to himself*," and with hearty *repentance*, and true *faith*, return to him, and humbly entreat to be restored to his *household*, of his true bounty, not our deserts. "For by *grace* we are *saved*, through *faith;* and this, not of *ourselves:* it is the *gift* of GOD, not [the reward] of *works;* that *none* should *boast*," Ephes. ii. 8, 9. "We reckon, therefore, that a man is *justified* by *faith, without the works of the Law*," Rom. iii. 28.

In this last passage, the Apostle is usually understood to mean the *ceremonial works* of the law of *Moses, circumcision*,

*sacrifices**, &c. but that he meant to include the *moral* works, both of the *law of Moses*, and of the *law of nature*, is evident from his reckoning "*all under sin*, both *Jews* and *Greeks*," for their gross violations of *moral* and *religious* duties; "not having the *fear of* GOD before their eyes;" that "*every mouth* might be stopped" [from *boasting*,] "and *all the world* be made liable to punishment from GOD," Rom. iii. 9—19. Compare Ephes. ii. 3.

And the tenor of his argument necessarily includes *evangelical* works also; "for, if *justification* could come even of such, without taking in *faith* in the *meritorious sufferings* and *satisfaction* of a MEDIATOR, then might we have *whereof to boast*, or *to glory*, (Eph. ii. 9; Rom. iv. 2.) And then it might be justly said, that CHRIST *died in vain*," (Gal. ii. 21.)

And this judicious exposition of *Waterland*, p. 44, is confirmed by the high authority of *Clemens Romanus*, the intimate friend of the Apostle *Paul*, (Phil. iv. 3,) one of the most eminent of the "*saints* at *Rome*," to whom this Epistle was addressed, (Rom. i. 17,) in the following passage, which he cites in the original.

"The *ancient Patriarchs*, [*Abraham*, &c.] were all, therefore, greatly glorified and magnified; not for their own sake, or for their *own works*, or for *the righteousness* which they themselves wrought, but through HIS good pleasure. And *we* [*Christians*] also, being *called*, through his good pleasure in CHRIST JESUS, are not *justified* by ourselves, neither by our own wisdom, or knowledge, or piety, or the works which we have done in *holiness* of *heart*, but by *that faith* by which THE ALMIGHTY GOD *justified all*, from the beginning of the world." Epist. I. c. 32.

The profound *Hooker* gives a similar explanation of the doctrine, in his Discourse on *Justification by Faith*.

"GOD doth *justify* the *believing man*, yet not for the *worthiness* of his belief, but for the worthiness of HIM which is believed; GOD rewardeth abundantly every one which worketh, yet not for any *meritorious dignity* which is, or can be in the work, but through HIS *mercy*, by whose commandment he worketh."——"The *best things* which *we* can do, have some-

* See Bishop *Bull's Harmonia Apostolica*, or its abridgment in *Wells'* New Testament, preface to the *Epistles*.

thing in them to be *pardoned.* How then can we do any thing meritorious, or worthy to be *rewarded?* Indeed, God doth liberally promise whatsoever appertaineth to a blessed life, to as many as *sincerely* keep His law, though they be not *exactly* able to keep it. Wherefore, we acknowledge a *dutiful necessity* of doing well, but the *meritorious dignity* of doing well, we utterly renounce."——" Our doctrine, in truth, is no other than we have learned *at the feet of* CHRIST," p. 21, 34. And we may add, it is also the doctrine of our *Articles*, XI. XIII.

The shortest, plainest, and fullest account, perhaps any where to be found, of this abstruse but most important doctrine, is furnished by the pious and learned Bishop *Hopkins* *, in the following passages.

" *Justification* is a gracious act of GOD, whereby, through the *righteousness* of CHRIST'S satisfaction imputed, He freely remits to the believing sinner, the *guilt* and *punishment* of his sins: and, [moreover,] through the righteousness of CHRIST'S *perfect obedience*, imputed, He accounts him *righteous*, and accepts him into *love* and *favour*, and unto *eternal life.*"

" This is *justification*, which is the very sum and faith of the whole GOSPEL, and the only end of the COVENANT OF GRACE." For wherefore was there such a covenant made with us, through CHRIST, but as St. *Paul* tells us, Acts xiii. 39, " that by HIM, *all that believe might be justified from all things, which they could not be justified from by the law of Moses.*"——And he proves that *justification* is equivalent to *salvation*, by the following syllogism.

If the *righteousness of* CHRIST *be made thine, thou shalt be saved;* If *thou believest*, the *righteousness of Christ shall be made thine;* therefore, *If thou believest*, (from *first* to *last,*) *thou shalt be saved.*——" When, therefore, a *sinner*, being on one hand thoroughly convinced of his *sins*, of the *wrath* of GOD due to him for them, (Rom. ii. 8, 9,) of his utter *inability* either to escape, or bear this wrath, (Rom. vii. 24,) and on the other hand, being likewise convinced of the *sufficiency*, *willingness*, and *designation* of CHRIST to *satisfy justice*, and to *reconcile* and *save sinners*, (Rom. vii. 25,) doth hereby yield a *firm assent* unto these truths revealed in THE SCRIPTURES; and doth also *accept* and *receive* JESUS CHRIST in all his offices, as his PRO-

* See a new edition of his works, lately published, Vol. II. p. 382—386.

PHET, resolving to attend to his *teaching*, as his LORD and KING, resolving to obey his *commands*, and as his PRIEST, resolving to rely upon his *sacrifice alone*, and doth accordingly *submit* to him, and *confide* in Him *sincerely* and *perseveringly*; this is that *faith* which doth *justify*, and will certainly *save* all those in whom it is wrought."

This is indeed a *plain, rational*, and *Scriptural* account of a *doctrine* which is the corner-stone of CHRISTIANITY, and the foundation of the REFORMATION.

II. The strong and emphatic expressions of SCRIPTURE, and of the *primitive Fathers*, stating the utter inability of *works* to *justify* us, as a *meritorious* cause; that "whatsoever is not from *faith*, is *sin*," Rom. xiv. 23, which our Article XIII. understands of *works before justification*; and the slanderous misrepresentation of the Apostle's doctrine, as if he affirmed that GOD permitted the *Gentiles* "*to do evil*, that *good may come*," or that his "*grace* may *abound* to *sinners*," which he deprecates, "GOD *forbid!*" Rom. iii. 8, vi. 1, gave rise, even in the Apostle's days, to the opposite error of an *affected humility*, resolving the whole business of *justification* into "*faith* alone, not only *without works*," but even *exclusive of works*; for "that all *our righteousnesses* are as *filthy rags*," not only not acceptable, but even offensive to GOD; and equally unnecessary and insufficient to cover our nakedness in his sight, before whom "*no man living* shall *be justified*" by his own righteousness, Psalm cxliii. 2.

Hence "sprung up" early in the Church, "the *tares*," the licentious and immoral sects of the *Solifidians* and *Antinomians*, as they were called, from "resting solely in *faith*," and "reprobating the *law of works*;" and the *Libertines*, who were guilty of the most scandalous excesses, "abusing their *gospel liberty* as a *cloak of licentiousness* *," "through the *ignorance* of *senseless men*," *enthusiasts* and *fanatics*, 1 Pet. ii. 15, 16.

It is also remarkable that the same mischievous sect sprouted up again at the revival of pure Christianity, at the auspicious era of the REFORMATION, as will be shewn hereafter. The same mischievous errors are still to be found among the *schismatical* sects that disgrace our *land of liberty*.

Hence it became expedient, both for correction of reigning

* *Libertati* præsidia quærentes, non *licentiæ*, ad impugnandum alios. *Livii* III. 53.

errors, and anticipation of future, to state in HOLY WRIT the sacred and indissoluble union of *faith* and *works* as jointly necessary to salvation.

JUSTIFICATION BY FAITH AND WORKS.

1. OUR LORD declares, "By *thy words* thou shalt be *justified*, and by *thy words* thou shalt be *condemned*," Matt. xii. 37; *words* intimating the *thoughts* and *intentions* of the *heart*, and forming no inconsiderable branch of *actions*, Matt. xv. 19, whence "*words*" and "*things*" were considered as synonymous in the *Hebrew* language, and are both expressed by the word *dabar*. And that OUR LORD meant both is evident from the following: "Why call ye me LORD, LORD, [expressive of your *faith*,] and *do* not the *things* that I say?" Luke vi. 46. "*Many* shall say to me in *that day* [of *judgment*,] LORD, LORD, have we not *prophesied* in thy name? and *expelled demons* in thy name? and done many *mighty works* in thy name? Then will I profess to them, I never *knew* you, [or *acknowledged* you as my disciples,] *depart from me all ye that work iniquity*," Matt. vii. 21—23. This is an awful and awakening declaration, intimating the insufficiency of the highest degrees of *faith*, even the *miraculous*, without *good works*, to procure salvation.

In like manner *Paul* declares, and evidently in allusion thereto, "Though I have the gift of *prophecy*, and know *all mysteries* and *all knowledge*, and though I have *all faith*, so that I could remove *mountains* figuratively, or work the greatest miracles, (Matt. xi. 23,) and have not *charity*, I *am nothing*," or of no value in the sight of God, 1 Cor. xiii. 2. "This is a faithful saying, and I desire thee *firmly to maintain* (διαβεβαιουσθαι,) that they who have *believed* in GOD be careful to *practise good works*," Tit. iii. 8.

This illustrious Apostle seems to have been aware of the false construction that had been or might be put upon his earlier epistles, especially to the *Romans* and *Galatians*, which were rather of a controversial nature, designed to remove the leaven of *Judaism*, that principally prevailed in those "*high minded*" Churches, (Rom. xi. 20, Gal. iii. 1.) Hence he so strongly insists on the indispensable necessity of *good works* to salvation. "Follow *holiness*, without which no man shall *see* THE LORD," Heb. xii. 14; "Being *freed* from [the *punishment* and *dominion* of] *sin*, and made *servants* to GOD, [by *faith*] *ye have your*

fruit in *holiness*, and the end *everlasting life*," Rom. vi. 22. Here the first requisite for the final attainment of salvation, or *everlasting life*, is the righteousness of *justification*; the second, the righteousness of *sanctification*, as critically remarked by *Hooker*, p. 20.

And to guard the *faithful* from these dangerous errors of the *Solifidians* and *Antinomians*, seems to have been a leading design of the *practical* epistles of *Peter* and *James*, of whom the former may refer to his doctrine of *justification*, among the things *hard to be understood* in *Paul's* Epistles, 2 Pet. iii. 16, and the latter expressly combats its abuse, James ii. 24.

3. *Peter* thus enumerates the *good works* that are the necessary appendages of *faith*.

" Giving all diligence, *add* to your *faith virtue* or *morality*, or probity of *manners*, (Phil. iv. 8; 1 Cor. xv. 33,) and to virtue *knowledge* or *discretion* (Col. iv. 5; Matt. x. 16,) and to knowledge *temperance*, or *moderation* in prosperity, (Gal. v. 23,) and to temperance *patience* in tribulation, or *resignation* in adversity, (Rom. xii. 12, v. 3,) and to patience *godliness*, or *piety* toward GOD, (Acts iii. 12; Tit. ii. 12,) and to godliness *brotherly love* toward *fellow Christians*, (John xiii. 35; Rom. xii. 10,) and to brotherly love *charity* toward *all mankind*, for GOD and CHRIST'S sake, which is the *end* or completion of the *law*, and the *bond of perfectness*, (1 Tim. i. 5; Rom. xiii. 10; Col. iii. 14;) 2 Pet. i. 5—7.

It is the just and ingenious remark of *Paley*, in his *Moral Philosophy*, (Art. *Virtue*,) that the Apostle here enumerates the *virtues collectively*, the practice of all being necessary to salvation; but that *vices* are enumerated *disjunctively*, as separately and severally excluding the habitual sinner from heaven.

" Neither *fornicators*, nor *idolaters*, nor *adulterers*, nor *effeminate*, nor *abusers of themselves with mankind*, nor *thieves*, nor *covetous*, nor *drunkards*, nor *revilers*, nor *extortioners*, shall inherit the kingdom of GOD," 1 Cor. vi. 9, 10.

4. *James* also teaches the same doctrine. He carefully distinguishes mere *speculative* or *dead faith* from *operative* and *lively*. The former even " the *demons* profess," for " they *believe* and *tremble*;" and he considers *good works* as the proper evidence of *faith*; " *shew* me thy *faith* without thy works, and I will shew thee my faith by my works," and insists on the necessity of complete and perfect obedience. " Whosoever shall

keep the *whole law*, and yet offend in *one* [point,] is *guilty of all*," that is, he is equally *obnoxious to punishment*, (ενοχος,) though not in so high a degree, as if he had broken the whole law; for every command of God is equally binding, and therefore the *wilful* breach of any one, even the *least*, is a violation of the authority that enacted the whole, and shall be punished accordingly, as our Lord himself declares, Matt. v. 19. Hence he infers the joint necessity of *faith* and *obedience*, "Ye see then that a man is *justified* by *works*, and not by *faith* only," James ii. 10—24.

And the inseparable connexion of *faith* and *works* was sedulously inculcated by our early divines, one of whom thus quaintly expounds the doctrine, *Justificamur per fidem solam, sed non per fidem solitariam*, or according to his own translation, "We are justified by *faith alone*, but not by that *faith which is alone*," or exclusive of *good works*.

And *Burkitt* well observes, "What GOD hath joined none must divide; and what GOD hath divided none must join: he hath separated *faith* and *works* in the business of *justification*; and he hath joined them in the *lives* of justified persons," or in the business of *sanctification*. Indeed, as well expressed in our XIIth *Article*, "*Good works* do spring necessarily out of a true and lively *faith*, insomuch that by them a lively faith may be as evidently known, as a *tree* discerned by *the fruit*;" according to OUR LORD'S illustration, Matt. vii. 16—20, adopted by *James*, iii. 12.

We next proceed to analyze the *duties of the Gospel*, respecting GOD and *man*; which naturally follow the consideration of its *mysteries*.

II. THE DUTIES OF THE GOSPEL.

"The LAW was our *school-master* [to *discipline* us] unto CHRIST; but THE FAITH being come, [or the Christian religion ONCE established,] we are no longer under a school-master," Gal. iii. 24, 25.

The LAW, therefore, was only *preparatory* to the higher dispensation of the GOSPEL, and was not of *perpetual* obligation. It was designed to be superseded by the Gospel as "*the shadow*" by the "*substantial good*" which it indicated, Heb. x. 1.

Hence OUR LORD, in the beginning of his public ministry, laboured to remove the prejudices of his hearers in favour of the

propriety of the *Mosaical* dispensation, and to correct the vulgar error, that he came to subvert it; whereas, "He came, *not to destroy the law and the prophets*, but *to fulfil*;" 1. to accomplish, in his own person, the *types* and *prophecies* respecting THE MESSIAH and his *kingdom*; 2. to enlarge and spiritualize the *religious* and *moral law*; 3. to perfect its *sanctions* from *temporal* to *eternal*; and 4. to grant more *powerful aids* by the promise of the HOLY SPIRIT; and also 5. to accomplish all these minutely, critically, and permanently, until the dissolution of the world. "One *iota* or one *tittle** shall not pass away from THE LAW, [so improved,] until all things come to an end," Matt. v. 17, 18.

The *duties* of the Gospel are all comprized in that most concise and comprehensive summary,

THE LORD'S PRAYER;

which enlarges and spiritualizes the *Decalogue*, or summary of the *religious* and *moral law of Moses*. And the finest commentary on both is furnished by the *Sermon on the Mount*.

The prayer itself may thus be more closely rendered.

I. OUR FATHER, *who* [art] *in the heavens:*
II. 1. *Thy name be hallowed,*
2. *Thy kingdom come,*
3. *Thy will be done,*
4. *As in heaven, even* [so] *upon the earth.*
III. 1. *Give us this day our sufficient bread,*
2. *And forgive us our debts,*
3. *As we also forgive our debtors;*
4. *And bring us not into temptation,*
5. *But deliver us from the wicked one:*
IV. *For* THINE *is the kingdom, and the power, and the glory,*
For evermore. Amen.

Some of his disciples having requested our blessed Lord *to teach them to pray*, He was pleased to give them this perfect model of prayer, as an improvement upon the forms used by the *Baptist*, the *Rabbis*, and the *Heathen philosophers*, both in *conciseness* of manner, and *comprehensiveness* of matter †," Luke

* "*Iota*" denoted the smallest *Chaldee* letter *Iod*, י. And "a "*tittle*," or rather "*curl*," the distinction between similar letters, a *Resh* ר from a *Daleth* ד, or a *Thau* ת from a *Heth* ח.

† The eloquent *Tertullian* delivers this encomium on *the Lord's Prayer*.

"In this compendium of few words, how many declarations of *Prophets*, *Evangelists*, and *Apostles* are contained! How many discourses, parables, examples, precepts of

xi. 1, Matt. vi. 5—8, xxiii. 14; compare Eccl. v. 7, Ecclus. vii. 14.

It opens with an invocation to THE DEITY, under the endearing title of "OUR FATHER," the common parent of the human race, *Christians*, *Jews*, and *Gentiles*. For "*we are* all HIS *offspring*," Acts xvii. 28, who is "*no respecter of persons*," but in "*every nation, whosoever feareth* HIM, and *worketh righteousness, is acceptable unto Him*," Acts x. 34, 35. This is a more enlarged idea of his general providence, as "THE ONE GOD and FATHER OF ALL," Ephes. iv. 6, than was furnished by the *preamble* and *first commandment* of the *Decalogue*, representing Him rather in a partial light, as the TUTELAR GOD OF ISRAEL, who delivered them from *Egyptian* bondage; whom therefore, they were required to hold for their ONLY GOD, in exclusion of all others, Exod. xx. 2, 3.

This is further intimated by the plural, "OUR," signifying that we should pray, not for ourselves *singly*, like the *Pharisee* in the temple, "GOD, I thank thee, that I am not as *other men are*," &c. Luke xviii. 11; nor to GOD in the confined terms of the *Decalogue*, "I am THE LORD THY GOD, who brought *thee*," *Israel*, &c. but for *all mankind*.

The *foundation* of all *prayer* whatsoever, is a persuasion that THE BEING, whom we address, both *hears* us, and is also *able* to grant our petitions. And both these are implied in the sequel, "*who art in the heavens**," signifying "*the heaven of heavens*, which cannot contain or confine THE DEITY," 1 Kings viii. 26.

OUR LORD! How many duties toward GOD are briefly expressed! *Honour* to THE FATHER, *faith*, *profession* in *his name*, *offering of obedience* in *his will*, *expression of hope* in *his kingdom*; *petition for the necessaries of life* in *the bread*, *confession of sins* in *the supplication*, *solicitude against temptations*, in *the asking of protection*. What wonder! GOD alone could teach *how* He chose to be prayed to." De Oratione, p. 659.

The practice of the primitive Church, as we collect from *Tertullian*, was to begin their *public service* with this divine prayer, as the ground and foundation of all others; and then to offer up their *own prayers* to GOD, according to the variety of their circumstances and conditions, *provided they agreed with the precepts of this lawful and ordinary prayer*. "For as far as we recede from its precepts, so far are we from GOD's ears: our remembrance of the precepts, prepares the way for our prayers to heaven, of which this is the chief." Ibid.

* Ὁων εν τοις ουρανοις. The article ὁ, has the import of the pronoun *who*, ων, "*art*," being understood. See the note on the introduction of *John's* Gospel, in this Vol. p. 67. Εν ουρανοις, signifies in *the heavens*, or *highest heavens*, or *the universe*, as distinguished from εν ουρανῳ, afterwards, "*in heaven*," or the throne of GOD's glory, and residence of the *holy angels*.

This most sublime and amazing idea of the *omnipresence* or *ubiquity* of OUR HEAVENLY FATHER, exposes the gross absurdity, and the utter impossibility of representing him under any finite or corporeal image of *man*, *beast*, *bird*, or *fish*, prohibited by the *second commandment*.

His *willingness* also to listen to our prayers, implied in his *paternal* relation, and our *encouragement* to apply to Him repeatedly for relief, is stated by OUR LORD: "*Ask*, and it shall be given unto you, *seek*, and ye shall find, *knock*, and it shall be opened unto you.——For what man is there of *you*, who if his son ask *bread*, will give him a *stone*, [which cannot nourish him;] and if he ask *fish*, will give him a *serpent*, [which will poison him.] If ye then, being *evil*, [or *imperfect* in your nature,] know how to give *good* things to your children, how much more shall your HEAVENLY FATHER, [who is *all perfection*,] give *good* things, (even his HOLY SPIRIT,) to them that ask him? Matt. vii. 11, Luke xi. 13.

Though *perseverance* in prayer is here recommended, and in several other places, as in the parable of the *unjust judge*, Luke xviii. 1—8, &c. yet in our private devotions, *long prayers* and *vain repetitions*, are censured as superfluous and unnecessary; because our HEAVENLY FATHER knoweth whereof we have need, *before we ask him*, Matt. vi. 8. And several efficacious prayers that we read of in Scripture, were *short*: such as of *Abraham's* steward, Gen. xxiv. 12—15; *Hezekiah*, 2 Kings xx. 1—6; the *publican* in the temple, Luke xviii. 13—14; the *penitent thief* on the cross, Luke xxiii. 42, &c. In public worship, however, or upon important *national* concerns, *long prayers* are admissible, as in *Solomon's* sublime prayer at the *dedication* of the temple, 1 Kings viii. 12—61; the *Levites'* thanksgiving for all God's mercies and forbearances to the people of *Israel*, after the captivity, Nehem. ix. 5—38; *Daniel's* pathetic supplication for the sins of his people, Dan. ix. 3—19, &c. which are of considerable length; and OUR LORD himself sometimes *continued all night in prayer unto* GOD, Luke vi. 12.

The second clause contains *general petitions* for all mankind.

1. That GOD'S *name may be hallowed*, or his *Divine Majesty* held in due honour and veneration throughout the world, (Malachi i. 6.) This is a positive precept, and a considerable improvement of the *third commandment*, which is negative, prohibiting the *profanation* of the *name of* GOD.

2. That *His kingdom may come;* or that *spiritual* kingdom founded by CHRIST at his first coming, may prevail or be established at his second, in the *regeneration;* when the spiritual worship of GOD and the LAMB shall sanctify *the Lord's day*, under the New Dispensation; as the legal worship did the *sabbath* day, according to the *fourth commandment.*

3. That *His will may be done*, or universally obeyed, in the exact performance of all the *moral duties* of the second table of the *Decalogue*, which it is the *will of* GOD that we should exercise toward *mankind.*

4. "*As in heaven, even so upon the earth,*" expresses the measure or standard of obedience in all the foregoing petitions, as well as the last. For we pray that GOD'S *name may be hallowed* on earth, as it is in heaven; that *his kingdom may come*, on earth as in heaven; *his will be done* on earth, as it is in heaven; or that in all these cases, the example of the *holy angels** in heaven, in the pure and spiritual observance of all *religious* and *moral* duties, "who do GOD'S *will* and *pleasure* with alacrity and *delight*," (Psalm ciii. 21,) may be imitated by *mankind* on earth.

This is a higher and nobler standard of obedience, than was furnished by the *Mosaical* law; which, in the religious duties of the first table, totally wanted a standard or model, and in the *moral* duties of the second, furnished rather an insufficient and precarious standard in *self-love;* "*Thou shalt love thy neighbour as thyself,*" Levit. xix. 18.

Self-love, indeed, is sometimes a faulty standard; because men do not always *love themselves* as they ought; they are too often led by the *flesh*, rather than by *the Spirit*, to sacrifice their true interest and happiness in this life, and the glorious prospects of the next, to the *vanities* of this world; which prove, sooner or later, *vexation of spirit.* Such "*lovers of themselves,*" or rather haters of themselves, and of the noblest part of their nature, which they debase and degrade †, are ill qualified to *love others* as they ought, and to consult their true interests.

* The love and services of the *holy angels* to *mankind*, are intimated in several passages of Scripture, Job xxxviii. 7, Gen. xix. 15, 16, xxviii. 12, xxxii. 1, Psa. xxxiv. 7, 2 Kings vi. 16, 17, Isai. vi. 6, 7, Dan. ix. 21, Zech. ii. 3, 4, Tobit xii. 15, Luke i. 19, ii. 13, 14, Matt. xviii. 10, xvi. 9—22, &c.

† Atque *humo* affigunt DIVINÆ *particu'am* AURÆ.

"And chain to the *dust*, their *particle* of THE DIVINE SPIRIT." Hor.

The *drunkard*, for instance, entices his friend to *wallow in the mire* of drunkenness, till *shameful spewing* be upon his glory, (Habbak. ii. 15, 16, 2 Pet. ii. 22.) And the misguided *zeal* of the *Scribes* and *Pharisees* of old, compassed sea and land to make *one proselyte*, and then, *to render him two-fold more the child of hell* than *themselves*, Matt. xxiii. 15. Such *spirit of proselytism* is not yet extinct.

Proper self-love, however, is an useful standard in general, and was re-enacted by OUR LORD; "*All things whatsoever ye would that men should do unto you, even so do ye unto them. For this is* [the substance of] *the* LAW *and the* PROPHETS," Matt. vii. 12. And we may add, of the LAW of NATURE also, in the *Heathen* world, derived from *primitive Revelation* to *Noah* and his family, Gen. ix. 5. Ὁ συ μισεις, ἑτερῳ μη ποιησῃς. "*What thou hatest thyself, do not to another*," was thence recommended by *Cleobulus*, one of the seven sages of *Greece*.

To remedy this precarious and uncertain standard of *self-love*, and the ideal standard of the *obedience* of *angelic spirits*, which does not fall within *human* observation, our blessed Lord condescended to furnish an imitable pattern of obedience to the will of God, in all its branches, by taking our nature upon him *, to furnish a *real* and a *perfect standard* of the most consummate *piety* toward GOD, and love toward *man*, in his own brightest example. "*Learn* of ME, for *I am meek and lowly of heart*," Matt. xi. 29. Infinitely meeker and lowlier than *Moses*, who, though the meekest of men, yet *spake unadvisedly* with his lips; (see Vol. II. pp. 164, 198.) And accordingly, his *new Commandment* was, "*Love each other, as I have loved you*;" and He made their observance of this commandment, the characteristic of his religion: "*Hereby shall all men know that ye are my disciples, if ye have love among each other*," John xiii. 34, 35.

This commandment, though not absolutely *new* in its *precept*, was 1. *new* in its *extent* and *degree*; 2. in its *standard* or *model*; 3. in its *motives*, and 4. in its *sanction*.

* The pure and spiritual devotion of CHRIST, and his obedience in the *flesh*, is finely foretold, Psalm xl. 6—8, as interpreted Heb. x. 5—9. "When (CHRIST) cometh into the world, he saith, '*Sacrifice* and *oblation* thou wouldest not, but a [*human*] *body* hast Thou prepared for me. *Burnt offerings* and *sin offerings*, thou desiredst not. Then said I, *Lo I come* [into the world,] (in the volume of the [*Sacred*] Book, it is written of me,) *to do thy will*, O MY GOD, *I wished it; yea, thy law is within my heart!*"

1. By a considerable enlargement of the *Mosaical* law, *Christians* are required to *love* each other, not as "*neighbours*" only, but as "*brethren*," a nearer and tenderer connexion, Heb. ii. 11, 1 Pet. iii. 8, meaning by the word "*brethren*," not merely *fellow Christians*, but *strangers, aliens*, and the *whole human race*, by the most enlarged philanthropy, as explained in the parable of the *humane Samaritan*, (see Vol. II. p. 234. Vol. III. p. 150.)

The *degree* of *Christian love*, or *charity*, is also prescribed by OUR LORD, and taught by his example. "Ye have heard that it was said [in the LAW,] *Thou shalt love thy neighbour*, and *hate thine enemy* *; But I say unto you, *Love your enemies, bless them that curse you, do good to them that hate you*, and *pray for them* that *despitefully use you, and persecute you*, Matt. v. 43, 44, Luke vi. 27, 28. And He thus illustrates its propriety,

For if *ye love them* [only] *that love you*, what *merit* have ye? do not even the *publicans* the same? [whom ye despise as *sinners* and *heathens*, Matt. xi. 19, xviii. 17.] And if ye *salute your brethren* only, what do ye more [than they?] do not even the *publicans* so? Matt. v. 46, 47.

He elsewhere also describes its extent; "*Greater love* hath no one than this, that *one* (τις) *lay down his life for his friends*," John xv. 13.

2. And how strictly did He practise his own precepts? "CHRIST *suffered for us*, leaving behind a *pattern to us*, that we should tread in his steps, who *did no sin*, nor was guile found in his mouth: who, when he was *reviled, reviled not in turn*, when he *suffered*, he *threatened not*, but *committed* [*himself*] *to Him that judgeth justly*," 1 Pet. ii. 21, 22; "*He laid down his life for the sheep*," John x. 15; and "died for us when we were yet *sinners*," Rom. v. 8, and "*poured out his soul to death* on the cross," Isai. liii. 12, breathing out a prayer and an apology for his *murderers*; "FATHER, forgive them, for *they know not what they do!*" Luke xxiii. 34.

3. The noble *motives* thereto, are the *imitation* of GOD and CHRIST, as far as the frailty and infirmity of our nature will permit us (Phil. iii. 12,) to copy these *all perfect standards* of

* This latter clause is no where found in *the law*, and is contrary to its spirit, Deut. xxxiii. 7. See Vol. II. p. 234. It was a gloss of the *Scribes*, founded, perhaps, on the prescribed extermination of the *devoted nations*, Deut. xxxiii. 7; to which *David* seems to allude, Psalm cxxxix. 21, 22.

love and *mercy*, towards not only the *good* and the *just*, but even towards the *wicked*, the *unjust*, and the *unthankful*, in " their creation, preservation, and all the blessings of this life." " Be ye therefore *perfect*, even as your HEAVENLY FATHER is *perfect*," Matt. v. 45—48 : " Be ye therefore *merciful*, even as your FATHER is *merciful*," Luke vi. 35, 36. And the inference is, " If GOD so loved *us*, *we* ought also to *love each other*," 1 John iv. 11. " Walk in *love*, *as* CHRIST also *loved us*, and gave himself for us, an offering and sacrifice to GOD for a fragrant savour," Ephes. v. 2 ; and " *we ought also to lay down our lives for the brethren*," 1 John iii. 16.

4. The higher sanctions of reward are, to be called " *children of* GOD," " *brethren*" and " *friends*" of CHRIST, and " *joint heirs*" with CHRIST, or inheritors of the kingdom of heaven: and the more awful sanctions of punishment, to be called " *children* of the *devil*," " *enemies* of GOD and CHRIST," and to be doomed to everlasting destruction from the presence of the Lord, with the *Devil* and his *angels* in hell. Both infinitely more awakening and alarming, than the *temporal* sanctions of the *Mosaical* law, Matt. v. 45, Luke xx. 36, Gal. iii. 26, Rom. viii. 17, Tit. iii. 7, 1 John iii. 10. Compare Exod. xx. 5, 6—12, Levit. xxvi. 3—46, Deut. xxviii. 1—68.

Christian love, or *charity*, therefore, as inculcated in OUR LORD'S *new commandment*, and improved and enlarged thereby, may now be defined more fully *, " That *Divine virtue*, *by which we love* GOD *and* CHRIST *above all things*, *because they first loved us ; and our brethren* as *ourselves*, for *the love of* GOD, and for *the sake of* CHRIST."

II. Having now considered the *exordium* and *general* petitions of *the Lord's Prayer*, and shewn that they contain, enlarge, and spiritualize the *ten Commandments ;* before we proceed to the ensuing *special* petitions, we shall endeavour to shew that the *Sermon on the Mount* was designed for a critical commentary and improvement of the *Decalogue*.

Following, therefore, our LORD'S order, we shall begin with the *moral* duties of the second table, which were all included in the general petition, *Thy will be done ;* and which, therefore, the summary proceeds to specify and explain, upon the principles of the GOSPEL.

* See the definition of *Mosaical love*, or *benevolence*, Vol. II. p. 237.

The *sixth commandment*, "*delivered oracularly* to *the ancients*," (ερρεθη τοις αρχαιοις,) prohibited the actual commission of *murder* *, Exod. xx. 13, Deut. v. 17; and under the penalty of *death*, Exod. xxi. 12, Deut. xix. 11—13, but as re-enacted by CHRIST to his *disciples*, (εγω δε λεγω υμιν,) it is extended to prohibit every incitement or provocation thereto.

1. *Causeless anger*, breaking out into

2. Contemptuous expressions, *Raca*, "*Rascal*," &c.

3. Slanderous epithets, *Fool*, i. e. "*Atheist*," or "*Apostate*," under the penalties of divine *judgment* for the first, a higher, corresponding to the *Sanhedrim*, for the second, and *hell fire* for the last.

To this commandment, so enlarged and fortified, several *collateral* duties are attached by OUR LORD.

1. *Reconciliation* to an *offended* Brother. This is required as absolutely necessary to make our devotions and voluntary sacrifices acceptable unto God.

"If thou bring thy *gift* to the altar, and there remember that thy brother hath any [complaint] against thee, *leave there* thy gift, [to ensure thy return,] *before* the altar, [not *upon* the altar, for it would pollute the altar,] and withdraw; first be reconciled to thy brother, and then come and offer thy gift," Matt. v. 21—24.

2. *Speedy compromise* with a *plaintiff* in a law suit, whilst *on the way with him* to the courts of justice; in order to prevent rigorous costs and damages †, ver. 25, 26.

* There seems here to be some allowance for "*anger with cause*," or well founded. And OUR LORD himself has given countenance thereto, by his conduct. For he was sometimes *angry* and *indignant*, in the course of his ministry, at the perverseness and malignity of the *chief priests*, *Scribes*, *Pharisees*, *Sadducees*, *Herod*, and the *Herodians*, whom He did not scruple to rebuke and censure with all authority, as "*fools and blind*," "*hypocrites*," "*whited sepulchres*," "a *generation of vipers*," "*children of the devil*," as well as "that *fox*," *Herod*. *We*, however, sinful and short-sighted mortals, should be exceedingly cautious how we plead the prescription of his example. He was THE SEARCHER OF HEARTS, and "*knew what was in man*;" but if *we*, "*be angry*," we cannot be sure that we "*sin not*," through ignorance, passion, or prejudice. Our wiser and safer course, therefore, is to follow that *Apostle's* precept, who furnished some instances of his own frailty, in his violent contention with *Barnabas*, Acts xv. 39; and his abusive language to the *high priest*, Acts xxiii. 3.—"Let *all anger*, and *clamour*, and *evil speaking*, be put away from you," Ephes. iv. 31; and for the reason he assigns elsewhere, "*Vengeance*, is MY *prerogative*, *I will repay*, saith THE LORD," Rom. xii. 19. The archangel *Michael* durst not rail against the *Devil*, but only said, THE LORD *rebuke thee!* Jude 9.

† This also was recommended in the laws of the *twelve tables* at *Rome*. *In via, rem*

3. A *repeal* of the *law of retaliation*, "*an eye for an eye*," &c. ver. 38, which was tolerated, though not encouraged by *Moses*, Exod. xxi. 24, &c. Levit. xix. 18. In its stead, CHRIST recommended the following prudential maxims.

1. *Patience* under *insults*. "*Resist not the wicked man*, but whosoever shall smite thee on the *left cheek*, turn to him the *right* also," rather than hastily or angrily resent it, ver. 39. That it was not designed for a *law*, appears from our Lord's remonstrating himself against this insult, John xviii. 23. It was *proverbial* for patient endurance of insult, Lam. iii. 30.

2. *Patience* under *small injuries*. "If a man be *litigious*, and take away thy *vest*, let him have thy *mantle* also," rather than go to law with him, ver. 40.

3. *Patience* under *personal grievances*, "When *pressed* into the public service, by any public officer, to go with him *one* mile, voluntarily go with him *twain*, rather than resist the ruling powers to your further detriment," ver. 41.

4. *Compassion* to the *distressed*. "Give to him that *asketh* thee [*alms*;] and from him that would *borrow* from thee, *turn not thou away*," ver. 42.

This precept requires limitations, according to the *ability* of the *giver*, and the comparative *merits* of the petitioners. For the *idle* or *vicious* are not entitled to relief, Acts xi. 29, 2 Cor. viii. 13, Luke xv. 16, 2 Thess. iii. 10. But "*never turn away thy face* from any *poor* man, carelessly, or scornfully, and then *the face of the* LORD shall not be *turned away from thee*," Tobit iv. 11, Luke xvi. 19—25.

Thus, even those precepts reckoned *paradoxical*, and *impracticable*, by gainsayers, when fairly interpreted, not according to the letter, but the spirit, as explained by our Lord's conduct, and by parallel passages, exhibit useful lessons of *prudence* and *discretion*.

The *seventh commandment* prohibited the actual crime of *adultery*, and under the penalty of *stoning to death*, Exod. xx. 14, Levit. xx. 10, Deut. xxii. 22, John viii. 5.

But OUR LORD combines it with the *tenth commandment*, "Thou shalt not *covet* thy neighbour's wife," and extends the guilt to "the *lust* of the eye," in looking lewdly upon a mar-

uti pacent, orato. "On the way, pray that they may compromise the matter." *Blackstone's* Com. III. B. III. c. 20.

ried woman, as committing "adultery in the heart;" and denounces against even the *intentional offender* *, the dreadful punishment of *hell fire*, unless the offending member, "the *right eye*," or the *ruling passion*, of which it is the instrument, be "*plucked* out," and "*cast away*" with abhorrence, by a timely repentance, to *save his soul alive* in the day of judgment, Matt. v. 27—29, Ezek. xviii. 27.

Divorces, which were tolerated by the law of *Moses*, for the *hardness* of *their hearts*, to prevent worse consequences, and carried to a scandalous excess in that age, as we have seen, p. 141. are confined by OUR LORD, to the sole cause of *adultery*. And if any man married a woman divorced upon any other account, both are represented as guilty of *adultery* †, Deut. xxiv. 1, Matt. v. 31, 32.

The *eighth commandment* is also coupled with the remainder of the *tenth*; and the same punishment of *hell fire* is denounced against it, unless the offending member, "*the right hand*," or the ruling passion of which it is the instrument, be "*cut off*" and "*cast away*" with abhorrence likewise, Matt. v. 30.

The *ninth commandment* is considered by OUR LORD, not merely in a *moral*, but rather in a *religious* light, as an offence against the *third commandment*. Whosoever invokes the awful

* ——————— Patitur pœnas *peccandi sola voluntas*:
Nam scelus intra se tacitum qui *cogitat* ullum,
Facti crimen habet——. Juv. Sat. XIII. 207.

† *The law of England*, however excellent, and superior, perhaps, on the whole, to any other system of *human* legislation upon earth, has still its blemishes and imperfections. Such may well be accounted its deviations from the DIVINE LAW in the following cases; which, it will not, I hope, be deemed irrelevant nor presumptuous to notice, from an honest wish for their emendation, whenever the *wisdom* and *piety* of our *legislature* shall think fit.

Our laws seem to be unreasonably severe against the breach of the *eighth* commandment, and criminally lenient toward the breach of the *seventh*. Shall the *horse stealer*, the *cow stealer*, the *sheep stealer*, &c. be punished with *death*, while the *wife stealer*, the *daughter stealer*, &c. the abandoned *adulterer* and *fornicator*, who violates all the laws of hospitality and friendship, and destroys the peace of families, escape with a *pecuniary fine*, or *damages*!—And shall our legislature still continue to hold forth *encouragement* and *reward* to *adultery*, by tolerating and licensing the *marriages* of the offending parties convicted of *adultery*, after *divorce*!

Hoc fonte derivata clades
In patriam populumque fluxit.
Pudet hæc nobis opprobria dici,
Et non potuisse refelli!

name of GOD to witness any *untruth*, knowing it to be such, is guilty of *taking it in vain*, even though that *untruth* or *lie* be *harmless* in itself, or a "*white lie*," as it is sometimes improperly and profanely styled; but if it be a "*black lie*," solemnly uttered in a court of justice, to the injury of another's life, liberty, property, or reputation, by a heinous aggravation of complicated guilt against GOD and *man;* it becomes the most heinous and atrocious of all the crimes that can enter into the heart of man to conceive or commit. Accordingly, GOD himself threatened, that He would *not hold* the offender *guiltless*, that profaned his name, even in the slightest degree; and *blasphemy*, *swearing*, and *cursing*, was, by the express command of THE ORACLE, punished with *stoning to death* *, Levit. xxiv. 10—16.

OUR LORD, however, did not mean to preclude solemn appeals to heaven, whether *oaths* or *vows*, in courts of justice, or in important compacts. For an *oath*, or appeal to THE GREATEST of all beings, as THE SEARCHER OF HEARTS, to witness a transaction, and to punish *falsehood* or *perjury*, is necessary, for putting an end to all strife or controversy among men, to promote confirmation or security of property, Heb. vi. 16. And it was sanctioned by the example of GOD, swearing by HIMSELF, Gen. xxii. 15, Heb. vi. 17, 18. And by the example of the Patriarchs and saints of old; thus *Abraham* swore

* *Wilful* and deliberate *perjury*, before a *magistrate*, or in a public court of *justice*, and in the presence of ALMIGHTY GOD, is the most heinous crime that it is possible for mortal man to commit. It is *high treason* against the SUPREME MAJESTY OF HEAVEN AND EARTH. And shall *high treason* against the *lord of the land*, or against *the state*, be punished with the penalty of *death*, and *confiscation* of *honours*, *emoluments*, and *property*, not merely to the *children's children*, or to the *fourth generation*, but to *ages* yet unborn, involved in the parents' crime; while the blasted *perjurer*, who braves *eternal infamy*, and bursts the strongest barriers of *civil society*, shall escape with the loss of *his ears*, and with the transient disgrace of the *pillory*, on a *market* day!!

Tell it not in *Gath!*
Publish it not in *Askelon!*

2. The *multiplication of perjury*, by the *revenue* and *election laws*, is an evil of the first magnitude, and the most serious and alarming *national* consideration, which calls loudly for reformation; as does also the negligent and irreverent mode of *administering oaths* in our courts of justice, which has excited the horror of *Mahometans*, *Gentoos*, and *Chinese* spectators, who never profane the names of their gods.

3. But even these shrink into nothing, and are lost, in the infinitely greater crime of *licensing perjury*, as practised by the See of *Rome*, in her *absolutions* for the violation of *oaths* and *vows*, the most solemn; and her *pecuniary dispensations* for *crimes* the most atrocious, according to the stated and decreed *impositions* of the *chancery court of Rome*, as shall be shewn in the following notes.

by THE MOST HIGH GOD, CREATOR OF HEAVEN AND EARTH, Gen. xiv. 22; the *Transjordanite tribes*, by THE GOD OF GODS THE LORD, Josh. xxii. 22. And the LAW prescribed, "Thou shalt *fear* THE LORD THY GOD, and *serve* him, and shalt *swear* by his name," Deut. vi. 13. And afterwards, "all *Judah* rejoiced at the *oath*, for they had sworn [unto the LORD with a loud voice,] with all their heart, and sought him with their whole desire: and He was found of them; and the Lord gave them rest round about," 2 Chron. xv. 14, 15. And a highly gifted Apostle uses the following most solemn asseveration, "THE GOD AND FATHER OF OUR LORD JESUS CHRIST, who is BLESSED FOR EVERMORE, *knoweth that I lye not**," 2 Cor. xi. 31.

Vows also were licensed by the law of *Moses*. "If a man vow *a vow* unto THE LORD, or swear *an oath*, to bind his soul with a bond; he shall not break his word; he shall do according to all that proceedeth out of his mouth," Numb. xxx. 2, Deut. xxiii. 31, Eccl. v. 4. See the cases of *Jephtha* and his daughter, Judges xi. 30, *Hannah*, and her son *Samuel*, 1 Sam. i. 11, The *Priests* and *Levites*, to put away *strange wives*, Ezra x. 5; and to take no usury from their brethren, Neh. x. 29. *Paul* also vowed a *vow*, which he performed, Acts xviii. 18, xxi. 23. Our LORD, therefore, reenacted the law, while he guarded against the abuse of it, by prohibiting all *oaths* in common conversation, as a profanation either of GOD'S name, where that was irreverently used, or where any of his *works* was substituted instead of the awful and terrible name of THE LORD, which the *Jews*, through superstitious dread, at length ceased to use, from misinterpretation of Deut. xxviii. 58.

"Again, ye have heard that it was *oracularly spoken* to the *ancients*, Thou shalt not *forswear* thyself, but shalt perform unto THE LORD thine *oaths*.

"But *I* say unto *you*, *Swear not at all*, [in common conversation, by any of your *usual* oaths,] neither *by heaven*, for it is GOD'S throne; nor *by the earth*, for it is his footstool; neither *by Jerusalem*, for it is the city of THE GREAT KING, as styled by *David*, Psalm xlviii. 2; neither shalt thou swear *by thy head*, for thou canst not make one *black* hair white, or one

* The Apostle *Paul* swore, as he lived, in *simplicity*, as well as *sincerity*, (2 Cor. i. 12.) by THE GOD AND FATHER OF OUR LORD JESUS CHRIST; than which a more *awful* name is not to be uttered by the voice of man. *Ogden's* Sermons, Vol. II. Serm. 5.

white hair black. But let your conversation, if affirmative, be *yea;* if negative, *nay**; for whatsoever is over and above these, is of *the wicked one*," who instigates men to this vice, in order to lessen their reverence for GOD, and to lead them to *perjury*, Matt. v. 33—37.

For, by the detestable casuistry of the *Scribes* and *Pharisees*, some oaths were reckoned binding, others not, as we learn from the sequel; thus, to swear *by the temple, the altar, heaven*, &c. they considered as not binding: but to swear by *the gold of the temple*, by *the gift on the altar*, &c. they considered as binding; the *absurdity* and *impiety* of which practice is well exposed by OUR LORD elsewhere, Matt. xxiii. 16—22.

There is no immediate reference to the *fifth commandment* in the *Sermon on the Mount;* but it also is virtually included under the first table. For *the fifth commandment* is remarkably sanctioned by *Moses*, with the same reward and punishment. The *long* and *happy* possession of the land of *Canaan* was equally the reward promised to obedience in both cases, Exod. xx. 12, Deut. v. 16—33. The breach of this law also was equally capital, "*He that curseth father or mother shall die the death*," or shall assuredly be put to death, Exod. xxi. 17. And the legal punishment of an *incorrigible* and *rebellious* son, was *stoning to death*, Deut. xxi. 18—21, precisely in the same terms as for *idolatry*, Deut. xvii. 2—7, or for *blasphemy*, Levit. xxiv. 16. The similitude of the punishment resulting from the similitude of the offences against OUR HEAVENLY FATHER and *earthly parents*, "He that *forsaketh* his father is a *blasphemer*," Ecclus. iii. 16; and *Paul* ranks "*blasphemers, disobedient to parents*," in immediate succession, 2 Tim. iii. 2. Indeed, disobedience to parents is the prelude to the greatest crimes, and to the most dreadful punishments, even in this world; "*The eye that mocketh his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it*, Prov. xxx. 17.

And as the *duty* of children to *parents* is most clearly enjoined and sanctioned by the LAW OF GOD, so it is also by the

* *Bowyer* ingeniously corrects the pointing of this passage thus, ὁ λογος ὑμων ναι; ναι· ου;· ου. "Is your conversation *yea?* let it be *yea:* is it *nay?* let it be *nay*." A *Jewish* proverb: "The *yea* of the just is *yea;* and their *nay, nay;*" or they are sincere, and perform what they promise.

LAW OF NATURE, or by the voice of *natural affection*, *reason*, and *humanity*, which is equally the law of God, as being implanted in us by our Creator. And to this the Apostle appeals, in his exhortations to the *Gentiles*, "*Children, obey your parents* in THE LORD, for this is *right*," Ephes. vi. 1.

Accordingly, our BLESSED LORD, who recommended his precepts by his own example, paid the most marked attention to his earthly and reputed parents; living in *subjection* to them from his childhood, Luke ii. 51; and his last moments on the cross, even in the midst of his own agonies, were spent in *honouring* his desolate mother, and in *providing* for her support, by recommending her to the care of his bosom friend, John xix. 26.

The high importance of this first commandment of the second table, "*with promise*," or an express sanction annexed, and which includes *duty* to all our *superiors*, who exercise a *parental* care and authority over us *, appears from our Lord's censure of the *Scribes* and *Pharisees*, for annulling the *law of Moses*, by their vain traditions, which He illustrates by their breach of this commandment, as the prominent example. "*Ye say*, or teach, if a man say to his *father* or *mother* in want, It is *corban*, (or 'a *gift*,' dedicated to sacred uses,) *whatever support thou mightest receive from me*; ye no longer suffer him to do any thing for his father or mother,"—"and *many* such things do ye," Mark vii. 8—13.

And we learn from *Lightfoot*, that they made no scruple of violating this vow of *Corban*. For though it prohibited the party from relieving the wants of his father or mother, he was not at all bound to dedicate his property to sacred uses; and he was at liberty to relieve any others, except his parents, who were not included in the vow.

We learn also from *Josephus*, that these corrupt teachers of the law were accustomed to grant *pecuniary dispensations* from the vow of *Corban*, where it related to *personal* services; fifty shekels for a *man's* discharge, and thirty for a *woman's*. And if they were not able to pay so much, the priests were allowed

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* Our *Church Catechism*, in that admirable summary of *duty to our neighbour*, has thus enlarged the fifth commandment:—"To *love*, *honour*, and *succour* my *father* and *mother*; to *honour* and *obey the king*, and all [*magistrates*] that are put in authority under him; to *submit* myself to all my *governors*, *teachers*, *spiritual pastors*, and *masters*; to order myself *lowly* and *reverently* to all my *betters*.

to rate them at discretion, according to their ability. Ant. IV. 4, 4. It is truly remarkable, that both these usages were adopted by the See of *Rome*, in the table of *rates* for *dispensations* from *vows*, in their *court of chancery*, and exceeded in *indulgences for crimes* *.

* The *decreed impositions of the chancery court of Rome*, that "*great custom-house for sin*," were first published to the world by *Anthony Egane*, a *Franciscan* friar, who had been for some years the pope's *apostolical penitentiary*, or *confessor-general*, in *Ireland*, and revealed this *mystery of iniquity*, after his conversion to the Church of *England*. The original pamphlet, in 1673, went through a fifth edition in 1715; but having now grown very scarce, has been lately republished by the learned and public spirited *Francis Maseres*, Esq. Cursitor Baron of the Exchequer, in his last volume of *Occasional Essays*, 1809, 8vo. "thinking it can never be unseasonable to expose a *religion* so destructive to the peace and happiness of *societies*, so derogatory to the glory of GOD, so contrary to the main end and design of CHRISTIANITY, and that *persecutes* with such an unrelenting barbarity, (where it can,) those that have the courage and honesty to oppose its *innovations*," p. 558.

This *table of impositions*, we learn from *Egane*, was carefully concealed among the *arcana imperii* of the court of *Rome*. "Of the *ordinary priests*," says he, "hundreds knew nothing of the matter," it being entrusted only to the *apostolical penitentiaries*, vested by the *Pope* with the power of *absolving sins* in the *reserved cases*, under an oath of secrecy, not only to conceal the mysteries of the Church from the *laity*, but even from the ordinary *priests* and *friars*, and especially from any of them suspected of such *acute parts*, or so much *learning* or *honesty*, as might make him scruple their authority. The ordinary priest can only inform persons who confess themselves guilty of the *reserved sins*, where the *pope's banker* resides, (of whom there are one or two appointed in every county and diocese in *Ireland*,) who only can *absolve* them, and grant them a *bull* of indulgence from the pope, on paying the fees.

And this account of *Egane* is confirmed by Father *O'Leary*, in his "*Caution to the common people against* PERJURY, *so frequent at assizes and elections*," published at *Cork*, 1783, after a general election.

"In this diocese," says he, "and several others, *their crime* is considered as a *reserved case*, from which no man but the *Bishop* can absolve, let them be ever so penitent. This restraint shews the enormity of the guilt; whereas the *inferior clergy* can reconcile *ordinary sinners*, upon sincere repentance, and a firm resolution of amendment. But the *perjurer*, having exceeded the ordinary bounds, let his repentance be ever so sincere, must have recourse to an *extraordinary power*," p. 18.

The *reserved cases*, from which none but the *pope* or his *penitentiary* can absolve, are, 1. the *vow* of *absolute* and *perpetual chastity*; 2. of the *religious order*; 3. of *pilgrimages* to *Jerusalem*, *Rome*, *and Compostella*; and *oaths* in general.

We shall now proceed to select from the *tables* themselves, some of the most remarkable cases of *dispensations of vows* and *oaths*, and also of *indulgences* for *crimes*, omitting some that are too horrid to be named.

I. DISPENSATIONS OF VOWS.

	s.	d.
1. If a man has vowed, but *not solemnly*, to take the habit of some *religious order*, for changing his vow made, in *conscience* only, he is to pay	15	4 0

No wonder then, that OUR LORD, in his divine *Sermon on the Mount*, gave this warning to his disciples: "Except *your*

	£.	s.	d.
2. If a man has taken a vow of *chastity, solemnly*, he may have a dispensation, if necessary, for not keeping his vow, paying the *prelate*	15	4	0
3. For prolonging the *term of vows* to go to the *Holy Sepulchre*, or to St. *Peter's*, at *Rome*, upon a *lawful cause* assigned	9	2	9
4. If the dispensation be only for *two years*	4	0	1
For changing the pilgrimage to the *Holy Sepulchre* into another	12	3	6
5. For changing one *vow* into another for a *perpetuity*, in the case of a *chapter, convent*, or *great college*	100	0	0
II. DISPENSATIONS OF OATHS.			
6. For the breach of an *oath* or *contract* respecting *civil employments* or *concerns*	7	2	3
7. For a *bull* containing both the *inhibitory clauses*, and *absolution from infamy*, in such cases	56	9	6
8. And if *several persons* are included in the same *act* or *contract*, each must pay	3	0	0
9. For the breach of an *oath* that cannot be kept without incurring *everlasting damnation;* as for example, a *dishonest vow*, or a *wicked promise*	6	2	0
N.B. You are to take notice, that there is a difference to be made between the tax of a *bishop, abbot*, or *general of an order*, and of an ordinary person. The *prelates* are to be left to the discretion of their *confessors*, [who best know their incomes.]	—	—	—
III. DISPENSATIONS OF CRIMES.			
10. For a *marriage* contracted in the *first degree of affinity*, and in *conscience* only, to be paid, or according to the ability of the party	1000	2	6
11. For a *marriage* in the *second degree*, beside a gratification to the *prelate*, the *pope*, or his *missionary*, is to be paid	100	15	6
12. For erecting a public *Jewish Synagogue*	603	15	0
13. For a *private Synagogue* in a *Jew's* house	300	1	6
14. For [a *crusader*, or] *soldier* in the *Catholic cause*, who neither kills nor wounds *any* [*Heretic*] in *war*, nor [as *an officer*] *causes another to do so*	36	9	0
15. For *pardon* and *rehabilitation*, [or readmission into the bosom of the Church] of a *heretic*, in an *ample form*, with the *inhibitory clause*, before *abjuration* [of his heresy]	36	9	0
16. For *simony*, or for *fornication* of *priests, friars*, or *nuns*, each	36	9	6
17. For *incest* in a *layman*	4	6	0
18. For *adultery* in the same	4	0	0
19. For *adultery* and *incest* together	6	2	0
20. For the *adulterer* and *adulteress* jointly	6	6	0
21. For absolution to keep a *concubine* at bed and board, with a dispensation to hold a *benefice*	4	5	6
22. For *striking* a *clerk* or *priest*	6	2	2

righteousness, [or observance of the law,] shall exceed that of the *Scribes* and *Pharisees,* ye shall in no wise enter the *kingdom of heaven,*" Matt. v. 20.

	£.	s.	d.
23. For *striking* an *abbot* or *prelate*	12	6	3
24. For *striking* a *bishop* or *archbishop*	24	6	0
25. For *wounding* a *priest* in any of his members	18	4	9
26 For *wounding* a *layman*	0	0	6
27. For *murder* committed by a *bishop, abbot, chief of an order,* or *knight,* each	50	12	6
28. For *murder,* by a *friar,* or *guardian of a monastery*	40	9	0
29. For *murder,* by an ordinary person, to be rated according to circumstances, at the discretion of the *prelates*	—	—	—
30. For the *murder* of a *priest* by a *layman*	6	2	0
31. And for commutation of *public penance* to *private,* for the same	18	4	6
32. For the *murder* of a *layman* by a *layman*	3	2	4
33. For the *murder* of a *father, mother, brother, sister,* or *wife,* each	4	1	8
34. For *marrying* another *wife,* after *murdering* the former	8	2	9

&c. &c.

" The *Papists,* without doubt, will disown it," says Mr. *Egane,* " and say that this is mere *fiction,* and that such things are not practised in their church: but I am ready to prove, by *my own knowledge* and *experience,* all I here alledge to be true;"——" and if you will but examine, and seriously consider the particulars, you will easily be convinced, that none but the *popish clergy* themselves could be the authors of it."

Of this, indeed, the Articles themselves furnish *internal evidence.*

The sole object of these horrible *impositions* upon the understandings and purses of the deluded followers of these "*merchants of souls,*" evidently appears to be *the unrighteous mammon.* In all the cases, the rates are higher for the *rich* than for the poor; and the highest of all, No. 10, 11, 12, 13, for what are no crimes in *foro conscientiæ,* nor the *Divine law.* The marriages of *first* and *second cousins,* were prohibited by the see of *Rome,* from *political* motives, to levy a tax upon the *sovereigns* of *Europe,* who necessarily intermarried among each other. And the refusal of the court of *Rome* to gratify the haughty and imperious Henry VIII. with a divorce, and dispensation to marry *Ann Bullen,* brought about the *Reformation* in *England;* as the scandalous sale of *indulgences* in general, to recruit the coffers of the profuse and unprincipled pope *Leo* X. who uttered that profane speech, *Quantum nobis lucri attulit hæc de* CHRISTO *fabula!* roused the indignation of *Luther,* to protest against them, and to lay the foundation of the REFORMATION.

When the infamous *Tetzel,* a Dominican monk, and the *pope's* agent, was retailing indulgences in Germany, A.D. 1518, and had collected a great sum of money by the sale of them, at *Leipsic;* a gentleman of that city applied to *Tetzel* for an indulgence to commit a certain crime, without specifying what it was. *Tetzel* consented, received his fee, and granted the indulgence in due form. Soon after, the gentleman way-laid *Tetzel,* on his departure from the city, cudgelled him soundly, and robbed him of all his money, telling him at parting, that this was the crime for which he had purchased absolution. *George,* duke of *Saxony,* a zealous friend of the see of *Rome,* when he heard of the robbery, was very angry at first, but when he learned all the circumstances, he laughed heartily, and pardoned the offender. *Seckendorf,* I. 26, cited by *Jortin,* in his life of *Erasmus,* Vol. I. p. 117.

To confirm and support the veracity of his publication, Mr. *Egane* annexed the *form*

Their prevailing sins, therefore, are detailed for a warning to the faithful. 1. Their *ostentatious righteousness*, Matt. vi. 1.

of absolution, used by these *missionaries*, or *penitentiaries* *, after the penitent had *confessed his sins.*

ABSOLUTIO GRATIALIS.

Misereatur tui OMNIPOTENS DEUS, et *dimissis omnibus peccatis tuis, perducat te ad vitam æternam.* Amen.

Indulgentiam, absolutionem et *remissionem omnium peccatorum tuorum tribuat tibi* OMNIPOTENS et MISERICORS DOMINUS. Amen.

(Deinde, injungit pœnitentiam sicut ipsi videbitur conveniens, et postea dicit.)

DOMINUS NOSTER JESUS CHRISTUS te *absolvat*, et *ego*, AUCTORITATE IPSIUS *qua fungor, te absolvo*, Imprimis, ab omni vinculo *excommunicationis majoris* et *minoris*, (Si fuerit *Clericus*, dicet, "*suspensionis aut interdicti*," si forte incurrit:) et deinde, *absolvo te* ab omnibus *peccatis tuis*, et ab omnibus *pœnis* tibi in *purgatorio* debitis pro peccatis et delictis: et *restituo te unitati* et *participationi Ecclesiæ*: et virtute et authoritate mihi in hac parte commissa, restituo te *illi innocentiæ*, in qua eras, quando *baptizatus* fuisti; et si hac vice non moriaris, *reservo tibi hanc gratiam pro extremo mortis articulo*, in nomine PATRIS et FILII et SPIRITUS SANCTI. Amen. Jesus.

Passio DOMINI NOSTRI JESU CHRISTI, et *Merita Beatæ Mariæ Semper-virginis*, et *Omnium Sanctorum et Sanctarum* [conferant] ut *quicquid boni* feceris, vel *mali* patienter sustinueris, sint tibi *in remissionem peccatorum, augmentum gratiæ*, et *præmium vitæ æternæ.* Amen. *Pax tecum.*

TRANSLATION.

"*The absolution of grace.*

"The ALMIGHTY GOD *have mercy on thee*, and *remitting all thy sins, lead thee to eternal life.* Amen.

"THE ALMIGHTY and MERCIFUL LORD, *grant thee indulgence, absolution*, and *remission* of *all thy sins.* Amen.

(Then he enjoins *penance*, as he shall judge fit; and afterwards says,)

"OUR LORD JESUS CHRIST *absolve thee*: and, *by virtue of* HIS AUTHORITY, *which I hold, I do absolve thee*, First, from *all restraint of excommunication, greater and lesser*, (if the penitent be a *priest*, he shall say, "*of suspension* or *interdict*," if either happen to be incurred;) and next, *I do absolve thee from all thy sins*, and from *all pains due to thee in purgatory*, for thy sins and transgressions; and *restore thee to the unity and communion of the Church.* And by virtue of *the special authority* committed to me in this case, [by the *pope*,] *I do restore thee to that innocency* in which thou wast when thou wert *baptized.* And if thou die not at this time, *I do reserve unto thee this grace for the extreme article of death, in the name of* THE FATHER, *and of* THE SON, *and of* THE HOLY GHOST. Amen. JESUS.

"*The passion of* OUR LORD JESUS CHRIST, and *the merits of the blessed Mary, ever Virgin*, and of *all the Saints and Saintesses*, [contribute] that *whatever good* thou mightest have done, or *whatever evil* thou mightest have patiently endured, may be unto thee *for*

* These names are synonymous: there is, however, this distinction between them; the *penitentiaries*, properly speaking, reside at the court of *Rome*; the *missionaries* are sent abroad, vested with the same powers to absolve, *a casibus reservatis*, "from *the reserved cases.*"

2. Their *public almsgivings*, ver. 2—4; 3. Their *frequent devotions* at their *synagogues*, and crowded *corners of the streets*, ver. 5, 6, in addition to the ordinary *temple service*, Luke xviii. 10. 4. Their *long prayers* and *vain repetitions*, ver. 7, Matt. xxiii.

remission of sins, encrease of grace, and *reward of eternal live.* Amen. *Peace be with thee* *."

With this *plenary absolution* we shall contrast the tremendous form of the *greater excommunication*, as given by *Boxhornius*, in his History of the Low Countries, p. 111, and cited in *Brandt's* Abridgment, Vol. I. p. 6†.

"By *the command of* THE FATHER, THE SON, and THE HOLY GHOST, of the blessed *Mary*, mother of our Lord Jesus Christ, of St. *Michael, John the Baptist*, and *Peter* and *Paul*, princes of the Apostles, of St. *Stephen* and all the *martyrs*, St. *Sylvester*, and all the *confessors*, St. *Aldegonde*, and all the *Virgins*, and all the other *saints* whatsoever, both in heaven and upon earth:

"We *curse* and *cut off from Holy Mother Church*, those who have done (*such* or *such a thing*,) or knew of it, or advised it, or had a hand therein. *Let them be cursed* in their houses, their beds, their fields, their lands, and their ways, and in towns and villages. *Let them be cursed* in woods, rivers, and *churches; cursed* in their law-suits and in their quarrels; *cursed* in their *prayers*, in speaking and in silence; in eating, drinking, and sleeping; in watching, walking, standing, running, resting, and riding; *cursed* in hearing, seeing, and tasting; *cursed* in all their actions. Let this *curse* strike their heads, their eyes, and their whole body, from the crown of the head to the sole of the feet.

"I *adjure* thee, *Satan*, and *all thy agents*, by the FATHER, SON, and HOLY GHOST, to take no rest, neither in the day, nor in the night, till you have brought a *temporal* and *eternal confusion* upon them, by contriving the matter so, that they may be drowned, or hanged, or devoured by wild beasts, or torn by vultures or eagles, or consumed by fire, or killed by their enemies. Make them odious to all living creatures. *Let their children be fatherless*, and *their wives widows*. Let nobody, for the time to come, help them, or take pity on their fatherless children. And as *Lucifer* was expelled from heaven, and *Adam* banished from paradise, let them likewise be expelled and banished from this world, being deprived of their estates; and let them be *buried with the burial of an ass*. Let them be partakers of the punishment of *Korah, Dathan*, and *Abiram*, of *Judas* and *Pontius Pilate*, and of all those, who say to the Lord their God, *Get thee gone, we will have no knowledge of thy paths.*"

(Afterwards, he who pronounced these imprecations, put out *two lighted candles*, which he held in his hand, and added these dreadful words,)

"I *adjure thee, Satan*, and *all thy agents*, to extinguish the light of their eyes, as these candles are extinguished, unless they *repent*, and make *full satisfaction*. *Amen*, let it be so. Amen."

*** The *corruptions* and *abominations* of the see of *Rome*, detailed in these notes, are not dictated by a *controversial* spirit, but introduced, principally, to illustrate and explain the wonderful prophecies of *Daniel*, respecting the *little horn*, and of the *Apocalypse*, respecting the mystical *Babylon*, from *original* and *scarce* documents.

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* This translation is closer and correcter than *Egane's*. His mistakes furnish internal evidence that he did not compose the *Latin* form, which he did not critically understand.

† The *Latin* original of this horrible and blasphemous excommunication, is given, (if we rightly recollect,) in *Sterne's* eccentric rhapsody, *Tristram Shandy*.

14, to which *the Lord's prayer* is given as a striking contrast, ver. 8—15; 5. Their rigid *fasts* and *mortifications*, ver. 16—18, Luke xviii. 12; 6. Their *covetousness* and *extortions*, ver. 19, 20, Matt. xxiii. 14; 7. Their *censoriousness* and *uncharitableness* in judging and damning all out of their own pale, Matt. vii. 1, 2, Luke xviii. 11, John ix. 34, Rom. ii. 1; 8. Their *quick-sightedness* to the *minute faults* of others, and *blindness* to their own *enormous crimes*, ver. 3—5, vi. 22, 23, John ix. 39, 41; 9. Their brutal rejection of the *pure* and *holy* doctrines, and *precious* promises of the Gospel; and their virulent persecution of CHRIST and his *Apostles* *, Matt. vii. 6, Luke vii. 30, xvii. 25, Matt. xxi. 42, 2 Pet. ii. 22.

* It is impossible not to be forcibly struck with the close resemblance in all these particulars between the *Romish Church*, and its prototype the *Pharisaical*.

1. The *pageantry* of their *public worship*; 2. Their *ostentatious alms*; 3. Their *religious processions* in *Romish* countries, and *adoration of the Host* in the principal streets; 4. Their bead roll of ten *Ave Maries*, or prayers to the Virgin, for one *Pater noster*, or prayer to God; and their tedious *litanies* to all the male and female *saints* of their kalendar *; 5. Their stated *fasts*, ordinary and extraordinary, and their *abstinences* from *meat*, *eggs*, and other *mortifications*; 6. Their *covetousness* and *extortions*, shewn by their *pecuniary impositions* for *masses*, &c. and their *dispensations* for all manner of sins and irregularities: the greatest crimes being rated the lowest, and the least, or none at all, the highest. See the foregoing note; 7. Their *censoriousness* and *uncharitableness* in reckoning all other sects of Christians *heretics* and *schismatics*, and excommunicating and excluding them from *salvation*; 8. Their *intolerant* and *persecuting* principles, which are thus openly avowed and defended by the celebrated *Bossuet*, Bishop of *Meaux*, in his controversy with *Jurieu*, a reformed clergyman.

"The Church of *Rome* is only excluded from this pretended society [of *tolerating* Christians,] because she *is*, and *ever will be* opposed to *religious indifference*, by her essential constitutions: in a word, because, as M. *Jurieu* says, *she is the most* INTOLERANT of *all Christian societies*."

"Thus we see that what renders this Church so *odious* to *Protestants*, is principally, and more than all other tenets, her *holy* and *inflexible incompatibility*, if I may so speak; it is because she will *stand alone*, [Isa. lxv. 5; Luke xi. 18,] because she conceives herself to be *the spouse*, [Psalm xlv. 9; Cant. iv. 8; Rev. xxi. 2,] a title which admits *no division*, [Gen. xxi. 10; Gal. iv. 30,] it is because she cannot suffer her *doctrines* to *be questioned*, [John ix. 34,] because she confides in the promises and perpetual assistance of the HOLY GHOST. For in reality this it is that renders her so *severe*, so *unsociable*, and consequently so *odious* to all sects separated from her: which, for the most part, desired nothing more than to be *tolerated* by her, and not to be fulminated with her *anathemas*. But her *holy severity*, and the *holy delicacy* of her sentiments forbad such indulgence, or rather such weakness: and her *inflexibility*, which renders

* See a list of these *saints* and *saintesses*, in that curious and malignant document, *the Litany of Intercession for England*, republished by Baron *Maseres*, in the *Occasional Essays*, p. 548.

The second commandment, beside prohibiting the *idolatrous* worship of THE LORD, contained the *temporal* rewards of obedience, and punishments of disobedience, as we have seen, Vol. II. p. 232. OUR LORD, therefore, opens his sermon with stating that *spiritual* worship, and those dispositions of mind that would be *truly* acceptable to our HEAVENLY FATHER, with their appropriate future rewards in heaven. To "the *poor in spirit*," or lowly minded, "the *mourners*" for their sins, "the *meek*," the "*aspirants after righteousness*," the "*merciful*," the "*pure in heart*," the "*peace makers*," and "*the persecuted for righteousness sake*," v. 3—10, while he denounced appropriate woes on another occasion, to the "*rich*," who trust in their riches, the "*owners*" of worldly gratifications, the "*merry*," the "*popular* teachers," who preached smooth things, like the *false prophets* of old, Luke vi. 24—26; Jer. xxiii. 31.

To mark also more strongly the analogy between the LAW and the GOSPEL, these correspond to the *blessings* and *curses* pronounced on Mount *Gerizim* and Mount *Ebal*, Deut. xi. 26—29, xxvii. 12; Josh. viii. 33.

Next to these general blessings our Lord warns his *disciples*, and particularly his *Apostles*, of the *persecutions* they would necessarily experience in the course of their ministry, and of their great future reward, Matt. v. 11, 12. And he reminds the latter of their peculiar functions, as "the *salt* of the earth," designed to *season* the world with *pure* and *uncorrupt* doctrines; who were more strictly bound to attend to the purity of their own lives, because if they *relapsed into sin*, and became *corrupt*, there was no chance of their *regeneration*, like native or *rock salt*, which, when it has lost its *savour*, or saline particles, can never recover them again, but is left a mere *caput mortuum*, good for nothing but to be cast out on the dunghill, ver. 13.

As *the light of the world*, designed to illuminate it, also, they were peculiarly bound not to hide their talent, but to let *the*

her hated by *schismatical sects*, renders her dear and venerable to the *children of* GOD." *Avertissemens*, &c. p. 301.

This is perhaps the most faithful picture of the *intolerant* and *persecuting* spirit of the Church of *Rome*, drawn by a masterly hand; and the most correct comment on the *persecuting* clause in the *Romish* prelate's *consecration* oath. *Hæreticos, Schismaticos*, et *Rebelles contra Dominum nostrum Papam* N. *pro posse, persequar et impugnabo.* "*Heretics, Schismatics*, and *Rebels* against our Lord the Pope, I will, *with all my might*, *persecute* and *impugn*." See also No. 14. in the foregoing note.

light of their good works shine before men, that seeing them, the world might glorify, (not them, but) their HEAVENLY FATHER, for giving such gifts unto men, and for the blessings dispensed to the world through their ministry, ver. 14—16.

The *first commandment* prohibited *polytheism*, and prescribed the worship of the ONLY TRUE GOD. In our Saviour's time the *Jews*, indeed, had been cured of that leaven of *idolatry* and *polytheism*, which they imported from *Egypt*, *Phœnicia*, &c. by the *Babylonish* captivity, such as the *golden calves*, *Baal* and *Ashtaroth*, and the *host of heaven*; but they fell into another species of idolatry; they were remarkably *covetous* or *worldly minded*, intent on *gain*, *wealth*, or *money*, called in Syriac *mammon*. This OUR LORD elegantly personifies, and erects into that *golden idol* set up by the world in opposition to GOD; which all the peoples, the nations and languages fall down and worship. To correct this ruling passion, our Lord declares, "*No man can serve two masters* [together,] for either he will *hate* the one, and *love* the other, or else he will *cleave* to the one, and *despise* the other: *ye cannot serve* GOD and *Mammon*" at the same time, or render to both a *divided* worship, Matt. vi. 24. For "*covetousness* is justly styled *idolatry*," as alienating the heart and affections from GOD, Col. iii. 5; "if any man *love the world*, the *love of the* FATHER is not in him," 1 John ii. 15.

OUR LORD, therefore, recommends the pursuit of *heavenly treasures* in preference to *earthly*, stating that the latter are *corruptible* by *rust* and *moth*, and liable to be plundered by *thieves* and *robbers*; whereas the former are *imperishable* and *secure*. And that the *heavenly* will then engage and engross the heart and affections of those who are *illuminated* with true wisdom; who will look down with contempt on the *earthly*, that engross the hearts of those whom the *god of this world* hath so *blinded* that they cannot discern the glorious light of THE GOSPEL; whose case is truly deplorable, "since *the light* that is in them is *darkness*," so that they cannot discover their error, misled by an infatuation the most incurable, Matt. vi. 19—24. Compare John ix. 39—41.

III. Having traced the analogy between the entire *decalogue*, or summary of the *law of Moses*, and the *Sermon on the Mount*, the summary of our Lord's *religious* and *moral* doctrine, we

shall proceed to consider the particular petitions of our *Lord's prayer*, as explained by the remainder of the sermon, and by other parallel passages of Scripture.

The *particular petitions*, though adapted to individuals, are still carried on in the plural number, to signify that we are bound to pray not for *ourselves* singly, but for our *families*, our *friends*, and our *connexions*.

1. The first of this class prays for the supply of our *temporal* wants.

"Give us this day our *sufficient bread*."

The basis of this petition seems to be the following prayer of the wise *Agur*, in *Proverbs*, stating the respective temptations and dangers of *riches* and *poverty*.

"Give me neither *poverty* nor *riches*,
Feed me with *bread sufficient for me* * ;

* The original Hebrew, לחם חקי, (*lehem hoki,*) is rendered in the Syriac version, "*the bread of my sufficiency,*" or "*necessity ;*" and in the Septuagint, more freely, *μοι τα δεοντα και αυταρκη*, "the things *necessary* and *sufficient for me.*" Our Lord, in his prayer, probably used the *Syriac*, or vernacular phrase, which is found in the *Syriac* version of the New Testament, in both the citations of the Lord's prayer, Matt. vi. 11 ; Luke xi. 3. But in these the Evangelists closely rendered it *τον επιουσιον* *, a word coined by them for the purpose, and no where else to be found, neither in the Greek Testament nor in classic authors, as observed formerly by *Origen*. Which has given birth to a variety of interpretations thereof, (as may be seen in the commentators, *Wetstein*, and *Schleusner's* lexicon.) But the most probable is that which represents it as compounded of *επι*, *ad*, and *ουσια*, *essentia ;* as understood by *Theophylact*, who explained it *επι τη ουσιᾳ και συστασει ημων αυταρκη*, "*sufficient for our existence and sustenance :*" in the last word, *αυταρκη*, evidently copying the foregoing rendering of the *Alex. Septuagint :* and it was so understood by *Suidas*, *επι τη ουσιᾳ ημων αρμοζων*, "*suitable for our existence,*" In this sense of *επιουσιος*, (which is perfectly agreeable to the analogy of Greek composition, as in *επιταφιον*, "*what relates to burial ;*" *επιληνιον*, "*what relates to the wine vat,*" &c.) it is contrasted with *περιουσιος*, from *περι*, *super*, and *ουσια*, *essentia*, which is frequent in the New Testament and in classic authors, signifying "*redundant,*" "*superfluous,*" "*more than sufficient for support,*" &c. And that this, indeed, is the true sense of this scarce word, we may further collect from the interpretation of the Apostle *James*, who freely renders it *τα επιτηδεια του σωματος*, "*the necessaries of the body,*" ii. 16, where the *Syriac* version, to mark the sameness of signification, uses the same phrase as in the foregoing instances.

In addition to these cogent arguments for the sense proposed, we may observe, that "*daily,*" adopted in our English Bible, is rather tautologous ; scarcely, if at all, differing from the preceding, *σημερον*, "*this day,*" which is inadmissible in so very concise a

* In addition to the foregoing critical remarks, Vol. III. p. 9, &c. this unusual word, *επιουσιος*, seems conclusive to prove that *Matthew* wrote in *Greek*, and that *Luke* copied it from him.

Lest I be full, and *deny Thee*,
And say, *Who is* THE LORD?
Or lest I be *poor* and *steal*,
And take the name of MY GOD [*in vain*,"] Prov. xxx. 8, 9.

Affluence, indeed, is apt to produce *unmindfulness* of the Divine bounties, Deut. viii. 10, Job i. 5, Exod. v. 2, Dan. v. 20—23. *Poverty*, on the other hand, often leads to *theft*; and thence to *oaths*, *imprecations*, and *perjury*, in order to hide the fact, when challenged therewith, Josh. vii. 11—19. *Agur*, therefore, deprecating both extremes, wisely and moderately prayed for a *competency*, "*bread* to eat, and *raiment* to put on," as expressed more fully in *Jacob's* modest prayer and vow, Gen. xxviii. 20, 21.

"*Bread*," that "staff of life," (Levit. xxvi. 6,) is put for *food* in general; and so much is prayed for, as may "*suffice*," for the supply of our wants, not for the superfluities or luxuries of life. OUR LORD improves *Agur's* petition, by adding "*this day*," or "*day by day*," Luke xi. 3, to mark our *continual* and uninterrupted dependance on that bountiful PROVIDENCE, "which giveth to *all* his *offspring*, *life* and *breath*, and *all things*" necessary for their support, Acts xvii. 25, xiv. 17, Matt. v. 45.

In the *Sermon on the Mount*, OUR LORD censures a criminal distrust of GOD'S providence, as among those unbelieving *Heathens* who exclaim, *What shall we eat?* or *what shall we drink?* or *wherewithal shall we be clothed?* We should learn wisdom from HIS usual operations in animated and even inanimate nature. The common FATHER OF ALL, whose mercy is over all his works, feeds the *birds* of the air, and "clothes the *lilies* of the field." He helps the industry of the former to find their *daily food*, though "they neither *sow* nor *reap*, nor *gather into barns*;" and the latter, "which neither *work* nor *spin*," unable to do any thing at all of themselves to promote their "*growth*," He clothes in greater glory and beauty, than even *Solomon* in all his magnificence of apparel. But *man* ranks higher in the scale of creation, and in the sight of God,

composition, every word almost of which is equivalent to a sentence. Others render it *crastinus*, "*to-morrow's* bread;" (as if derived from the participle of the verb επειμι, like περιουσιος, say they, from that of the verb περιειμι,) but this sense seems contradictory to our Lord's exhortation, "*Be not anxious for the morrow*," &c. Matt. vi. 34, and therefore is inadmissible, even if the grammatical derivation was correct, which does not appear to be the case.

than the birds, and much higher than the fleeting *lily*, which to-day is in bloom, and to-morrow is cast into the oven, when withered, for fuel; how much more then is He disposed to *feed* and *clothe us?* For these are necessary for that *life* and *body* which we owe solely to him, and to promote the growth of our *stature*, over which we have no power or concern at all. If *we seek first the kingdom of God and his righteousness*, the "*bread of life*," or our spiritual growth and improvement, he will give us, in addition, our *necessary food* and *raiment*, Matt. vi. 25—33. And OUR LORD warns us not to anticipate and aggravate the natural and necessary ills of life, by over carefulness about our future support. "Therefore *be not ye anxious about the morrow, for the morrow shall be anxious about its own concerns: sufficient to the* [*present*] *day is the evil thereof*," Matt. vi. 34. What a world of artificial ills, and adventitious misery and uneasiness, would this *new commandment* respecting *ourselves* save to discontented and repining mortals, if strictly adhered to! "*O taste* and *see that* THE LORD is *good: happy* is the man that *trusteth in* Him!" Psalm xxxiv. 8. "*Casting* all *your anxiety* upon Him, *for* HE *careth for you*," O ye of *little faith!* 1 Pet. v. 7.

The *second* of the *particular petitions*, relates to the relief of our *spiritual wants.*

> "And forgive *us our debts*,
> As *we* also forgive *our debtors.*"

Here *debts* (οφειληματα,) primarily denote *omission* of *duties.* This appears from the interesting parable of the *debtors*, of whom the one owed his master the immense sum of *ten thousand talents;* the other, his *fellow-servant*, the comparatively trifling sum of *one hundred denarii*, Matt. xviii. 23—34; and these, perhaps, form the most formidable article in the catalogue of *our offences*, supplying, in the number of our "*negligences* and *ignorances*," what may be deficient in the weight of our positive *sins.*—For, "in *many things we all slip*," James iii. 2; and "there is *no man* living that *sinneth not*," in *thought*, *word*, or *deed*, 1 Kings viii. 46. "If thou, LORD, be severe to mark what we have *done amiss*, O Lord, *who may abide it!*" Psalm cxxx. 3.

Debts, also, denote *positive sins*, (ἁμαρτιας,) as in the parallel copy of the *Lord's Prayer*, Luke xi. 4; or actual *trespasses*,

(παραπτωματα,) as in the following comment on this article, immediately subjoined, Matt. vi. 15, 16.

> " For if *ye* forgive *men* their *trespasses*,
> Your HEAVENLY FATHER will also forgive *you*;
> But if *ye* forgive not *men* their *trespasses*,
> Neither will YOUR FATHER forgive *your trespasses*."

And this is repeated, Mark xi. 25. Compare Ecclus. xxviii. 1—6, in which this precept is strongly recommended.

Repentance, however, on the part of the *offender*, is an indispensable condition of *forgiveness*, both with GOD and *man*; because, if he continue *impenitent*, he is unworthy to receive it; and on *man's* part, it would be often unsafe to grant it. This is strongly illustrated in the parable of the two debtors, in which the *master* remitted one *servant's* debt, when he fell at his feet, and besought him, " LORD, have *patience* with me, and *I will pay thee all*," which indeed was promising more than he could possibly perform, were not another *ransom* found for his deficiency, in the great INTERCESSOR, or ADVOCATE, JESUS CHRIST, Job xxxiii. 23, 24. (See Vol. II. p. 87.)

This servant, for refusing his *fellow servant's* supplication, precisely in the same terms, lost the benefit of the former grant of forgiveness, and was sentenced to be *imprisoned* and *tormented* till he should pay the whole debt: intimating that his punishment would be endless.

And OUR LORD prescribed *repentance*, as absolutely necessary to procure *forgiveness*, even from *man*.

" Take heed to yourselves, [or beware of a spirit of *revenge*,] if thy brother *sin* against thee, *rebuke* him; and if he *repent*, *forgive* him. And if he sin against thee *seven times* in the day, and seven times in the day *turn himself* to thee, saying, *I repent*, thou shalt *forgive* him," Luke xvii. 3, 4. The nature of *true repentance*, is finely explained and illustrated in the exquisite parable of the *prodigal son*; who, *when he came to himself*, or to his right mind, instantly arose and returned to his kind father, with the most *humble* declaration of *his sin* against *heaven* and against *his father*, and of his utter *unworthiness* to be reinstated in his former privileges as *a son*, and only fit to be received as a *hired servant*, the lowest station in his father's household, Luke xv. 11—21.

Nor is *forgiveness* to be limited: when *Peter*, evidently following up the former conversation, enquired, LORD, how oft

shall my brother *sin* against me, and I *forgive* him? until *seven times?* JESUS saith unto him, I say not unto thee, until seven times, but until *seventy times seven* *, Matt. xviii. 27. And the nature of *true forgiveness* is thus expressed, "So likewise shall MY HEAVENLY FATHER do also unto you, if ye from *your hearts* forgive not each his brother their *trespasses*," Matt. xviii. 21—35.

The petition, therefore, may be thus explained;

> "Forgive us *our offences*, upon our repentance,
> As we forgive *our offenders* upon their repentance."

This is perfectly consonant to the dictates of *reason*, as well as of *revelation*.

The last petition prays for divine aid and support in our *spiritual dangers*.

> "And bring us not into *temptation*,
> But *deliver* us from the *wicked one*."

The word πειρασμον, is ambiguous; it is used both in a good, and a bad sense. It either denotes "*trial*," or "*proof*," which we may bear and surmount, or under which we may fall, and be overcome. In the latter case, it should appropriately be rendered "*temptation*."

GOD often *brings* the best men into *trial*, to *prove* the sincerity of their *faith* and *obedience*, by *tribulations* and *persecutions*; to *correct* them in kindness for their *faults*, to *humble* their *pride* and *self-sufficiency*, and to *perfect* them by *sufferings* in this life, in order to prepare them for a better. Thus THE LORD *tried Job*, v. 17, Heb. xii. 5—11; and *Abraham*, Gen. xxii. 1—18; and *Joseph*, Psalm cv. 19; and *Moses*, Exod. iv. 19, Heb. iii. 5, xi. 25; and the *Israelites*, Deut. viii. 2—5, Judges ii. 22, &c. &c. and by the highest of all examples, The SON OF GOD himself, after his baptism; who was *led*, or *impelled* by THE HOLY SPIRIT, of which he was *full*, into the wilderness, to be *tried*, or *proved* by the *Devil*, *that wicked one* †, against whose wiles he has taught us, by his own experience, to pray for *deliverance*: "That GOD would not bring

* It is remarkable, that *seventy times seven*, or 490 years, critically expressed the *long-suffering* of GOD for the crimes of the *Jews*, from the restoration of their polity in Church and State, after the *Babylonian* captivity, B.C. 420, to its destruction again by the *Romans*, A.D. 70, as foretold in *Daniel's* prophecy of the *seventy weeks*, and noticed by *David Levi*. See Vol. II. p. 514, note.

† See the last note, p. 114.

us into any *trial* that may exceed our strength to bear, but along with the trial, may make also an *outlet*, that we may be able to support it," 1 Cor. x. 13.

It is in the former sense of the word, that the Apostle *James* says, " My brethren, count it *all joy* when ye fall into *various trials*, [like the *Apostles* themselves, Acts v. 41,] knowing that the *proof* of your *faith* worketh *patience*, but let patience have her *work perfect;* that ye may be *perfect* and *complete*, deficient in nothing," James i. 2—4; compare Rom. v. 3—5. " *Happy* is the man that endureth *trial*, for when he is *proved*, he shall receive the *crown of glory*, which THE LORD hath promised to them that *love* him," James i. 12; see the promise, Luke xxii. 28—30; and compare 1 Pet. v. 4; 2 Tim. iv. 8.

But " let none say, when *tempted*, [in excuse for his *sinning*,] I am *tempted* by GOD: for GOD cannot be tempted by *evils*, neither *tempteth* He any one HIMSELF," James i. 13. The actual *tempter*, by Divine permission, is *Satan*, as in the temptations of *Eve*, *Job*, *David*, *Ahab*, and his *false Prophets; Peter*, *Judas*, and the *false Apostles* of CHRIST, 2 Cor. xi. 3—13. See *Cruden's* Concordance, voce *Satan*.

" The snare of the *Devil*," 1 Tim. iii. 7; 2 Tim. ii. 26, or the *means* he used to tempt, or to " bring them into *temptation*," and its fatal *progress*, are critically described, with the most profound knowledge of *human nature*, by the Apostle *James*, in continuation:

" But every man is *tempted*, when he is *drawn out*, by means of his peculiar *appetite*, and *ensnared:* then, the *appetite* having conceived, produceth *sin*, and *sin*, when perfected, bringeth forth *Death* *," James i. 14, 15.

The various *baits* of " *appetite*," with which the *Devil*, that wicked *fisher of men*, " *ensnares*" his unwary prey, and " *draws* them *out*" of their proper element of *religion* and *virtue*, are " the lust of the *flesh*, the lust of the *eye*, and the *pride* of life," as illustrated in the cases of *Eve*, Vol. II. p. 13, of *David*, Vol. II. p. 351, and of CHRIST, Vol. III. p. 77, &c.

It is to the NEW TESTAMENT that we owe the fullest and clearest information of the *personal* existence and agency of this most inveterate *enemy* of GOD and *man;* whose *deepest* device

* See *Shakspeare's* admirable commentary on this passage, Vol. II. p. 100, foregoing; which also seems to have furnished *Milton* with his sublime allegory of *Sin*, the daughter, and *Death*, the incestuous offspring of *Satan*, P. L. I.

has been to ridicule and to *allegorize* the idea of his own reality, in order to throw an unsuspecting world off their guard, (see this Vol. p. 11,) that he may find their hearts "*empty, swept,* and *garnished,*" fitted and prepared for the reception of himself and his *wicked spirits,* "to *enter in,* and *dwell there,*" by the most dreadful and alarming *possession.* The danger and extent of our *spiritual warfare,* indeed, is well expressed by *Paul,* his powerful opponent, in his own kingdom, the *Gentile world,* who was commissioned by CHRIST "to open their eyes, to convert them from *darkness* to LIGHT, from the power of *Satan* unto GOD," Acts xxvi. 18.

"For, *our wrestling* is not merely with *flesh* and *blood,* [mankind,] but with the *principalities,* with the *powers,* with the *mundane rulers* of the darkness of this world, with the *wicked spirits* among the *celestial* beings," Ephes. vi. 12. Here the Apostle's imagery seems to be borrowed from the mysterious transaction of *Jacob's wrestling* with *the angel of light,* Gen. xxxii. 24.

The most effectual means of defence, we learn from our Lord's precept, "*watch* and *pray,* that ye enter not into *temptation;*" by over security, or self-confidence, "the *spirit* indeed is willing, but the *flesh* is weak," Matt. xxvi. 41.

The most mischievous instrument employed by *Satan* for the destruction of souls, is THE WORD OF GOD itself, "*adulterated*" and *perverted,* according to "*his methodism of error,*" or *erroneous modelling* of HOLY WRIT *, as we have actually seen in the foregoing cases of *Eve,* Vol. II. p. 13, and of CHRIST, Vol. III. p. 78, 2 Cor. ii. 17, Ephes. iv. 14. For, by the confession of the inspired Apostles themselves, "There are *some* parts of SCRIPTURE, (especially *Paul's* Epistles,) *hard to be understood,* and "*hard to be interpreted,*" respecting "the *mystery* of THE GOSPEL," which the *unlearned* and *unstable, tossed to and fro,* and *veering about* with every wind of *doctrine, wrest* to their *own,* and their *hearers' destruction; deceiving* others, and *deceived* themselves; whilst *false apostles,* and *false teachers,* like the *false prophets* of old, *foist* in *pernicious heresies,* even denying THE LORD that bought them, (with his precious blood,) bringing on themselves *speedy destruction:* the *old Serpent,* by

* ——————— "in *Religion,*
What *damned error* but some sober brow
Will *bless* it, and *approve* it with *a text?*" *Shakspeare.*

his subtilty, corrupting their minds from the *simplicity* of the GOSPEL respecting CHRIST. Compare, in the originals, 2 Pet. iii. 16, Heb. v. 11, 2 Pet. ii. 1, 2, Gal. ii. 4, 2 Cor. xi. 3, 1 Cor. xi. 19, Ephes. vi. 19, Col. i. 26, 27, iv. 3, 2 Tim. iii. 13.

" To withstand *the Devil*," and his emissaries, namely, "*false apostles, deceitful workers*, transforming themselves into *apostles*" of CHRIST, we are exhorted " to put on the *divine panoply*, to gird our loins with *truth* or *sincerity*, in opposition to *guile* or *falsehood*, to wear the breast-plate of *righteousness*, or a *conscience* void of offence toward GOD and toward *men*, and to be shod with the *preparation*, (or *sandals*,) of *the Gospel of peace*," in a meek and quiet spirit, a peaceable and inoffensive demeanor; " above all, to assume the *shield of faith*, whereby we may be enabled to *quench* all the *fiery darts* of the *wicked one*, and to take *the helmet* of *salvation*, or the blessed *hope* of everlasting life. And in addition to this complete *defensive* armour, to take the *sword of the Spirit*, which is THE WORD OF GOD," carefully compared, and critically expounded, so as to vanquish the enemy at his own weapons, like the great CAPTAIN OF OUR SALVATION, who permitted no other *offensive* weapon to be employed in his cause. But it is " *two edged*," and unless it be cautiously handled, and skilfully used, may recoil and cleave asunder the wretched victim of his own indiscretion, who *dares* to wield it, without due preparation and discipline.

To guard, therefore, against this danger of *handling* THE WORD OF GOD *deceitfully*, or *unskilfully*, we are further recommended " *to pray* with *all prayer* and *supplication in spirit, at every season*, (especially of emergency,) and to be *vigilant* thereunto, *with all perseverance*." Compare also in the originals, 2 Cor. xi. 13, 14, iv. 2, Ephes. vi. 10—18, 2 Cor. x. 4, 5, 1 Pet. v. 9, James iv. 7.

And for our encouragement and support during this arduous and perilous warfare, we are assured, that " Greater is HE presiding in *us*, than he presiding in the *world*," 1 John iv. 4, as implied also in the doxology, or conclusion of the *Lord's Prayer*.

> " *For* THINE is the *kingdom*, and *the power*,
> And the *glory*, for evermore. *Amen*."

" THINE," and not *Satan's*, as he boasted even to THE SON OF GOD himself, Luke iv. 6. (See p. 79.) THE FATHER,

indeed, is *greater* than *all*," John x. 29. And though, in his infinite wisdom, He permits *Satan* to exercise a considerable sway in this world, for the punishment of the bad, and the trial of the good, yet it is but for *a season*. The time is approaching, when, in the *regeneration*, the whole world, convinced and converted, shall exclaim, THE LORD, HE IS THE GOD! THE LORD, HE IS THE GOD! and not *Satan*, nor his prime auxiliaries, *Baal* and *Mammon*, *(idolatry* and *worldly-mindedness,)* which now rule with divided sway; when the kingdoms of this world, from the rising to the setting sun, shall become the willing subjects of THE LORD and HIS CHRIST; and THE LORD GOD OMNIPOTENT shall be *all in all;* and reign for evermore, throughout all eternity. Amen.

And as OUR LORD began his *Sermon on the Mount* with an impressive warning to his disciples of that age, against "the leaven," or doctrine of the *Scribes* and *Pharisees*, so he concludes with a similar warning against *false teachers*, to the end of the world; with an infallible *criterion* for detecting such by *their fruits* or *works;* and he excludes from the happiness of heaven *all workers of iniquity*, however eminently gifted as *teachers*, in *prophesying* or *preaching*, expelling *demons*, and working *miracles*, in the name of CHRIST, Matt. vii. 21—24.

Thus does this *divine discourse* critically harmonize throughout with the *Decalogue* and the *Lord's prayer*, while it furnishes the finest comment and improvement of the whole *religious* and *moral law of Moses.*

The whole "*mystery of* THE GOSPEL" is summed up and comprized in one single text, furnished by that most highly gifted Apostle *Paul*, "according to the *wisdom* given to him," which he taught as a "*father in Christ*, worth ten thousand *school-masters.*"

This most comprehensive text is given in his Epistle to *Titus*, ii. 11—14.

"For the *saving grace* of GOD hath appeared to all *men*, teaching us, that denying *ungodliness* and *worldly lusts*, we should live *soberly*, *righteously*, and *godly* in this present world, expecting the *blessed hope* and *glorious appearance* of OUR GREAT GOD AND SAVIOUR JESUS CHRIST *, who gave

* This rendering is ably vindicated by *Sharp*, *Wordsworth*, and *Middleton*. 1. From the *grammatical* construction of the *Greek* article, according to the rule noticed before,

himself [a *ransom*] for us, to *redeem* us from *all iniquity*, and to *purify* unto himself a *peculiar people, zealous of good works*."

On this passage, more closely translated, we may remark, 1. THE GOD whose saving grace hath been manifested to all men in the *Gospel*, is "THE FATHER OF MERCIES, and GOD *of all consolation*, 2 Cor. i. 3, who *willeth all men to be saved*, and come unto *information of the truth*," 1 Cor. ii. 3, 4. 2. The epithet "THE SAVIOUR" is applied both to THE FATHER and to THE SON in the sequel.

"For when the *kindness* and *philanthropy* of GOD OUR SAVIOUR, [THE FATHER,] appeared, He saved us, not by *works* which we *ourselves* had done in *righteousness*, but according to his *mercy*, by the *baptism of regeneration*, and by *renovation of* the HOLY SPIRIT, whose influence He *shed forth richly* upon us, through JESUS CHRIST OUR SAVIOUR, to the end that, having been *justified* by HIS [THE FATHER'S] *grace*, we might be made *heirs of eternal life*, according to *hope*," Tit. iii. 4—7.

This noble passage, apparently designed for the illustration of the former, intimates, that "*the grace*" there noticed originated from "OUR SAVIOUR GOD," THE FATHER, and was effected by "OUR SAVIOUR GOD likewise, JESUS CHRIST," through the instrumentality of the HOLY GHOST, *regenerating* and *sanctifying* us, by his influence, in *baptism*, and afterwards in the *course* of our lives.

(note on John xvii. 3,) in the article of CHRIST'S *intercession*. 2. From the concurrent testimony of *Clemens Alexandrinus* and all the early Fathers, in favour of this rendering. 3. The *Geneva* Bible translators, 1593, so explain it in their note, "CHRIST here, most plainly called 'THAT MIGHTIE GOD,' and his *appearance* and *coming* is called by the figure metonymie '*our hope*.' 4. *The Assembly of Divines*, 1651, observe in their *annotations*, "To the confutation and confusion of all that deny the *deity* of CHRIST, the Apostle here calleth him, not only GOD, but THE GREAT GOD. 5. The parallel passage, του Θεου ἡμων και Σωτηρος Ιησου Χριστου, "of OUR GOD and SAVIOUR, JESUS CHRIST," 2 Pet. i. 1, (which differs only in the position of ἡμων before or after Σωτηρος, without affecting the sense; for the pronoun, in fact, understood, ought to be repeated twice, namely, του Θεου ἡμων και Σωτηρος ἡμων, after each noun, as judiciously remarked by *Middleton*, p. 622,) is so rendered, and understood of CHRIST alone, by the versions of *Wickliffe, Coverdale, Matthews, Cranmer*, the *Bishops' Bible*, the *Geneva*, the *Rhemish*, and also by *Wells, Dodd, Doddridge, Wesley*, &c. 6. Hence we may conclude that this passage was also so understood by our *Bible translators* in 1609, "of *the great God*, and *our Saviour*, JESUS CHRIST." For had they meant two distinct persons they should have repeated the pronoun, "and (*of*) *our Saviour*." The ambiguity, however, ought to be removed, in order to establish this most powerful text for CHRIST'S *divinity* in its full lustre; plucking up *Unitarianism* by the roots.

2. But while the Apostle is thus careful to "ascribe unto THE FATHER the *honour* due unto his name," in the great work of our salvation, he is equally zealous to *glorify* the SON for his *kindness* and *gracious* condescension in becoming OUR GREAT GOD and SAVIOUR also, or THE TUTELAR GOD of his *peculiar people*, the *Christians*, as well as SAVIOUR, which seems to be the most correct interpretation of that important phrase. Compare Acts xix. 28; Luke i. 32; Isaiah ix. 6.

3. The evidence of our *regeneration*, as a holy people, separated as "a *peculiar treasure* to CHRIST, above all people, though all the earth be his," Exod. xix. 5, is to be shewn by "denying *ungodliness* and *worldly lusts*," by a sincere reformation in *religion* and *morals*; for the former must precede the latter: and the evidence of our *sanctification*, by "living *soberly* with respect to ourselves, *righteously* toward *men*, and *piously* toward GOD, in our progress toward *Christian perfection*; the highest duty, as most difficult of attainment, being here placed last, by this consummate *Teacher of the Gospel* *.

* Of all the various *confessions of faith*, or *articles of religion*, that have been published since the *Apostles' creed*, by the several *Christian* Churches of the East and West, the simplest, and most comprehensive, and most scriptural, perhaps, is furnished by the *Albigensian confession*, about A.D. 1200, for which, alas! this small primitive *Christian* Church, (called *Albigenses* or *Albigeois*, from *Albi*, their principal town, in *France*,) was nearly extirpated in the *home crusade* stirred up against them by the see of *Rome*, about A.D. 1096, which lasted a century; and also by the *inquisition*, expressly instituted to take cognizance of their *heresies*. It had been fortunately preserved among their surviving remains, the *Merindolians* and *Caprarians*, who presented it A.D. 1544 to *Francis* I. king of France. *Molinæus* published it from the French original, in his *Monarchia Francorum*, whence it was copied by *Sands*, in his *Historia Ecclesiastica*, p. 425, and thence by *Jortin*, in his *Life of Erasmus*, Vol. I. p. 611, of which the following is a literal translation.

ALBIGEOIS CONFESSION OF FAITH, A.D. 1200.

I. "*We believe that there is* ONLY ONE GOD, who is SPIRIT, CREATOR OF ALL THINGS, FATHER OF ALL, ABOVE ALL, and THROUGH ALL, and IN US ALL, to be *worshipped* in *spirit* and *truth*; to WHOM alone *we look up*, as THE GIVER of *life*, *food*, and *raiment*, of *health* and *sickness*, of *prosperity* and *adversity*: and WHOM *we love*, as THE AUTHOR OF ALL GOODNESS, and *fear* as THE SEARCHER OF HEARTS.

II. "*We believe* that JESUS CHRIST *is* THE SON OF GOD, and HIS IMAGE; *in whom* dwelleth *all the fulness of the* GODHEAD; *through whom we know* THE FATHER, who is both OUR MEDIATOR and OUR ADVOCATE; nor is there ANY OTHER NAME *given to man whereby we can be* SAVED; *in whose* NAME *alone we invoke* THE FATHER. Nor do *we utter any* PRAYERS *before* GOD, except those that *are contained in* HOLY SCRIPTURE, or are plainly *conformable* to the sense thereof.

III. "*We believe that we have a* COMFORTER, THE HOLY SPIRIT, *proceeding from* THE FATHER *and* THE SON; *by whose inspiration we pray*, and *by whose efficacy we are*

III. THE SANCTIONS OF THE GOSPEL.

This momentous article is distinctly stated by OUR LORD, in his discourse with the unbelieving *Jews*, at the second pass-

regenerated; who worketh in us all *good works;* and *through whom we are led into all* THE TRUTH.

IV. " *We believe that there is* ONE HOLY CHURCH, *the congregation of* GOD'S ELECT, *from the foundation to the end of the world,* whose HEAD *is* JESUS CHRIST OUR LORD; which is *governed* by THE ORACLE OF GOD, *and led by* THE HOLY GHOST; in *which* ALL *sincere Christians are bound to converse:* for *she prayeth without ceasing for* ALL; *she is acceptable unto* GOD, *to whom she flieth for succour,* and *out of which there is no salvation.*

V. " It is ordained among us, that THE MINISTERS OF THE CHURCH, both *bishops* and *pastors, ought to be blameless in morals and doctrine,* otherwise that they are to be *deposed,* and others to be substituted, *to fill their place and office;* but that none should *assume* this honour to himself, unless *called by* GOD, like *Aaron; feeding God's flock, not greedy of filthy lucre,* or as *domineering over the clergy,* but with a ready mind, *setting an example to the godly, in speech, conduct, charity, faith,* and *chastity.*

VI. " *We confess* that KINGS, PRINCES, and MAGISTRATES *are* MINISTERS *appointed by* GOD, *who ought to be obeyed, for they bear the sword* [of *justice*] *to protect the innocent, and to punish the bad:* and *for this cause* we are bound to *render unto them honour,* and *to pay tribute.* Nor can any one *exempt himself from this obedience,* if so be that he desire to be called A CHRISTIAN, *following the example of our Lord and Saviour,* JESUS CHRIST; for *He paid tribute,* and *did not usurp jurisdiction,* nor any *temporal domination,* in that his state of *humiliation,* exercising only *the sword of the heavenly word.*

VII. " *We believe* that WATER *in the sacrament of* BAPTISM is *a visible and outward sign,* representing unto us that which is *inwardly wrought in us by the* DIVINE VIRTUE, namely, *the renovation of our spirit, and mortification of our flesh, in* CHRIST JESUS, *through whom,* CHRIST, *we are also made members of* GOD'S HOLY CHURCH, in which *we do shew forth the profession of our faith, and amendment of our life.*

VIII. " *We believe that the sacrament of the* HOLY TABLE, or SUPPER OF OUR LORD JESUS CHRIST, is a *sacred memorial and thanksgiving for the benefits conferred upon us by* CHRIST'S *death;* to be celebrated in the *assembly of the godly, with faith, charity,* and *self-approving conscience:* and that by *so* taking *the bread and cup* we do *communicate with* CHRIST'S *flesh and blood,* according as we *are taught in* THE HOLY SCRIPTURES.

IX. " *We profess* that *marriage is good, honorable, holy, and ordained by* GOD; to *be forbidden to none, unless* GOD'S WORD *do interpose.*

X. " *We believe* that THE PIOUS, *and they that* FEAR GOD, *will approve themselves unto* GOD, *so as to have leisure for* GOOD WORKS, *which He hath prepared to walk therein:* and these works are, *charity, joy, peace, patience, kindness, goodness, modesty, temperance,* and other works recommended in SCRIPTURE.

XI. " On the contrary, *we acknowledge that we ought to beware of* FALSE PROPHETS, whose aim is to draw off the people from *the religious worship due to* THE ONE GOD *and* LORD, *to cleave unto the creatures,* and *to trust in them; to forsake the good works recommended in* SCRIPTURE, *and to follow* HUMAN INVENTIONS.

XII. " We retain THE OLD *and* NEW TESTAMENT as *the rule of our faith, and we follow the* APOSTLES' CEEED.

" *Whosoever* shall say that *we profess other doctrine, we will prove* that he is widely

over, which may be considered as the continuation of his discourse with *Nicodemus*. (See this Vol. p. 100.)

The *plenary power*, and *judicial authority* conferred on Him by THE FATHER, is thus represented.

" Verily, verily I say unto you, THE SON cannot do any thing of himself, except what he seeth THE FATHER doing; for what things soever HE doeth, these also THE SON doeth likewise. For THE FATHER *loveth* THE SON, and sheweth him all things that Himself doeth; and will shew him *greater works* than these [now wrought before you,] that ye may marvel.

For as THE FATHER *raiseth* and *quickeneth the dead*, even so THE SON *quickeneth* whom *he willeth*. " For THE FATHER *judgeth* no one, but hath given the *whole judgment* to THE SON; to the end that *all should honour* THE SON, *according as they honour* THE FATHER: *he that honoureth* not THE SON, *honoureth* not THE FATHER *who sent him*," John v. 19—23.

Here OUR LORD declares, in the plainest and most express terms, his *association* with THE FATHER, in *power* and *worship*, both positively and negatively, to give it more weight and impressiveness; and in the language of prophecy also, as spoken of the MESSIAH, who is styled " MY ASSOCIATE" by THE FATHER, Zech. xiii. 7, and who declared of himself, " *The sacrifice of praise shall honour me;* and *thereby will I shew him*, [*my worshipper*] *the way to the salvation* of GOD *," Psalm l. 23. Compare Psalm ii. 12.

Our *gracious* LORD, *the righteous* JUDGE of *all the earth*, in his conversation with *Nicodemus*, had briefly stated the *certainty* of the future judgment, by one of those bold figures of rhetoric, *prolepsis*, or *anticipation*, (John iii. 18,) which he here repeats.

deceived himself, and *deceiving* others; *provided we may be allowed*, by *the ordinary judges*, [or *civil magistrates*, not the *inquisition*."]

For these *incomparable articles*, striking at the root of the *papal idolatry* and *superstition* throughout, in the most guarded and cautious *scriptural* terms, were the professors *persecuted unto death;* and for his *fiery zeal* against them, was *Dominick*, the *first inquisitor general, canonized* by the Church of *Rome!* And even still, at the present day, and in this enlightened age, (as it is called) *Romish malignity*, with " *conscience* seared with a hot iron," unblushingly dares to insult the memory of these *faithful witnesses* of evangelical truth, styling them " THE INFAMOUS ALBIGENSES"!!!

* This rendering is warranted by the *Sept. Vulg. Syr.* and *Arab.* versions; which, instead of the participle שָׁם, *(Sam,)* " *offering*," evidently read the adverb, שָׁם, *(Sham,)* " there."

" Verily, verily I say unto you, he that *heareth my word*, and believeth on HIM that *sent* me, *hath* eternal life, and is not to come into *judgment*, but *hath passed over* (μεταβεβηκεν,) from *death* into *life*," ver. 24.

He now enters more minutely into the subject of

THE TWO RESURRECTIONS.

It is the peculiar glory of THE GOSPEL, to have unfolded this most awful and awakening doctrine, more clearly, distinctly, and explicitly than the OLD TESTAMENT.

The *first resurrection* is thus described by OUR LORD.

" Verily, verily I say unto you, *the hour is coming*, and *is now* [at *hand*,] when *the dead* shall hear the voice of THE SON OF GOD, and *they that hear* shall *live* *," ver. 25.

* *Lightfoot* is the single commentator, perhaps, who rightly interprets this very important verse (25,) of the *first resurrection;* supposing it equivalent to Rev. xx. 5. All the rest refer it, either to the miracles of raising the dead, in the course of our Lord's ministry, the daughter of *Jairus*, the widow's son at *Nain*, and *Lazarus;* or else, to *the saints* that *arose* after our Lord's resurrection, and *appeared* to many in the holy city, Matt. xxvii. 53.

But neither of these supposed cases seem of sufficient importance for the occasion, nor suitable to the context. 1. They were but few; and the persons restored to life, *died again, and saw corruption.* 2. The *apparitions* were transient, and not generally seen; but the resurrection here meant, is to *eternal life;* as plainly intimated by ver. 26; and by its contrast with the *general resurrection* afterwards, ver. 28, corresponding with Rev. xx. 11—13. 2. The stated time on which the prevailing opinion is founded, και νυν εστιν, " *and is now* [at hand,"] admits of considerable latitude. OUR LORD, shortly before, expressed that blessed season of the *regeneration*, when the pure and spiritual worship of GOD should universally prevail throughout the earth, exactly by the same phrase, as *Lightfoot* remarks, " *the hour is coming* and *is now* [at hand,] when the true worshippers shall worship THE FATHER in *spirit* and *truth*," John iv. 23. For the interval, however considerable it may seem to *men*, is nothing in the sight of GOD, to whom " a *thousand* years are but as *one day*," Psalm xc. 4, 2 Pet. iii. 8.

3. Where OUR LORD meant to express a *near* event, such as the approaching desertion of his disciples, previous to his crucifixion, he clearly marks it by a definite sense, ερχεται ωρα και νυν εληλυθεν, " *the hour is* coming, *and hath now come*, when *ye* shall be scattered," &c. John xvi. 32.

4. The foregoing expression, και νυν εστιν, is explained by *Paul*, εγγυς εστιν, " THE LORD *is nigh*," or " *at hand*," Phil. iv. 5; yet he denies that " *the day* of THE LORD, ενεστηκεν, is *actually impending*, or *ready to come upon us*, until after the appearance and removal of the *man of sin*, or the *lawless one*," 2 Thess. ii. 1—8, which was confessedly a distant event. *James* also, thus exhorts the faithful, μακροθυμησατε, " *wait patiently*, until the presence of THE LORD, because his presence, ηγγικε, *draweth nigh*," James v. 7, 8; and so *Peter* says, " the end of all things, ηγγικε, *draweth nigh*, be *sober* therefore, and *vigilant* unto prayers," 1 Pet. iv. 7, and yet he represents CHRIST'S presence as rather a distant event, in his description of the " *new heavens* and *new earth*," 2 Pet. iii. 4—13

For as THE FATHER hath *life in Himself*, so gave He also to THE SON to have *life in himself*; and gave him *authority* also to exercise *judgment*, because he is THE SON OF MAN," ver. 26.

The second follows.

" Marvel not at this, [the *first* resurrection,] for *the hour is coming*, in which *all* that are in the tombs, shall hear his voice, and shall come forth; they that have done *good*, unto the *resurrection of life*, and they that have *done evil, unto the resurrection of damnation*," ver. 28, 29.

The analogy and the contrast in these mysterious passages, is remarkable. In both resurrections, *the hour*, or season of judgment, is said to be *coming*, or drawing on; but in the former, is *now at hand*, or nigh, compared with the latter, which is indefinite. In the former, only *some* of the dead *shall hear*, and *live*, or rise to eternal life, in consequence of the principle of *eternal life*, vested in THE SON by THE FATHER, and communicated to them, " *the just*," or eminently *righteous dead*; " who shall then *live* by their *faith*," in CHRIST as their REDEEMER, Habak. ii. 3, 4. as explained Rom. i. 17, Gal. iii. 11, Heb. x. 36—39. Whence, perhaps, OUR LORD styles it, *the resurrection of the just*, Luke xiv. 14, and calls them *the children of the resurrection*, who shall *die no more for ever*, but shall be *like angels*, immediate *sons of God*, Luke xx. 36, John xi. 26, Job i. 6.

In this account of the *first resurrection*, OUR LORD seems particularly to allude to that famous prophecy of *Daniel*, in which he was styled THE SON OF MAN, and invested with *universal* and *everlasting dominion*, by THE ANCIENT OF DAYS, THE FATHER; when he shall come, a *second time*, with glory, in the *clouds of heaven*, to establish the *kingdom* of *the saints* upon earth, at the *regeneration*, or *restitution of all things*; and to gather *his elect* from the four quarters of the world; when his *Apostles*, according to promise, shall sit on *twelve thrones*, judging, or instructing, the twelve tribes of *Israel*; when *Daniel* also, *written in the book* of life, shall stand in his *lot*, or *proper order*, at the end of the [1260] days [of persecution.] Compare Dan. vii. 13, 14—27, and xii. 1—13, with Matt. xix. 28, Luke xxii. 28—30, Matt. xxiv. 30, 31, Acts i. 6, 7, iii. 21, Heb. ix 28, 1 Cor. xv. 23.

The fullest comment on *Daniel's* prophecy, and its duration, is furnished in the visions of the *Apocalypse.*

" And I saw *thrones,* and some [*the Apostles,*] sate thereon, and *judgment* was given to them. [I saw] also, the souls of the [*two faithful witnesses* of THE LAW and THE GOSPEL,] that were *beheaded* for the testimony of JESUS, [under the latter,] and for THE ORACLE OF GOD, [under the former, Rev. xi. 3—12.]———And they *lived* and *reigned* with CHRIST a *thousand years.* (But *the rest* of the dead *revived* not until the thousand years were finished.) This is the *first resurrection.* Blessed and holy is he that hath part in the first resurrection; upon such the *second death* hath no power: but they shall be *priests* of GOD and of CHRIST, a thousand years," Rev. xx. 4—6.

And this clear and explicit commentary of *John,* is fully supported by the other *Apostles.*

Paul calls this *first resurrection,* " *the extraordinary resurrection* * of the dead," to which he himself aspired, Phil. iii. 11; he states that it is to take place at CHRIST'S *second appearance,* 1 Cor. xv. 23, Heb. ix. 28; who is to *reign until he has put all enemies under his feet,* as foretold by *David,* Psalm cx. 1, 1 Cor. xv. 25; and he critically distinguishes this, from *the end* of the world, and translation of his kingdom from *earth* to *heaven,* ver. 24.

Peter also in a highly figurative passage, (which shall be considered hereafter,) expressly states the expectation of the *apostolic* age; " for, according to CHRIST'S promise, *we* do expect a *new heaven* and a *new earth,* wherein *righteousness* shall reside," 2 Pet. iii. 13. Compare Acts iii. 21.

The *second resurrection,* and *general judgment* of all mankind, is fully explained by OUR LORD himself, in a most awful representation of his coming at the end of the world, with *all his holy angels,* sitting as KING upon his *throne,* summoning all nations before Him, separating the *sheep* from the *goats,* or

* Την εξαναστασιν. This compound is used only in this passage; the lexicographers reckon it of the same import as the simple, αναστασις, " *resurrection,*" but εκ is often *intensitive* in composition, as εκθαμβεω, " *to terrify exceedingly.*" And surely, St. *Paul* must have aimed at something higher for himself, than the ordinary *resurrection* at the *end* of the world, common to all; he who had the *first fruits* of *the Spirit,* and waited for the adoption, Rom. viii. 23.

the *good* from the *wicked*, and consigning the former to *heaven*, and the latter to *hell*, Matt. xxv. 31—46.

The fullest comment on this also is furnished by the *Apocalypse*.

"And I saw a great white *throne*, and Him that sate thereon, [CHRIST,] from whose face *the earth and the heaven fled*, [or disappeared,] and there was found no place for them. And I saw *the dead*, *small* and *great*, standing before the *throne* *; and *books* were opened, and *another* was opened, which is the *book of life*; and the dead were judged from the registers in the books, according to *their works*. (And *the sea* gave up *the dead* therein, [the *Antediluvians* † especially,] and *Death* and *Hades* gave up *the dead* [*bodies* and *souls*] that were in them, and they were judged *each* (εκαστος,) according to their *works*.) ———And *whosoever* (ει τις) was not found registered in *the book of life*, was cast into the *lake of fire*, along with *Death* and *Hades*. This is *the second death*," Rev. xx. 11—15, xxi. 8.

We may trace here a likeness also, and an enlargement of the *Psalmist's* description of the *throne* of CHRIST, Psalm xlv. 6, 7, and of the *general judgment* by him, Psalm l. 1—5; noticed also by *Solomon*, Eccles. xii. 14.

The Apostle *Paul* has furnished some further most interesting particulars of the *general resurrection* and *judgment*.

* Ενωπιον του θρονου. This reading is supported by all the *ancient versions*, and by the earliest editions, the *Complutensian*, *Plantin*, *Genevan*, and several MSS., and is restored to the text by *Bengelius* and *Griesbach*. The present reading, however, του Θεου, is admissible, as referring to CHRIST, by the *grammatical* principles laid down, see this Vol. p. 67, note. But the former seems preferable from Rom. xiv. 10, 2 Cor. v. 10.

† The destiny of the *Antediluvians*, who perished in the general deluge, *reserved in chains of darkness unto the judgment of the great day*, in *Tartarus*, or the lower *Hades*, is noticed by the Apostle *Jude*, 6—15; 1 Pet. iii. 19, 20; 2 Pet. ii. 4, 5. See those difficult passages explained before, Vol. II. pp. 36, 40.

From these texts, and from the parable of the rich man and *Lazarus*, explained also, Vol. II. p. 84, note, and afterwards, is sufficiently refuted the *Popish* and *Pagan* doctrine of *purgatory*, that supposed intermediate state for purifying the souls of sinners, before the general resurrection, by *fire*; from which state of torment they may be relieved, sooner or later, by *masses* and *prayers*, to be performed by the *priests*, for *money*, given them by the friends and relations of the deceased, and sent directly to Heaven! For,

1. *Good souls* are not tormented, but "*comforted*" in *Paradise*, or the upper *Hades*, Luke xvi. 25.

2. *Bad souls* are confined in *Tartarus*, or the lower *Hades*, by an "*impassable gulph*," which precludes all intercourse with the blessed, Luke xvi. 26.

3. No mortal ever yet went to *heaven nor to hell*, till the *general judgment*, Acts ii. 34, Rev. xx. 14.

For this I say unto you, by the [revealed] word of THE LORD, that *we*, the *quick*, (οἱ ζωντες,) who shall remain until the [final] *presence of* THE LORD, shall not *anticipate* them that are *asleep* [in THE LORD, or the *faithful* dead, Heb. xi. 13.] For THE LORD himself shall descend from heaven with a shout [of the *angelic* host,] with the voice of *the archangel*, and with the *trumpet of God*. And *the dead in* CHRIST *shall rise first*. Then we, *the quick*, who shall remain, shall be caught together with them, to meet THE LORD in the air. And so we shall be always with THE LORD [in heaven,] 1 Thess. iv. 15—17, according to his promise to his disciples, John xiv. 2, 3.

The *process* of their resurrection he thus describes: "Lo, I shew you a mystery: all *we*, [the faithful *quick*,] shall not sleep, [or die,] but shall all be *changed*, in a moment, in the twinkling of an eye, at *the last trumpet*, (for it shall sound again,) and the [*faithful*] *dead* shall be raised [first,] incorruptible, and *we* shall be *changed* [from corruptible to incorruptible *bodies*, and from mortal to immortal *spirits*;] for this corruptible [body] must needs put on incorruption, and this mortal [spirit] put on immortality.——For this I say, brethren, that *flesh* and *blood*, [or mankind in their *natural* state,] cannot inherit the kingdom of God [in heaven,] neither shall corruption inherit incorruption, 1 Cor. xv. 50—53, as OUR LORD stated before to *Nicodemus*, John iii. 6.

The *resurrection* and *destruction* of the *infidels* and *wicked* is also thus described.

"When the LORD JESUS, [as the SON OF GOD, and the JUDGE of the world,] shall be revealed from heaven in *flaming fire*, attended with *the angels*, the ministers *of his power*, and shall inflict *exemplary punishment* (εκδικησιν) upon those that *know not* God, [the *infidels*,] and upon those that *obey not* the Gospel of our LORD JESUS CHRIST, [*the wicked*,] who shall suffer punishment, namely, *everlasting destruction*, [far] from the face of THE LORD, and from the glory of his strength, [in *hell*, Psalm ix. 17;] when he shall come to be glorified by his *saints*, and to be admired by *all the believers*, [contrasting their own reward with the punishment of the others,] in *that day* [of final retribution,] 2 Thess. i. 7—10.

"Then shall *the righteous* shine forth like *the sun* in the kingdom of their Father," Matt. xiii. 43, where "they that be *wise* shall shine as the *brightness of the firmament*, [the *sun*

and the *moon*,] and *the justified of the many*, as the *stars* for evermore," Dan. xii. 3. "As *one star* differeth from *another star* in glory," 1 Cor. xv. 40, 41. For in their Father's house, heaven, there are "*many mansions*," appropriated to each class, John xiv. 2.

The *bodies* of the *wicked* are not described in Scripture; but that they will be different in their nature from those of the righteous, may be inferred from the different forms of the *sheep* and the *goats*, to which both are compared by our Lord himself. They "whose God was their *belly*, who *gloried in their shame*," who "*minded earthly things*," will probably "wake to *everlasting shame* and *infamy*," in earthly bodies, like those in which they died; while the wicked *quick* will retain their bodies unchanged, and both "shall be destroyed, *soul* and *body*, in hell;" while "CHRIST shall *transform* the *body of the humiliation* of the righteous, or their *earthly* bodies, to become similar in form to the *body of his glory*, according to that *energy*, by which he is able even to subdue all things unto himself," Phil. iii. 19, 21; Dan. xii. 2; Matt. x. 28.

May the knowledge of these most awful mysteries, disclosed to us by CHRIST and his inspired *Prophets* and *Apostles*, sink deep into our hearts, and produce in us the fruit of *good living*, to the *honour* and *glory* of GOD, and of our LORD JESUS CHRIST, and for the *preservation* of our *spirit*, *soul*, and *body*, which compose our whole frame, in that great and terrible day of the Lord, Amen! 1 Thess. v. 23.

II. This distinction of the *two resurrections* was also the doctrine of the *primitive Church*.

Justin Martyr, A.D. 140, "a man not far removed from the Apostles, in time and virtue," a *Samaritan*, who had the best opportunity of conversing with the disciples of Apostles, a *philosopher* by education, and a *convert* * to *Christianity*, who sealed the sincerity of his faith with his blood, thus states it.

"I, however, and such *Christians* as are *orthodox* in all respects, *do know* (επισταμεθα) that there will be a *resurrection of the flesh*, and a *thousand years* in *Jerusalem*, rebuilt, adorned,

* *Justin Martyr*, among the reasons for his conversion, assigned, that in the *Grecian* rites, he found nothing *holy*, or that could recommend *man* to GOD; whereas, in the *Christian* Baptism, *repentance* and *amendment* of life was required, without which, the mere act of washing was of no effect. Ad *Græcos Orat.*

and enlarged, according to the joint declarations of *Ezekiel*, *Isaiah*, and the other *Prophets*. And since a certain person from among us, whose name was *John*, in a *revelation* made to him, did prophesy, that the believers in OUR CHRIST shall spend a *thousand* years in the [*New*] *Jerusalem*. And that after these shall be expired, the *universal*, and (in a word,) *eternal resurrection of all*, without exception, shall come to pass." See the original passage, *Justin Martyr's* Works, p. 313—315. Thirlby: or Bishop *Newton's* Prophecies, Vol. III. p. 338.

To this prime testimony we may add that of *Tertullian*, A.D. 200, the most learned of the *Latin* Fathers.

" For we, *(Christians,)* also profess, that we are promised a *kingdom upon earth* again, but in another state, antecedent to the *kingdom in heaven;* which is to take place after *the* [*first*] *resurrection* for *the thousand years*, in a city of Divine workmanship, *Jerusalem*, *brought down from heaven*, (Rev. xx. 4, xxi. 2,) which the Apostle describes as *our mother above*, (Gal. iv. 26,) and our *municipality*, as being *in heaven*, (Phil. iii. 20,) namely, comparing it to some heavenly city. This both *Ezekiel* knew, (xl. 44,) and *John* the Apostle saw:—This we mean, which GOD hath provided for the reception of the *saints* on their *resurrection*, and for *refreshing* them with abundance of all goods, namely, *spiritual*, (Acts iii. 19,) as a compensation for those which we have either *disregarded* or *lost* in this world, (Mark x. 30:) inasmuch, as it is both just and meet of God, that even there should *his servants* rejoice, where they were afflicted for his name' sake, (Heb. xi. 13—16.) This is the nature of the *kingdom of heaven*."

" After the duration of this kingdom [upon earth,] during a *thousand years*, (within which period is included the *resurrection of the saints*, reviving sooner or later, according to their deserts, 1 Cor. xv. 23,) then shall *the destruction of the world*, and the *judicial conflagration* take place; when we shall be *changed* in a moment into an *angelic* substance, namely, by the putting on of *incorruption*, (1 Cor. xv. 53,) and then be translated into the *kingdom of heaven*," (Matt. xv. 34.) See the original passage, *Mede's* Works, p. 815.

This was also the doctrine of *Irenæus*, Bishop of *Lyons*, A.D. 178; *Theophilus*, Bishop of *Antioch*, A.D. 181, and of the early Fathers in general, both of the Greek and Latin Church, until

Jerom, A.D. 392. And so prevalent was the doctrine, that in the *Gothic* Missals, it was customary to insert a clause in the prayers for the dead, *ut partem haberent in resurrectione primâ*, that they might partake of the *first resurrection*." See *Mede's* Works, p. 841.

III. It was also the primitive doctrine of the *Church* of *England*, at the commencement of the *Reformation*; as may appear from the following extract from King *Edward* VI. *Catechism*, in 1553 *.

" *Master.* The *end of the world* Holi Scripture calleth the fulfyllynge and parformance of the *kyngdome* and *mystery* of CHRIST, and the *renewing of all things:* for, (sayth the Apostle *Peter*, in his second Epistle, the third chapter,) ' *We loke for a new heaven and a new earth*, according to the promise of GOD, *wherein dwelleth ryghteousnesse.*' And it seemeth reason, that corruption, unstedfaste change and synne, whereunto the whole world is subject, should, at length, have an end. Now bi what way, and what fashion circumstances, these things shal come to passe, I would fayne hear thee tell.

" *Scholer.* I will tell you as well as I can, accordynge to the wytnesse of the same Apostle. ' *The heavens shall passe away like a storm: the elements shall melt awaye:* the earthe and all the workes therein shal *bee consumed wyth fire:*' as though he should say, ' as gould is wont to be fined, so shal the whole world be *purified with fire*,' and be brought to his full perfection. The lesser world, which is *man*, followynge the same, shal lykewyse be delyvered from corruption and chaunge. And so for man, this greater worlde, which for hys sake was first *created*, shal at length be *renewed*, and be clad wyth another hew, much more pleasaunte and beautiful."

This is an able explanation of the Apostle's figurative language on this occasion, in conformity with his speech to the Jews, of the continuance of CHRIST in heaven, " *until the times of the restitution of all things*, of which GOD spake by the mouth of *all his holy Prophets*, from the beginning of the world," Acts iii. 21, or his second advent. From which the *Catechism* pro-

* This most excellent *Catechism*, the last work of the first Reformers, *Cranmer*, *Ridley*, &c. at the close of his reign, was published both in English and Latin, in the same year, 1553, by the King's authority. The English is republished in the *Enchiridion Theologicum*, by Dr. *Randolph*, 5 vols. duodecimo, 1792, Oxford, and is the first Tract in that useful collection.

ceeds to distinguish and explain his third and last advent, at the end of the world.

"*Master.* What then remayneth?

"*Scholer. The general dome.* For CHRIST shal come, at whose voice *al the dead shal ryse agayne,* perfecte and sound both in bodi and soul. The whole world shal beholde Hym sittynge in the royal throne of hys majestie; and after the examination of *everye man's conscience,* the laste sentence shal be pronounced. Then the *chyldren of* GOD shall bee in perfecte possession of *that kyngdom* of freedom from death, and everlasting life, '*whych was prepared for them before the foundacyons of the world were layd,*' (Matt. xxv. 24,) and '*they shal reygne with* CHRISTE *for ever,*' (Rev. xii. 5.) But *the ungodlye* that believed not, *shall be throwen* from thence *into everlastynge fyre, appointed for the Devil and his angelles,*" (Matt. xxv. 41—46, Rev. xx. 15.) P. 38—40.

AND with what earnest expectation and joyful hope, indeed, our pious forefathers of the *Reformation* looked forward to the speedy establishment of GOD'S *kingdom upon earth,* at the *regeneration,* may appear from the following admirable comment in the same *Catechism,* upon the second general article of the *Lord's Prayer.*

"*Scholer.* In the seconde part we require, that '*Hys kingdome come.*' For we see not yet '*all things in subjection to* CHRIST,' (Psalm cx. 1, 2, 1 Cor. xv. 25—27, Eph. i. 22, Heb. ii. 8.) We see not *the stone hewed off from the mountayne wythout work of man,* which also *brosed,* [*bruised*] *and brought to nought the image,* which *Daniel* descryveth, (ii. 34—41,) that the onlye *rock,* CHRIST, may *obtayne and possesse the dominion of the whole world,* graunted hym of his FATHER, (Dan. vii. 13—27, 1 Cor. x. 4, Matt. xvi. 18.) *Antichrist is not yet slayne,* (Dan. vii. 10, 2 Thess. ii. 8—10, Rev. xix. 20.)

"For thys cause do we *long for* and *praye,* that it may at length '*come to passe,*' and that CHRIST *may reigne with his sainctes,* according to God's promises, (Rev. xx. 4, &c.) that He may *lyve* and be LORDE in the world, accordynge to the decrees of the HOLY GOSPEL, (Phil. ii. 11, Rom. xiv. 8, 9, Rev. xix. 6, &c.) not after the *tradition* and *laws* of *men,* nor pleasure of *worldly tyrants.*

"*Master.* GOD *graunte hys kyngdom may come:* and that *spedilye!*" (Rev. xxii. 20.) P. 59.

But most unfortunately, the sound *scriptural* and *orthodox* doctrine of the *two resurrections*, so well understood, and so clearly explained by our *first Reformers*, soon fell into disrepute and disgrace, however unjustly, by the reveries of some ignorant *enthusiasts*, and the excesses of some frantic *fanatics*, who sprung up, like *tares* among the *wheat* of the *Reformation*, in *Germany*; such as the *Anabaptists*, who sprouted up, headed by *Nicholas Storch*, at *Zwickaw* in *Saxony*, A.D. 1521, and for some years committed dreadful outrages in *Munster* and through *Germany*, whence they spread to the *Netherlands*, *Holland*, *France*, *England*, &c.

This turbulent sect derived their name, *Anabaptists*, "Rebaptizers," from rejecting infant baptism, and rebaptizing adults. They boasted of *inspirations* and *revelations*, and pretended to be the *only true Church*, and that there was no salvation out of their communion. They were accordingly most intolerant and tyrannical, excommunicating, without mercy, not only aliens, but each other, when they split, as they soon did, into *schisms* and *divisions*. They condemned all the liberal arts, destroyed all books but the Bible, pulled down all magistracies and civil government, wherever they prevailed *. And to complete their levelling principles, they abolished private property, and held all things in common; alleging the example of the first Christians. Their professed object was to root out all the *ungodly*, and to set up the *fifth monarchy*, or *kingdom of the saints*, foretold by *Daniel*; or the *kingdom of Sion*, and the *new Jerusalem*, in the *Apocalypse*. But their new kingdom of *Munster* was destroyed in 1524, and their ringleaders all perished by the sword or the halter.

These were followed in 1538 by the vile and profligate set of the *Antinomians*, or "enemies of the *law* of works," headed by *John Agricola*, who held that *it mattered not how wicked a man was, if he had but faith*, misinterpreting *Paul's* doctrine, Rom. iii. 28, vi. 1.

All these mischievous *enthusiasts* and *fanatics*, who were violent enemies of *popery*, and hated the whore of *Babylon*,

* A favourite text with these *fanatics*, and their successors in *England*, during the Grand Rebellion, was Psalm cxlix. 6—9, "Let *the saints* be joyful in glory, let them sing aloud upon their beds; let the *praises* of GOD be in their mouths, and a *two-edged sword* in their hands; to execute *judgment* upon *the heathen*, and *punishment* upon *the people*; to bind their *kings* in *chains*, and their *nobles* with *links of iron*," &c.

while they loved or practised her lusts and abominations, brought great scandal and odium upon *the Reformation*, and prevented *Erasmus* and others, from embracing it, who were friends to its principles. *Luther* vigorously opposed them, and had the merit of reclaiming their leader, *Agricola*, and bringing him back to his senses and his duty. "This poisonous *Antinomian* doctrine," said he, "proceedeth mildly, and is palatable to *flesh* and *blood*, but *it will produce much mischief*." Collect. Mens. p. 429. And when he found that the *Anabaptists* could not be reclaimed by reason or argument, he exhorted the *magistrates* to draw the sword against them, and destroy them; not for their opinions as *Heretics*, but for their misdemeanors, as *perjured* and *seditious rebels*.

And such was the general *odium* raised against them, that the *refugees* of these fanatical sects who fled to *England*, found no toleration there. *Jane Bocker* and *Van Pere*, Anabaptists, were burnt in *Smithfield*, in the reign of *Edward* VI. by *Cranmer* and *Ridley's* instigation, as *blasphemers;* and two more, *Henry Terwert* and *John Peterson*, who had been driven out of *Holland*, suffered in like manner, 22d July 1575, in the reign of Queen *Elizabeth*, who was prejudiced against them as *Atheists*, that condemned all *governments*, and taught *seditious doctrines*. These executions, however, were considered as unreasonably severe*. The young King, *Edward*, signed the death warrant of the former with great reluctance and many tears; and in the latter case, several *English* and *Flemish*, eminent for their piety and learning, strongly interceded with the Queen to prevent their execution, but in vain.

* "There were also *divines* in *Lower Germany*," says Bishop *Taylor*, "who with reason spake against the *Inquisition*, and the restraining *prophesying*, [or liberty of *preaching*,] who yet, when they had shaken off the *Spanish* yoke, began to *persecute* their brethren." *Liberty of Proph.* p. 208. Thus, *Valentine Gentilis* was burnt at *Bern*, and *Servetus* at *Geneva*, by *Calvin*. And the *Calvinist* Synod, held at *Dort*, was no less arbitrary and overbearing against the *Remonstrants* of the *Arminian* sect, than the *Popish* Council of *Trent* against reputed *Heretics*.

There is, however, this wide difference between *Popish* and *Protestant* persecutions for religion; *persecution* is a fundamental principle of the *Romish* Church, and accordingly has been sanctioned by the *Popes*, councils, and *Divines*, and openly justified by *Bossuet*. But it is diametrically opposite to the principles of *Protestantism*, disclaiming all *religious tyranny*, and maintaining the rights of *private judgment*: and when the turbulence of those unsettled times had subsided, which carried away such excellent men as *Cranmer* and *Ridley*, (who repented of their error at the stake,) it was condemned by the *Reformed Churches* in general.

How great, indeed, was the general prejudice against such *fanatical enthusiasts*, we may judge from *Milton*, not long after, who, though rather a *Republican* in his political principles, and no friend to *arbitrary power* under any existing government, thus characterizes the *Puritans*, their successors:

> "They bawl for *Freedom* in their *frantic* mood,
> Yet still *revolt* when TRUTH would set them free;
> *Licence* they mean, when they cry *Liberty!*—
> For who loves that, must be first *wise* and *good*."

Along with this scum of the *Reformation*, sprung up the atheistical set of the *Libertines*, in the Church of *Rome*, who flourished chiefly in *Italy* and *France*. These equally disregarded all religious establishments, as no better than *priestcraft*, though they attended the Churches of the *Romanists*, and the conventicles of the *Reformed*, through policy, dissembling their own opinions, and following the strongest party. *Calvin* attacked, with great severity, these "*cabinet philosophers*, acting under the *papacy*," as its secret emissaries, to confound the *Reformation*. "These *conceited villains*," says he, "who pay no regard to all these things, *public worship*, *sermons*, &c. plainly shew, by this, that they have not a drop of *Christianity* in them *."

The spawn of these *Libertines*, or *Freethinkers*, were the French *Scavans*, *Voltaire*, *D'Alembert*, *Diderot*, *Rousseau*, *Condorcet*, &c., who, like the *frogs* in the Apocalypse, xvi. 13, by their continual croakings against *Religion* and *Government*, produced the tremendous explosion of the *French Revolution*, in 1793. There is a *fanaticism* in *philosophy*, no less than in *Religion*, and still more dangerous, as *Atheism* is worse than *Superstition*.

Hence, the *Apocalypse*, from its abuse, grew into disrepute, even among the *Reformed*, from which such licentious and revolutionary practices were ignorantly deduced. Insomuch that *Calvin*, who wrote so largely on the Scriptures, omitted the Book of *Revelation*, as too mysterious and unintelligible for that age; while the partizans of the See of *Rome* artfully decried its

* See a curious account of the opinions and excesses of the *Anabaptists*, and of the *Libertines*, in *Brandt's* History of the *Reformation* of the *Netherlands*, abridged by *De la Roche*, Vol. I. 38, 78, 204, &c., and in *Jortin's* Life of *Erasmus*, Vol. I. p. 355, &c. which affords the most authentic information on these subjects.

authenticity, because it too plainly predicted the *abominations* and final *downfal* of that corrupt and apostate Church.

It is, therefore, more to be regretted than wondered at, that the framers of our present *Liturgy* confined themselves entirely to the *second*, or *general resurrection*, excluding the *first*; as may appear from the *collects* for the *first* and *third* Sundays after *Advent*, and for the *sixth* Sunday after the *Epiphany* *, &c. which mention our *Lord's* coming *again*, or "*second* coming to judge the world at the *last day*," as contrasted with his "*first* coming in *humility*," or in the flesh. They should rather have said, "at his last coming to judge the world," which would not have interfered with the express declaration of Scripture, reckoning our Lord's appearance in glory, at the regeneration, "the *second*," Heb. ix. 28, nor with the primitive doctrine of King *Edward's Catechism*, as we have seen; even supposing that they wished chiefly to inculcate the doctrine of the *general resurrection*, as most important to all, both good and bad, who compose the visible Church of CHRIST, or "profess, and call themselves *Christians*."

Under this interdict lay the doctrine of the *first resurrection*, till A.D. 1627, when the learned and enlightened *Joseph Mede*, in his masterly *Clavis Apocalyptica*, opened the door to a rational and critical interpretation of the Apocalypse, and indicated and revived the important and momentous doctrine.

Mede plainly and firmly states his opinion respecting the misapplication of the Prophecies that relate only to the *first resurrection*, in the following terms.

"They (the interpreters) are absolutely proceeding to overturn *the pillar of evangelical truth* concerning the *glorious advent of* CHRIST, who, *neglecting the ancient tradition of the Church*, endeavour to transfer to another subject the parallel prophecies of Dan. vii. 9—22, and Rev. xx. 4 †."

Since his time, the doctrine has been gradually reviving, and must continue to gain ground with the skilful study of the *chronological Prophecies*. It is now openly maintained by the

* This *Collect* is framed from the *Gospel* of the Sunday, Matt. xxiv. 23—31, relating to the destruction of *Jerusalem*, and to the ensuing *first resurrection*, rather than to the *second*, as will be shewn in the sequel.

† Omnino Fidei Evangelicæ de *glorioso* CHRISTI *adventu columnam* subductum eunt, qui, *vetustâ Ecclesiæ traditione neglectâ*, prophetiam istam, (Dan. vii. 9—22=Rev. xx. 4,) aliò transferre conantur. *Mede's* Works, p. 532.

most learned and sagacious critics and commentators of the present age, not only in *England*, such as *Wood*, *Whitaker*, *King*, *Henry Taylor*, *Faber*, &c. but throughout *Europe*. Insomuch, that *David Levi* does not hesitate to appeal to the general expectation: "All the nations, *Christians* as well as *Jews*, seem to talk with confidence of the *speedy restoration* of the *Jewish nation*, and of the *sudden appearance* of the TRUE MESSIAH *." Dissert. Vol. I. p. 286.

* *David Levi*, by a glaring *inconsistency*, (the natural result of his *partial blindness*,) contradicts the foregoing assertion by the following, in the same volume, p. 131.

"Several *Christian* writers contend, that these *glorious* promises (respecting THE MESSIAH,) are to be fulfilled at the *second* coming of *Jesus*, when he is to reign a *thousand* years with the *Saints* upon earth: I must observe, that they have no authority for this from the prophecies of the OLD TESTAMENT. Nay, I am confident that they cannot produce one single, clear, unequivocal *prophecy* from the Old Testament, which foretels a *two-fold* coming of *one and the same person*, as the MESSIAH; and that too at the distance of such a number of years as have elapsed from the supposed period of his being on earth. Whence it is manifest, that the whole scheme of the *Millennium* is a mere chimera, an *ignis fatuus*, notwithstanding all the noise and pother that has been made about it."

What thanks *David Levi* may gain from his own people, for thus overturning "the *hope* and *consolation of Israel*," warranted by their oldest *tradition*, of the seven *millenary* ages of the world, which even forms the basis of their *chronology*, is not for us to decide. But he has made those positive assertions here, which are refuted by the whole tenor of the OLD TESTAMENT.

1. The reign of the MESSIAH upon earth with his *Saints* for a *thousand* years, or a long portion of time, intimated by Dan. vii. 14, is confirmed by the following prophecies, as understood and interpreted by their most learned *Rabbis*, ancient and modern; *Jacob's* prophecy of SHILOH, Gen. xlix. 10—12. *Balaam's* prophecy of the *star* and *sceptre*, at a considerable distance of time, Numb. xxiv. 17, which gave rise to *Barchocab's* rebellion, under the auspices of Rabbi *Akiba*. *Nathan's* prophecy of the spiritual *Son of David*, 2 Sam. vii. 12—16. *David's* prophecies of the glorious reign of THE MESSIAH, Psalm xlv. 1—17, lxii. 1—19. To which we may add those of *Isaiah*, *Micah*, *Jeremiah*, *Ezekiel*, *Daniel*, *Zechariah*, &c., noticed in the course of this work. In *Moses*, Psalm xc. 4, "The *thousand* years" are reckoned, by R. *Eliezar*, to denote the days of the MESSIAH in the seventh millenary age.

2. Some remarkable *single* prophecies intimate, figuratively, a *two-fold* character of THE MESSIAH. Such as the grand charter of mercy at the fall, in which the blessed *seed of the woman* was to *suffer*, before his *triumph* over the *old Serpent*, Gen. iii. 15. It is intimated plainly, and without any figure, in the *rejection* of the MESSIAH by the *Jews*, and the subsequent *glory* of his reign as THE SON OF GOD, Psalm ii. 1—12, in his remarkable *sufferings* at his crucifixion, which are followed by his *thanksgiving* in glory, Psalm xxii. 1—22—31, noticed also Psalm lxxxix. 19—46, and Isa. liii. 10, 11, &c.

3. The interval before his *second* coming, is foretold to be of *very long continuance*, by *Moses*, Deut. xxviii. 59, xxx. 1—3, Isa. vi. 11, 12, Hosea ii. 4, 5, Dan. viii. 13, 14. And the 2300 days or years of *Daniel's* grand prophetic period, will probably not expire sooner than A.D. 1880, according to the foregoing computation, Vol. II. p. 511, 521.

The revival of this important and momentous doctrine of the *first resurrection*, will, under GOD, be productive of several advantages.

1. It will contribute to prepare the way for the *conversion* of the *Jews*, by confirming their expectations of the approaching *restoration* of *Israel* to the land of promise; and help to reconcile them to those *Christians*, who hold the same doctrine in common with them. This advantage was noticed by *Mede*: "While we *Christians*, wrest those prophecies to the *first advent* of Christ (in the *flesh*,) which most clearly relate to the *second* (in *glory*,) the *Jews* hold us in *derision*, and are more strongly confirmed in their *infidelity*." *Mede*, p. 537.

2. It will rescue a most salutary and awakening doctrine, from the wild reveries of ignorant *enthusiasts*, and mischievous *fanatics*, treading in the steps of the *old Anabaptists* and *Puritans*, with which the country is again infested; these impose not only on the credulity of the vulgar, but even upon some in the upper ranks, who from their education and station, ought to know better things. Witness the prophecies of a crazy *Brothers*, credulously swallowed even by the orientalist *Halhed*; and "*the seals*" of *Joanna Southcott*, vindicated by the Rev. *Philip Foley*, a beneficed clergyman of the established Church *.

* The following singular *advertisement*, by the Rev. *Philip Foley*, Rector of Old *Swinford*, near *Stourbridge*, *Worcestershire*, appeared in the *Salisbury Journal*, April, 1809.

"TO THE PUBLIC.

"Nothing is fairer or more desirable than TRUTH, and it is from this principle alone, that I am induced to put the following into the Salisbury Journal, to vindicate and clear a character, who has been most wantonly and wickedly traduced.———I mean the character of JOANNA SOUTHCOTT. She has been accused of *three heavy charges*, which, if substantiated against her, she ought to suffer every severity which the law of the land could inflict upon her: but happily, there is not the least shadow of truth in any one of the accusations.

"The *first charge* made against her is, that *Mary Bateman's* wicked and infamous conduct (and who has lately suffered the just sentence of the law at *Leeds*,) is to be ascribed to Joanna Southcott, because she happened to have one of her *seals*.

"The *second charge* brought against her, is her having predicted the destruction of *Bath*, on *Good Friday* last.

"The *third charge* brought against her, is her having sold her seals at *half-a-crown* each.

"To *the first*:———It is true, *Mary Bateman had a seal*; but her wicked and diabolical conduct can be no more, in justice, ascribed to *Joanna Southcott*, than the wicked and diabolical conduct of *Judas*, could, in justice, be ascribed to our BLESSED LORD, because he was one of his disciples. And this, '*the wise will understand, though the wicked will not.*' [Dan. xii. 10.]

3. " The *terrors of the Lord*," during the *last woe*, and the effusion of the seven *last vials of wrath*, destined to precede the second advent of CHRIST in glory, may tend to rouze a *thoughtless* and a *lukewarm* world of the *ungodly* from their lethargy, to *repentance* and *reformation*; while the expectation of " a *new heavens* and *new earth*, wherein righteousness shall re-

" To *the second:* This is a direct falsehood, and can be proved by many witnesses. For when it was told Joanna Southcott, that some woman had predicted the destruction of *Bath*, on *Good Friday* last, she immediately answered that she would be found a *false prophetess*. And so, many people of that city discovered, when they experienced, upon their return, the mockery and ridicule of their neighbours.

" *To the third:*————This is as unfounded as the second, that Joanna Southcott sold her *seals* for *half-a-crown each*. Now it happens, that there are *more than fifteen thousand people*, who can prove she never *sold* a seal in her life, or ever *suffered* one to be sold; for her seals were *given* ' *without money and without price*,' [Isa. li. 1,] a free gift to all that had FAITH *to believe in her inspired writings;* as well to the poor as to the rich.

" [II.] Having thus cleared up the *charges* against Joanna Southcott, I shall give a sketch of *her divine mission;* which is to warn the world of the *second coming* of our LORD JESUS CHRIST, to destroy *Satan's kingdom* of misery and woe; and to establish his own *glorious kingdom* of *love* and *peace* upon earth for a *thousand years;* as promised Rev. xx. when He will reign, *in spirit*, among the children of men, during that period, before the *general judgment*.

" Her writings only lead those who will follow their directions to the SCRIPTURES OF TRUTH, [Dan. x. 21, xi. 2,] and point out HOW the *promises* and *prophecies* of that golden book, THE BIBLE, will be fulfilled and accomplished; and demonstrate, irresistibly, that '*the kingdoms of this world will soon become the kingdoms of* THE LIVING GOD, *and He will reign for ever.*' Rev. ii. 15.

" *Illustrious era!* Thine it is to close the long series of *preparation* which PROVIDENCE has been carrying on from the first of time! Thine, to fulfil the wishes of the *worthy* and *devout* of every age and every clime! Thine, to recover *man* from depredation and dishonour! Thine, to *consummate the mission*, and to adorn with its brightest honour the crown of the SAVIOUR OF THE WORLD! Thine, to vindicate the government, glorify the perfections, and illustrate the all-bounteous character of the GOD OF LOVE! Thy approach, glad period, will be hailed by *myriads of intelligent beings*, who, animated by THEE, with a celestial glow of devotion, will give expression to their raptures, in the long suspended song of *angels*, GLORY BE TO GOD IN THE HIGHEST—ON EARTH, PEACE—GOOD WILL TOWARDS MEN." " *Philip Foley.*"

What sober and rational Christian, can avoid deeply regretting, that talents like these, qualified to join the *angelic choir* in hymning the praises of the GOD OF LOVE, and of the SAVIOUR OF MANKIND, with a *seraphic* glow of piety and devotion, could possibly be perverted, and even prostituted to prove the *divine mission* of a *Joanna Southcott!!!* Alas, we need not wonder at the currency of her *seals*, in blasphemous imitation of the 144,000, *sealed* in their foreheads, as the true disciples of the LAMB OF GOD, (Rev. vii. 3, xiv. 1,) when *fifteen thousand sealed disciples* may easily encrease to the *apocalyptic number*, when they have such a champion as the pious, but deluded Rector of *Old Swinford*, at their head! Alas! when will *false Christs*, and *false prophets*, and *false prophetesses*, cease to *unsettle* and *disturb* the world!

" *All the foundations of the earth are out of course!*"

side," at the *regeneration*, will tend to comfort and support the *faithful* in the present hour of trial, and render them more *serious*, more *sober* and *vigilant*, to work out their salvation, according to the Apostle's exhortation: "*The end of all things*, [or of the present dispensation,] *is at hand*: be ye therefore *sober*, and *watch* unto prayer," 1 Pet. iv. 7; "wherefore, expecting these, study to be found by Him, [CHRIST,] *spotless* and *blameless*, in *peace*; and account the *long suffering* of the Lord for salvation," 2 Pet. iii. 14.

May the *light* of these wondrous *mysteries*, kindle in the hearts of the humble and diligent enquirers, a *warmth* to which they were before strangers *; and may the DIVINE BLESSING attend these honest and zealous, but sober and deliberate endeavours to revive, illustrate, and enforce this awful and awakening doctrine! Amen.

* Such was the effect of his *apocalyptic* studies, upon that illustrious *reformer* of the Church of *England*, in the momentous doctrine of the *Millennium*, the "sober minded" *Joseph Mede*, as noticed in one of his confidential letters.

"I find more true contentment in the contemplation of those things which GOD hath been pleased to *reveal* unto me, than the greatest dignities which *ambition* so hunteth after, could ever afford me.——And I give thanks to ALMIGHTY GOD, who hath made the light of these His *wonderful mysteries* to kindle that *warmth* in my heart, which I felt not till I began to see them, and which have *made* me that which they *found* me not."

His modesty and humility, caution and deliberation, in publishing his discoveries, were still more praiseworthy than his uncommon erudition and sagacity.

In a letter to a friend, giving an account of the leisurely and deliberate progress he made in his Exposition of the *Apocalypse*, he observes, "I am by nature *cunctabundus* (dilatory) in all things, but in this let no man blame me if I take *more pause than ordinary*." And he gives this reason for it: "*Altius enim hoc animo meo insedit*, [for this hath been most deeply impressed on my mind,] that *rashly to be the author of a false interpretation of* SCRIPTURE, is TO TAKE GOD'S NAME IN VAIN, in *a high degree*."—— "Words," says his excellent biographer, *Worthington*, "worthy to be written (to use *Jeremy's* expression, XVII. 1,) *with a pen of iron*, or *with the point of a diamond upon the table of the heart*, in the most legible and lasting characters; words arguing the author's most *serious* and *pious spirit*, full of reverence for the WORD OF GOD, and most sadly to be considered by the *over confident* and *superficial* expositors of the DIVINE ORACLES and MYSTERIES." General Preface to *Mede's* Works, p. 22.

And he concludes his *Clavis Apocalyptica* with this modest remark:

Hæc ita *disserui*, Lector, non temere *asserui*. Rem vero totam *Ecclesiæ*, ex VERBO DEI *arbitrandam*, defero: *cujus judicio*, ut par est, meam de *his mysteriis* sententiam, lubens submitto.

And his *Clavis Apocalyptica* ends thus devoutly, p. 432.

Id extremum te volo, Lector, qui in hæc incideris, ut si *mihi* assidenti, *quid* forte *revelatum* esse perspexeris, aut *tibi ipsi*, aut *aliis*, ad hæc MYSTERIA [intelligenda] profuturum, id totum DEI in me misericordiæ acceptum referas; CUI, et ego, *ob tantillum sapientiæ Ejus radiolum*, grates persolvere nunquam desinam: Sin *quid aberratum* sit, id

IV. THE EXTRAORDINARY AIDS OF THE GOSPEL.

These are thus detailed in the fourth clause of the commission.

1. *The expulsion of demons.*
2. *The gift of tongues.*
3. *The handling serpents.*
4. *The drinking deadly potions, unhurt.*
5. *The miraculous cure of diseases.*

1. THE EXPULSION OF DEMONS.

This is noticed first, perhaps, as an earnest and pledge of the final downfal of *Satan*, their prince. This stupendous power was originally granted to the *Apostles* in their first commission, Matt. x. 1; afterwards to the *seventy*, Luke x. 17; and was now formally renewed. Instances of it are found in the *Acts of the Apostles*. See the cases of the damsel at *Philippi*, Acts xvi. 16—18; and of the *Jewish* exorcists at *Ephesus*, Acts xix. 13—16, noticed before, p. 106, 107.

The *apostolical fathers*, next in succession to the Apostles, notice this as common in their age.

Clemens Romanus, about A.D. 96, says, in his Recognitions, cap. 32, 33, "Every *faithful* Christian has power over *demons*." "Be baptized in the name of the most HOLY TRINITY, and then if ye believe with *entire faith*, and *true purity* of mind, ye also shall expel *wicked spirits* and *demons* out of others, and free men from *diseases*. For the *demons* know and acknowledge them that have devoted themselves to GOD, and are sometimes expelled even at their presence. We therefore exhort you to become of our religion; and we assure you, that when ye advance to the *same faith* and *innocency* of life with us, ye also shall have equal and the same power against *demons*."—— This agrees with our Lord's requisites of *faith, prayer*, and *fasting*, in the more difficult cases, Matt. xvii. 20, 21. See this Vol. p. 134, 135.

solum *meum* [*mei*] esse memineris, *hominis quantillarum virium* et nullatenus ad hæc (quod probè *mihi conscius sum*) *ex meipso idonei*.

Benedictio et *Honor*, et *Gloria*
Ei
Qui insidet Throno et
Agno
In sæcula sæculorum.

Justin Martyr, A.D. 140, also vouches the same in his *Apologies*, p. 45, 302. "*Even now*, we who *believe in* JESUS, exorcising *all the demons* and *wicked spirits*, have them subject to us;" and this, he adds, "*throughout the world.*"

Heathen testimony also confirms their report.

Strabo, that judicious historian, contemporary with CHRIST, says, "*Divination* and *oracles* were more in estimation among the ancients, but are now held in much indifference: wherefore the oracle at *Ammon*, which was formerly esteemed, has almost ceased. And the sacred oracle at *Delphi* is neglected, which before was exceedingly esteemed," p. 818, 419.

Plutarch also, who died A.D. 119, says, "It is needless to enquire or debate here about the *cessation of oracles*, since we see a failure of them all, except *one* or *two*; the rest being *silent* or *wholly deserted*," p. 411.

These are curious and valuable testimonies. They go to establish the former prevalence of *demoniacal possession* and *oracular divination*; to distinguish that from ordinary *diseases*, and this from mere *priestcraft*.

2. THE GIFT OF TONGUES.

This amazing and astonishing gift was peculiar to the last commission. It was a miracle, new and unheard of in former ages; and "*greater*," or more decisive, than any wrought by OUR LORD himself during his ministry. *Possessions* or *diseases* might be counterfeited; even *death* might be only apparent; the reality, therefore, of such cures, and restorations to life, might be questioned by gainsayers, and denied by infidels*: but to *inspire* a company of "unlettered *Galileans*," who knew only their mother tongue, and whose dialect was proverbial for its *vulgarity*, suddenly and *instantaneously* with the knowledge and expression of *sixteen* or *eighteen* different languages or dialects; when in the ordinary course of things, the acquisition of a *single new language* is a work of so much time and pains to understand, and still more to speak it with fluency and correctness, was indeed a miracle of the most stupendous size, carrying with it the most overpowering and irresistible conviction, the simplest and plainest in itself, and the most impossible

* See Lord *Barrington's* excellent observations on this head, *Miscellan. Sacra.* Vol. I. p. 318.

to be counterfeited. No wonder then that the effect was so prodigious, as the conversion of *three thousand* prejudiced *Jews* in *one* day to the faith of a CRUCIFIED SAVIOUR, at *Jerusalem*, the scene of his disgrace, and only fifty-two days after, on the memorable day of *Pentecost*, Acts ii.

As the *confusion of tongues* at *Babel* was produced by the agency of the HOLY SPIRIT, to perplex and punish the rebellion of the first colonizers of the earth after the flood, by defeating their impious project, and hiding from them that *primæval language* in which the knowledge and worship of the TRUE GOD, and the mysterious dispensations of his providence, had been till then conveyed to righteous *Noah* and his family; so was the SAME SPIRIT graciously pleased to rescind that curse, in the fulness of time, 2500 years afterwards, and once more bring the benighted *Gentile* world from *darkness* to *light*, from the power of *Satan* unto GOD; by enabling his chosen instruments, the *Apostles*, to publish "the *wonderful* dispensations of GOD" to all these nations, in their own languages and dialects, to their infinite amazement; not only for the *manner*, but also for the *matter* of these extraordinary communications.

The *gift of tongues*, conferred on the *Apostles*, and probably also on their original company of 120 persons, assembled with them on the day of *Pentecost*, and afterwards on *Paul*, &c. was various and manifold. To some was granted the faculty of *speaking* in several languages to foreigners, more or fewer; to others the faculty of *interpreting* what was so spoken to natives, as remarked by *Paul*, who spoke a greater variety of languages than any of the Apostles, as he had intercourse with a greater variety of foreign nations, 1 Cor. xii. 10, xiv. 18.

This is the only gift noticed in our Lord's commission, as being the principal and the most brilliant of all the *gifts of the* SPIRIT, and the most necessary to convince unbelievers, 1 Cor. xiv. 22, but it was accompanied with others no less necessary for the discharge of their arduous ministry; 1. "*the word of wisdom*," 1 Cor. xii. 8, or revelation of the scheme of the *Christian dispensation* and future fortunes of the Church, conferred on the *Apostles*, fulfilling our Lord's promise to them, John xiv. 26, xvi. 13; Luke xxi. 15. 2. *The word of knowledge*, 1 Cor. xii. 8, which, as distinguished from the preceding, may denote an extraordinary insight into the meaning and drift of the *prophecies* of the OLD TESTAMENT, relating to the Christian dis-

pensation; respecting which OUR LORD himself began to open their minds, on the day of the resurrection, Luke xxiv. 27—45, and with these was connected, 3. an extraordinary spirit of *boldness* or *courage*, to publish the Gospel, in defiance of all dangers or persecutions, so different from that *spirit of fear* which had possessed them before. And an earnest of it was that "*Holy Spirit*" with which CHRIST *inspired* them on the evening of the resurrection, John xx. 22, the immediate effect of which appeared in their first act of calmly and deliberately filling up the vacancy made in their number by the treason and death of *Judas*, Acts i. 15—26; and more plainly, when *filled with the Spirit*, on their subsequent conduct. And these were crowned, 4. by the *discerning of spirits*, 1 Cor. xii. 10, or the faculty of distinguishing impostors and *false brethren* from the faithful, so necessary to guard the infant Church from imposition and ruin; and in order to punish such, 5. the *Apostles* were empowered to *deliver offenders to Satan*, and to smite them with *diseases*, and even with *death*, as exercised by *Peter* in the death of *Ananias* and *Sapphira*, Acts v. 1—13, and by *Paul* in the blindness of *Elymas*, the sorcerer, Acts xiii. 8—12, and disease of the *incestuous* person at *Corinth*, 1 Cor. v. 1—5.

These extraordinary *gifts of the Spirit*, were *shed* or *poured forth* most abundantly on the *Apostles* and *original* disciples, on whom the HOLY SPIRIT visibly descended and rested, on the day of *Pentecost;* and they were not only *permanent*, or lasted during their lives, but the *Apostles* had the further astonishing privilege of conferring the *gifts of the Spirit* on *baptized* converts, by the *imposition of their hands*, as on the *first fruits* of the Church at *Jerusalem*, Acts ii. 38; in *Samaria*, Acts viii. 17, and at *Ephesus*, Acts xix. 1—7.

These *gifts of the Spirit* were exercised, not in obscure corners, but in the capital, and most populous cities of the world, *Rome*, *Corinth*, *Thessalonica*, *Philippi*, *Antioch*, *Ephesus*, &c. in which the Gospel was first preached. Of their frequency, therefore, and notoriety, there cannot be a doubt. *Paul* enquired of the *Ephesian* converts, who had been disciples of the *Baptist*, as a matter of course, "Received ye the HOLY SPIRIT since ye believed?" Acts xix. 2. And we may collect from his Epistles, that the two greatest *Gentile* Churches, of *Rome* and *Corinth*, abounded most in spiritual gifts, Rom. i. 11, viii. 16, xii. 3, 1 Cor. i. 5—7, xiv. 1—22. *Clemens Romanus*, A.D. 97, in his

Epistle to the *Corinthians*, asserts, that " there was *a full effusion of the* HOLY SPIRIT *upon them all;*" *Ignatius*, A.D. 107, declares, that " the Church of *Smyrna* was favoured *with every gift*, and was *deficient in none.* See the original passages in *Grotius* on Mark xvi. 18; and *Whitby's* excellent preface to the Epistles.

3. HANDLING SERPENTS.

Of this we have a remarkable instance in the *viper* that fastened on St. *Paul's* hand, after his shipwreck, on the island of *Melita*, which he shook off again, without receiving any harm, to the amazement of the natives, who then looked upon him as a *god*, Acts xxvii. 3—6.

The *Jerusalem Talmud, Avoda Sara*, relates a remarkable tradition of R. *Eleazer*, the son of *Dama*. When he had been bitten by a serpent, *James*, a man of *Cepharsama*, came to him, and offered to cure him, in the name of *Jesus*, the son of *Pandira*. But his uncle, R. *Ismael*, forbad it, saying, Son of *Dama*, it is not lawful for thee to do so. The son of *Dama* answered, I will prove out of the law, that it is lawful. But R. *Ismael* would not permit him to prove it, until he died. Then R. *Ismael* rejoiced and said, Blessed art thou, son of *Dama*, because thy soul departed in purity, and thou didst not break through the fence of the sages; for whosoever breaketh the fence, the Serpent shall bite him; and *he was bitten* [in *this world*,] to the end that *the Serpent might not bite him in the world to come.* And what text is in his favour, that *he should not die therein?*—Levit. xviii. 5. " *Ye shall therefore keep my statutes, and my judgments, and keep my ordinances;* which if a *man do, he shall live by them:* I am THE LORD."

This instance is curious and valuable; it is a concession from a hostile quarter, of our Lord's enabling his disciples " to trample upon *serpents* and *scorpions*, and upon all the power of the enemy," the *old Serpent*, as foretold of CHRIST, Psalm xci. 13, Luke x. 18. See this Vol. p. 147. While it proves, that by the *old Serpent*, the *Jewish* Church understood the *Devil;* and that they held the *eternal* as well as the *temporal* sanctions of the *Mosaical* law, in its genuine spirit. See the foregoing articles, Vol. II. p. 219, 235.

4. DRINKING DEADLY POTIONS.

The NEW TESTAMENT affords no example of this. But we learn from ecclesiastical tradition, that in the Heathen persecutions, the Apostle *John* drank a cup of poison unhurt. *Eusebius*, in his History, mentions other instances, of *Barsabas*, *Sabinus*, &c. p. 112.

The *Jerusalem Talmud* has also preserved a remarkable tradition of the son of R. *Joshua ben Levi*. This boy drank a deadly potion, but was cured by an incantation in the name of *Jesus*, the son of *Panthera*. "When he had escaped [death,] his father enquired what the enchanter had said? Who answered, that he had invoked the name of *Jesus of Nazareth*. Then his father said, it would have been better that he had died, rather than heard this name. And immediately it happened so," [the boy died.] See *Wetstein* on Mark xvi. 18, for these and other *Talmudic* legends.

This instance also, is extremely curious; it vouches the custom of invoking the name of JESUS among *Jewish* exorcists and enchanters, noticed in Scripture, Mark ix. 38, Acts xix. 13; and records the punishment of an unbelieving father in the death of his son.

5. CURING DISEASES.

It is remarkable that our LORD places this the last in the list, as if thereby, the more clearly to distinguish it from the first, the *dispossession of Demoniacs*. Of this, several signal instances occur in the *Acts*, and their frequency is intimated in the *Epistles*. The most remarkable are the following.

1. *Peter* cured a *cripple* at the temple gate....Acts iii. 1—9.
   —— acknowledged by the *Jewish* council — iv. 14—16.
2. His *shadow* cured many ..... — v. 15.
3. He restored *Dorcas* to life..... — ix. 36—40.
4. *Paul* cured a cripple at *Lystra*..... — xiv. 8—11.
5. *Handkerchiefs* from his body performed distant cures ..... — xix. 11, 12.
6. He restored *Eutychus* to life ..... — xx. 12.
7. The *prayer of faith* healed the sick.....James v. 14—16.

The power of raising the *dead* was probably confined to the *Apostles*. Nor do they, at all times, appear to have possessed the gift of *healing*. Otherwise *Paul* would not probably have

left behind him his friend *Trophimus, sick* at *Miletus*, 2 Tim. iv. 20, nor prescribed "wine" for his favourite pupil, *Timothy's* "*many infirmities*," 1 Tim. v. 23, if it rested solely on his own option to cure them, any more than himself, 2 Cor. xii. 8.

THEIR DURATION.

How long these miraculous *gifts* and *powers* lasted in the Church, is not ascertained in ecclesiastical history. We have strong grounds, however, to think, that they did not extend, in general, beyond the end of the first century.

1. Their continuance longer was *unnecessary* after THE GOSPEL had been preached and received throughout the known world. They naturally ceased with their uses, 1. "to *confirm the word* by *signs co-operating*," Mark xvi. 20; 2. to arrest *the attention* of *unbelievers*, Acts xiv. 11, and 3. to overcome their *prejudices*, 1 Cor. xiv. 24, 25.

2. OUR LORD and his *Apostles* frequently forewarn the faithful, by the *spirit of prophecy*, against *false prophets*, and *false teachers*, who should propose great *signs* and *wonders*, so specious, that if it were possible, they should deceive even the elect, Matt. xxiv. 24. That an *apostate* power should appear in the Church itself, according to the energy of *Satan*, with all *false power*, and *signs*, and *wonders*, whose deluded followers should *believe a lie*, 2 Thess. ii. 3—9. That *many false prophets*, and many *Antichrists* had gone forth, even in the Apostle *John's* days, 1 John ii. 18, iv. 1—3.

This leads us to infer the cessation of the *true* gifts and powers at an early period, which during their continuance had extinguished the false.

The Fathers of the second and third centuries, frequently *report* their continuance, but apparently from *hearsay*, and not from *actual knowledge* or *observation*. Thus *Irenæus*, A.D. 178, says, "We *hear* (ακουομεν) of many brethren in the Church, having many *prophetic* gifts, and speaking all sorts of *tongues* by THE SPIRIT, and exposing the *secret* intentions of men for the [public] good, and expounding the *mysteries of* GOD." Euseb. Hist. Eccl. v. 7. And *Theophilus*, Bishop of *Antioch*, A.D. 181, declined the proposal of a noble *Greek*, to embrace *Christianity*, if the Bishop would shew him a single person raised from the *dead*. When it was objected to *Chrysostom*, A.D. 398, "*Why are not miracles performed at this day?*" he evidently admitted

the fact in his answer, " for want of *faith*, and *virtue*, and *piety* in these times." *Middleton's* Enquiry, p. 130—137. And yet this same Father was a zealous advocate for the *Monkish miracles*. " There is no region, says he, where *new* and *unthought* of miracles are not famous; which, if they were *forgeries*, could never have gained such admiration." And he gravely relates, that " the *coffins* and *bones* of the *martyrs* had great virtue and power;" that " even *Devils* were tormented by the bones of the *martyrs*." He, and the rest of the *Monkish* Fathers, even the most celebrated, *Athanasius*, *Augustine*, *Tertullian*, *Hilary*, *Cyprian*, &c. first attested these *lying wonders*, to support the credit of their own *inventions* and *innovations*, concerning the worship of *saints* and veneration of *reliques;* and then, when brought into repute, upon the credit of their testimony, as holy and religious men, they urge this very repute as an argument of their truth! Such *lying wonders* being implicitly swallowed by their superstitious and credulous followers.

The natural and necessary consequence of these *pious frauds*, to uphold the *corruptions* of Christianity, was the revival of the " *doctrine of Demons*," and admission of the reality of *Pagan miracles*, and miraculous cure of diseases wrought by *Demons* in confirmation of Paganism. These same Fathers of the Church all admit, that the Heathen *magicians* and *jugglers* performed many wonderful things, surpassing human powers, by the assistance of *Demons;* thus betraying the cause of CHRISTIANITY, and degrading the true miracles wrought in its support, to a level with " *lying wonders*," and thereby lessening their credibility.

Hence we are warranted to conclude, that the *true miracles* ceased, before the false ones sprouted up in the Church; because their continuance would even have been *prejudicial* to the cause of Christianity, by the mistaken and mischievous *zeal* of the Fathers, confounding both together, and thereby, as far as in them lay, setting the *seal* of GOD to *false doctrines*, and the worship of *false mediators*, and introducing that grand *apostacy*, expressly foretold by THE SPIRIT, 1 Tim. iv. 1. And we scruple not to agree with Mr. *Gibbon*, in " limiting the gift of *supernatural powers* to that *happy period*, *exempt* from *error* and *deceit*," the age of the *Apostles*, and of the first succession of *apostolical* Fathers, to whom the gifts of the Spirit had been

imparted by the Apostles. See *Henry Taylor's* Thoughts on the *grand Apostacy*, p. 92—95.

V. THE ORDINARY AIDS OF THE GOSPEL.

Though the extraordinary aids of Christianity, or the *gifts of the* SPIRIT, and other *miraculous powers*, were not probably of long duration, CHRIST, "the Father of the everlasting age," did not leave his faithful disciples "*orphans*," (John xiv. 18,) after they were withdrawn; He solemnly promised them his sufficient aid, "*all the days*" of their ministry, "*to the end of the world*," in the last clause of his commission; in continuation of his former promises, that "where *two or three should meet together in his name, there would he be present with them*," to grant their requests; that "he would pray THE FATHER *to send them* ANOTHER ADVOCATE, *who should remain with them for ever*," John xiv. 16—18, Matt. xviii. 20. Thus putting them under the joint protection of the FATHER, SON, and HOLY SPIRIT, to whose service they were jointly dedicated in *baptism*.

THE FRUITS OF THE SPIRIT.

These also are the *gift of* GOD no less than the *extraordinary*, but given, like our food and raiment, as the encouragements and rewards of our own industry. "In his *ordinary* operations THE SPIRIT works with us, not for us, offers his assistance, but forces it not upon us; accompanies, not excludes our endeavours*." And *the* genuine *fruits of the* SPIRIT are these, pious and virtuous *dispositions* of mind, and settled *habits*, which the HOLY SPIRIT gradually produces in the *regenerate*, together with those *good works* which spring and grow out of them, as naturally as the tree produces its proper fruit. They are thus enumerated by the Apostle *Paul*.

"But *the fruit of the Spirit* is *love*" toward God and our neighbour; "*joy*," or delight in God, arising from a cheering sense of our interest in Him and His love to us, shed abroad in our hearts; "*peace*," or tranquillity of mind, springing from a

* For THE SPIRIT *co-operating, helpeth our infirmities*," or feeble endeavours of obedience, (συναντιλαμβανεται ταις ασθενειαις ημων,)—"for we know that HE *co-operateth* [*in*] *all things*, for good, with them that *love* GOD, who are *called*, according to His purpose," (τοις αγαπωσι τον Θεον [κατα] παντα συνεργει εις αγαθον,) Rom. viii. 26—28.

conscience void of offence toward God and man; "*long suffering*," or patient endurance and forgiveness of provocations and injuries; "*kindness*," or readiness to assist and serve others; "*goodness*," or benevolence of disposition, liberality of mind; "*fidelity*," or faithfulness in adhering to truth, and performing our engagements, even to our own loss; "*meekness*," or mildness of disposition; "*temperance*," or self government, continence with regard to sensual pleasures of every kind, the lust of the flesh, the lust of the eye, and the pride of life. "*For they that are* CHRIST'S *have crucified the flesh, with the affections and lusts*," Gal. v. 22—24.

This gracious "*fruit of the light* *," or illumination of the HOLY SPIRIT, shining forth in the hearts and lives of *the faithful*, who walk as *children of light*, and have no fellowship with the *unfruitful works of darkness*, but rather abhor and reprove them,—constitutes that "*wisdom from above*," descending ultimately from THE FATHER OF LIGHTS, which "first, is *pure*," or free from all pollution of flesh and spirit, perfecting holiness in the fear of God; "then *peaceable*," disposed to promote peace and good will among men; "*gentle*," or accommodating to others in things not sinful; "*easy to be persuaded*," or ready to admit a reasonable excuse; "*full of mercy* and *of good fruits*" springing from mercy, such as beneficence, liberality, &c. "*impartial*," not unduly respecting persons, parties, or sects; "*without hypocrisy*," free from all affectation of superior sanctity, purity, or orthodoxy. James iii. 17.

This *heavenly wisdom*, as contrasted with "*the earthly*," which is "*carnal, demoniacal*, abounding in *bitter zeal* and *contention*, subversive of *order*, and productive of every *evil work*," James iii. 14—16, coincides with that first and choicest *fruit of the Spirit, Christian* love, or *charity*, which was defined before; and which is thus described by its distinguishing properties †.

* Instead of the received reading, Ephes. v. 9, ὁ καρπος του πνευματος, *Griesbach* has restored ὁ καρπος του φωτος, which is required by the context, and supported by several ancient MSS.

† In this admired description of *Christian love*, or *charity*, (αγαπη,) denoting, according to Sir *Thomas More*, "a good, virtuous, well ordered *love*," as distinguished from the passion of *sensual love*, (ερως *,) so frequent in the *Heathen* classics, and deified in

* It is remarkable, that the classic noun, ερως, *amor*, and the verb εραω, *amo*, do not occur in the NEW TESTAMENT; their places are supplied by επιθυμια, *cupido*, and επιθυμεω, *cupio*.

" *Charity* is *long suffering*, is *kind*;
Charity envieth not, is not *puffed up*,

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their mythology as *Cupid*, the Apostle, so well versed in *Pagan philosophy*, seems tacitly to correct their reigning vices, in his address to the *Grecian* philosophers of *Corinth*; as he had before exposed those of the *Roman* philosophers, Rom. i. 29—32.

I. μακροθυμει, is "*long suffering*," or "*slow to anger*." This was recommended by the *Stoic* philosophy; the sum of which was comprised by *Epictetus*, in two words, ανεχου και απεχου, "*bear* and *forbear*." And some of the Sages and Philosophers shewed themselves remarkably patient of injuries, *Lycurgus*, *Solon*, *Socrates*, &c.

II. χρηστευεται is "*kind*" or "*beneficent*." The *Stoics* placed "all the praise of virtue, in *action*," or *active benevolence*; as the best means of acquiring *popularity*, which is principally gained by conferring *benefits*, and next, by shewing a wish to *serve* others, even if the ability be wanting. *Cicero de Officiis*, ii. 5—9. But the Apostle, rejecting the motive of *self interest*, shews that *charity* is disposed to "*serve*" others "of *her own accord*," which seems to be the import of the middle verb, χρηστευεται.

These form the general outline of *charity*.

The particulars are as follow.

1. ου ζηλοι, "*envieth not*" the superior endowments or prosperity of others. The *Roman* philosophers were represented as "*full of envy*," Rom. i. 29, and the *Grecian*, of "*emulations*," (ζηλοι) and "*envyings*," (φθονοι,) Gal. v. 20, 21, 1 Cor. iii. 3.

2. ου περπερευεται, "*vaunteth not herself*" in all the pompous figures of heathen oratory, or "*enticing words of man's wisdom*," 1 Cor. ii. 4. This scarce word is well defined by *Basil*, τι εστι περπερευεσθαι; παν ὁ μη δια χρειαν, αλλα δια καλλωπισμον παραλαμβανεται, "all that is adventitiously introduced, not for use, but for ornament." And *Cicero*, who uses the word, has well illustrated its meaning by his own example, stating how he *played the orator* in a public speech before *Pompey*. Ego autem ipse, Dii boni! quo modo ενεπερπερευσαμην novo auditori *Pompeio*! si unquam mihi περιοδοι, η καμπαι, η ενθυμηματα, η κατασκευαι, suppeditaverunt, illo tempore. Quid multa? clamores [plaudentium]——intellexi hominem [*Pompeium*] moveri. Epist. ad *Atticum*, i. 14. Here the verb, in a compound state, evidently signifies, "*to make an ostentatious display of oratory*," as well explained by *Casaubon*, *Me ostentari*, res meas augendo, ornando, amplificando.

3. ου φυσιουται, "*is not puffed up*" with *spiritual pride*, on account of superior knowledge, eloquence, or spiritual gifts, like his factious opponents at *Corinth*, who were so *puffed up*, 1 Cor. iv. 6—18, 19, v. 2; and at *Colosse*, Col. ii. 18.

4. ουκ ασχημονει, "*is not disorderly*," violating *decorum* or *decency*, like the *incestuous* person at *Corinth*, 1 Cor. v. 1—13; *women* praying with their heads uncovered, 1 Cor. xi. 13; the disorderly celebration of the *Lord's Supper*, 1 Cor. xi. 17—34; the irregular display of *spiritual gifts* in their assemblies, 1 Cor. xiv. 26—33; the preaching of *women*, 1 Cor. xiv. 34.—"Let all things be done *decently*, (ευσχημονως,) and *according to order*," (κατα ταξιν,) 1 Cor. xiv. 40.

5. ου ζητει τα ἑαυτης, "*seeketh not her own*" gain, but rather the gain of others, 1 Cor. x. 24; Rom. xv. 2, most ready to *spend* and be *spent* in the service of her friends, with perfect *disinterestedness*, 2 Cor. xii. 15.

6. ου παροξυνεται, "*is not highly provoked*," or *wrathful*, for παροξυσμος signifies "a *sharp contention*" or *violent quarrel*, as between *Paul* himself and *Barnabas*, so that they separated, Acts xv. 39. Compare Acts xxiii. 3; Ephes. iv. 31; James i. 19.

7. ου λογιζεται το κακον, "*imputeth not the evil*," or reckoneth not the mischief offered to her, intending to retaliate, rather imitating the generosity of *Joseph* to his brethren, Gen. xlv. 4—8, l. 20; and the goodness of GOD to *sinners*, Rom. iv. 8;

Is not *disorderly, seeketh not her own* [*gain,*]
Is not *highly provoked, imputeth not the evil* [done to her,]
Rejoiceth not in iniquity, but *rejoiceth with the truth,*
Covereth all things, believeth all things,
Hopeth all things, endureth all things."—1 Cor. xiii. 4—7.

The permanence of this choicest *fruit of the Spirit* is finely contrasted by the Apostle, with the occasional and temporary *gifts of the Spirit,* in the sequel.

"*Charity* never faileth; but whether there be *prophecies,* they shall end" when they come to be fulfilled; "whether there be *tongues,* they shall cease" with their necessity; "whether there be *knowledge,* it shall end" with the *mystery of the Gospel,* in the full establishment of THE KINGDOM OF HEAVEN.

"For *now* we *know in part,* and *we prophesy in part,*" or imperfectly; "but when *the perfect* [*revelation* of THE LORD] *is come,* then *the partial knowledge shall end.*" Thus, "*When I was a child,* (νηπιος,) *I spake as a child, I understood as a child, I reasoned as a child;* but when I became *a man,* (ανηρ,) *I left off the things of a child.* For now *we behold* [THE LORD] in a *mirror enigmatically,* or obscurely; but then *face to face,* or clearly; now *I know in part,* but then shall *I myself know intimately,* (επιγνωσομαι,) even as *I am known intimately,* [by the SEARCHER OF HEARTS."]

"And now remaineth FAITH, HOPE, CHARITY, *these three,*

2 Cor. v. 19; Tit. iii. 4—7: Quære, Did *Paul* himself strictly observe this rule to *Alexander* the *copper-smith?* 2 Tim. iv. 14.

8. ου χαιρει επι τη αδικια, "*rejoiceth not in iniquity,*" or at the success of the unjust, Psalm x. 3; Rom. i. 32.

9. συγχαιρει δε τη αληθεια, "*but rejoiceth with the truth,*" "*rejoiceth with them that rejoice,*" Rom. xii. 15, or shares in the joy of the righteous at their prosperity, Job xlii. 11; Luke i. 58, x. 21, xv. 6—9—32; 2 John iv.

10. παντα στεγει, "*covereth all things,* concealeth the frailties and infirmities of others, Gen. ix. 23; Prov. x. 12, xvii. 9; Ecclus. xxviii. 7; Matt. i. 19; 2 Pet. iv. 8. *Pope,* in his *Universal Prayer,* has well expressed this:

"Teach me to *feel* another's woe,
To *hide* the *fault* I see,
That *mercy* I to *others shew,*
That *mercy* shew to *me.*"

11. παντα πιστευει, "*believeth all things,*" is disposed to credit reports favourable to the character and conduct of others, Matt. i. 20; James iii. 17; Rom. i 8.

12. παντα ελπιζει, "*hopeth all things*" for the best, as to the *intentions* of others, or for their *reformation* or *improvement,* Acts xxvi. 27; 2 Cor. x. 15.

13. παντα υπομενει, "*endureth all things*" with *patience* and *resignation* to the will of GOD, Matt. xxiv. 13; Rev. xiii. 10, xiv. 12.

but the greatest of these is CHARITY:" for FAITH shall end in *sight*, when GOD shall be *seen as he is*, unveiled in all his glory; HOPE shall expire in *fruition*, or "fulness of joy in HIS presence, and pleasures for evermore;" but CHARITY shall then attain that "*perfect love* which *casteth out fear*," and proceeding from strength to strength, and from glory to glory, shall contemplate and adore, with ever encreasing ardour and delight, and interest, the inexhaustible FOUNTAIN OF ALL GOODNESS, the infinite ESSENCE OF ALL PERFECTION, ver. 8—13.

Such is the decided superiority of the *fruits of the Spirit* over the *gifts of the Spirit*, in the judgment of a most highly gifted Apostle. May we, following his advice, "*earnestly covet the best gifts, and that most excellent way of* CHARITY," which he represents as infinitely preferable to all kinds of *tongues, prophecy, wisdom, knowledge, miraculous faith, liberality to the poor*, and even to *religious zeal*, 1 Cor. xii. 31, xiii. 1—3.

"O LORD, who hast taught us that all our doings without *charity* are nothing worth, send thy HOLY GHOST, and pour into our hearts that most excellent gift of *charity*, the very bond of *peace*, and of *all virtues;* without which, *whosoever liveth*, is counted *dead* before Thee. Grant this, for thine only Son JESUS CHRIST'S sake. Amen." *Quinquagesima* S. *Collect.*

SKETCH OF THE CONSTITUTION

OF THE

PRIMITIVE CHURCH.

OUR BLESSED LORD declared to his Apostles, "Upon THIS ROCK will I build *my Church*, and the gates of *Hades* shall not prevail against it," Matt. xvi. 18, thus intimating its genuine foundation and perpetual duration; that when built upon HIMSELF and upon HIS DOCTRINE, as upon a rock, it should resist all the efforts and brave all the storms and tempests of the powers of *darkness* to overthrow it, Matt. vii. 24, 25; Acts xx. 28; for it should be supported by his continual presence and protection to the end of the world, Matt. xxviii. 20.

The Church of CHRIST, in this place, evidently signifies the *Catholic* or *universal Church*, comprizing the united congregation of the faithful throughout the whole world, wheresoever His Gospel should be published and embraced, Matt. xxvi. 13, in pursuance of his last commission to his Apostles, Matt. xxviii. 19; Mark xvi. 15.

At first, however, the word *Church* was necessarily taken in a *particular* sense to denote the *Mother Church* at *Jerusalem*, Matt. xviii. 17; Acts ii. 47, viii. 1, &c. and her offspring, the particular Churches of *Antioch*, *Ephesus*, *Philippi*, *Corinth*, *Rome*, &c. It was also sometimes taken for the *building* or *edifice* where they assembled, 1 Cor. xi. 18.

The constitution of these several Churches, which composed the primitive Church, was framed from the constitution of the *Mother Church*; and this was evidently framed upon the model of the *Jewish Church*, founded at Mount *Sinai*, Gal. iv. 25, 26.

The *Jewish Church* was a THEOCRACY, and so was the

Christian. See Vol. II. p. 238. In the *Jewish* the ORACLE presided, and delivered responses, either with an audible voice, or by *Urim* and *Thummim*, or by *prophets.* In the *Christian* "CHRIST was the *head*" of the corporation, "in all things *presiding* therein," Col. i. 18, appointed by THE FATHER, Eph. i. 22, 23; and also the chief *corner stone*, binding together the partition walls of the *Jewish* and *Christian* edifice, Eph. ii. 20—22, as foretold Psalm xviii. 43. And as the *Jewish* Church was administered under THE ORACLE by different orders of ecclesiastics, the *prophets*, *Moses*, &c. the *high priest*, the *priests*, chief and inferior, and the *Lerites*; so was the *Christian* by THE SPIRIT, and under Him the *Apostles*, the *bishops*, *priests*, higher or lower, and *deacons.*

"The twelve *Apostles* of THE LAMB were the twelve *foundations* of the Church," Eph. ii. 20; Rev. xxi. 14. Their peculiar function was to publish THE GOSPEL to all nations, as the *heralds* and *ambassadors* of CHRIST, to plant and confirm *particular Churches*, and to ordain the several orders of *ministers* therein; and to exercise a *general episcopacy*, or superintendance at large over the several Churches within their respective districts, to which they were ordained or appointed by the HOLY SPIRIT, as *John* over the seven Churches of *Asia Minor*, *Paul* over the foreign Gentile Churches of *Rome*, *Corinth*, &c. *Peter* over the Churches of the circumcision, *Jewish* converts at *Antioch*, *Bithynia*, &c. of the dispersion; *Matthew* over the Churches in *Parthia*, *Andrew* in *Scythia*, *Bartholomew* in *India*, &c. Each, for the sake of order, confining themselves, after their separation from the Mother Church, to their allotted districts or provinces, Gal. ii. 7; Acts xiii. 2; 1 Pet. i. 1; Rom. xv. 20, &c.

Before their separation, while they were all assembled together at *Jerusalem*, *Peter* acted as "*first* of the Apostles," or president, and by the express appointment of CHRIST himself, Luke xxii. 32; John xxi. 15. This appeared, in the first instance, at the election of a successor into "the *episcopal office* and *apostleship*" of the traitor *Judas*, in which he took the lead, Acts i. 15—26; and also in addressing the multitudes on the day of *Pentecost*, and afterwards before the *Jewish council*, and in the case of *Ananias* and *Sapphira*, &c.

The *Apostles* ordained the several orders of *ministers*, with the consent and approbation of the Church, namely, the orders

of *Bishops*, *Priests*, and *Deacons*, by *prayer* and *imposition* of *hands*. The order of *Deacons* was first instituted to *serve at tables*, or assist the *Apostles* in dispensing the contributions of the Church to the poor, Acts vi. 1—6; their office afterwards was to prepare the elements for the Lord's Supper, &c. corresponding to the *Levites* in the *Jewish* Church. Some of the first *Evangelists* also, that acted as coadjutors to the *Apostles* in preaching the Gospel, and planting Churches under their direction, were of the order of *Deacons*, as *Stephen*, *Philip*, &c. When the Church was increased and multiplied, *Presbyters*, *Elders*, or *Priests*, were recommended by the *brethren*, and *ordained* by the *Apostles*, with *prayer*, *fasting* and *imposition* of their hands, Acts xiv. 23. Of these there were different orders, "*Prophets*, or inspired *preachers* and *teachers*," &c. Acts xiii. 1, 1 Cor. xii. 5—29, designed to assist the *Apostles* in the sacred offices of the ministry; corresponding to the different orders of *Priests* in the *Jewish* Church, the *chief Priests*, or heads of the twenty-four courses; and the *ordinary Priests*, 1 Chron. xxiv. 7—19, Luke i. 8. To the former correspond the four and twenty *Presbyters* or *elders*, in the *symbolical* Church of the Apocalypse, Rev. iv. 4.

At first the *Apostles* acted as *bishops at large*; they administered the concerns of the Churches which they founded, by the *Presbyters* their *coadjutors*; whence it was customary with them to assume, out of modesty, the title of *Presbyters* themselves, and to give them in turn the title of *Bishops*. Thus *Peter*, the first president of the Mother Church, in his exhortation to the *Presbyters* of the *dispersion*, styles himself their "*fellow Presbyter*," (συμπρεσβυτερος,) 1 Pet. v. 1; *John* also called himself "*the Presbyter*," (ὁ πρεσβυτερος,) 2 John 1.

The contributions of the Church of *Antioch* were brought to "*the presbyters* at *Jerusalem*, of whom *James* was head," Acts xi. 30, xii. 17; the *Presbyters* of the Church of *Ephesus*, are also styled "*Bishops* thereof" by *Paul*, Acts xx. 17—28. And he salutes the Church at *Philippi* by the title of "all the *Saints*, *Bishops*, and *Deacons*," Phil. i. 1, where the "*Bishops* *" evi-

* It is remarkable, the *Syriac* vulgate Version, the *Peshito*, renders επισκοποις, in this place, (Phil. i. 1,) "with *the elders*," and επισκοπη, 1 Tim. iii. 1, "the *office of an elder*;" the distinction between the offices of *Bishops* and *Elders* being not yet established at that time. See *Michaelis'* Introduction, &c. Vol. II. p. 32, Marsh's Translation.

dently denote *Presbyters*, and "*the Saints*," the *brethren* or *Laity* *.

The *Apostles* all remained at *Jerusalem* during *Stephen's* persecution, Acts viii. 1, and probably did not begin to separate from thence to their respective districts, till the second persecution by *Herod* the King, A.D. 44, ten years after the first; when the death of the elder *James*, and the apprehension, and miraculous deliverance of *Peter*, the two prime leaders, or "PILLARS of the Mother Church," probably obliged the rest to quit the city, as well as *Peter*, who "went to *another place*," Acts xii. 1—17, probably to *Antioch*, Gal. ii. 11, where he chiefly resided until he went to *Rome*, as we learn from *Chrysostom*.

At this time, probably A.D. 44, the other *James*, styled "THE LORD'S *brother*," Gal. i. 19, was elected, (we may presume from his merit and his kindred to CHRIST,) the first resident Bishop of *Jerusalem*, by the HOLY SPIRIT, to superintend the affairs of the *Mother Church*, "which it was not meet should be left void of some *Apostle*." And to fill up the vacancy thus made in the original number of the *itinerant* Apostles, by his appointment, and by the death of the other *James*, the two supernumerary *Apostles*, *Barnabas* and *Saul*, of the Church of *Antioch*, (the first of the *Gentile* Churches, Acts xi. 19—26,)

* Lord Chancellor *King*, in his learned Enquiry into the *Constitution*, &c. of *the primitive Church, within the first* 300 *years after Christ*, has confounded the orders of *Bishop* and *Priest*, alledging that they were equal in *order*, though different in *degree* or rank. And that as there was but *one Bishop* to *one Church*, so there was but *one Church* to *one Bishop*; considering the word *Church*, or *Diocese*, as equivalent to a *Parish*: and reckoning the three orders of *Bishops*, *Priests*, and *Deacons*, as corresponding to *Rectors*, *Vicars*, and *Deacons* in our Church, pp. 14—54.

But this is obviously a mistake, for

1. From the foregoing instances, it appears that there were *several Presbyters* in *one Church*, as at *Ephesus* and *Philippi*.

2. His argument would tend to equal *Presbyters* to *Apostles* also, who called themselves *Presbyters*, as *Peter* and *John*.

3. He has adduced himself a multitude of examples from *Ignatius* and the primitive Fathers, representing the ministry of a Church as composed of the *Bishop*, *Presbyters*, and *Deacons*, p. 21, 30, 42, &c.

Slater's original *Draught of the Primitive Church*, in answer to Lord *King's* Enquiry, though now little read, is a work of such merit, that it is said to have converted Lord *King* himself, who certainly preferred its author in the Church, highly to his own honour.

It is rather surprizing, that Lord *King* does not refer to the *seventh* Book of *Hooker's Ecclesiastical Polity*, in which the subject is fully and ably discussed, in answer to the *Presbyterian* and *Puritan* writers, who maintained Lord *King's* doctrine, before the *Grand Rebellion*.

were elected, immediately by the HOLY SPIRIT himself, and "*separated* for the *apostleship* to the *Gentiles;* and after *fasting* and *prayer*, and *imposition of hands* of the *Presbytery* there, they directly proceeded, under the guidance of the HOLY SPIRIT, to *Seleucia, Cyprus*," &c. Acts xiii. 2—4, Gal. ii. 9. Here we may observe, that the "*imposition* of the hands of the *Presbytery*," was by no means necessary to constitute them *Apostles;* for their apostolic commission was immediately from "GOD, CHRIST, and THE HOLY SPIRIT," as *Paul* frequently asserted, Rom. i. 1, 1 Cor. i. 1, ix. 1, 2 Cor. i. 1, 1 Tim. ii. 7, "not of *men*, nor by *man*," Gal. i. 1, &c. but rather as a solemn recommendation of them to the Divine grace and protection; as afterwards, a second time, by the same Church of *Antioch.* Comp. Acts xiv. 26, xv. 40.

This sagacious conjecture of the deeply learned *Hooker*, respecting the time of the election of *James* to be Bishop of *Jerusalem;* and of *Barnabas* and *Saul*, to supply the deficiency in the original number of the Apostles, *Eccles. Polity*, VII. 4, p. 337, appears to be supported by *Peter's* message, on leaving *Jerusalem*, "to *James* and the *brethren*," Acts xii. 17, plainly intimating that *James* then presided in that Church; and also from his vindication of his conduct before the Church there, in baptizing *Cornelius;* in which debate *James* took a lead, though *other Apostles* were also present, Acts xv. 13—23, who might have returned thither again, after the death of their persecutor, *Herod*, for some time before they took their final departure.

It was not until *Churches* had multiplied in their respective districts or provinces, that the *Apostles* appointed *Bishops**, to whom they delegated their own authority for the *regimen* of those Churches, and for ordaining *Bishops*, *Presbyters*, and *Deacons* therein. A prerogative which distinguished *Bishops* from *Presbyters* or *Priests*, who never presumed to ordain in the *primitive Church*. "No man," says *Hooker*, "is able to shew either *Deacon* or *Presbyter* ordained by *Presbyters* only,

* According to *Ignatius*, the office of a Bishop was twofold, ἱερατευειν και αρχειν, to "exercise the *sacerdotal* functions and to *rule*." When he was going to suffer martyrdom, he wrote to the *Presbyters* and *Pastors* under him, "Let the *Presbyters* guide the flock, until GOD shall shew *who shall rule over you*, for *I am going to be offered up*." See *Hooker's* Eccl. Polity, B. VII, p. 343.

and his ordination lawful in any *ancient* part of the Church; every where examples being found, both of Deacons and Presbyters, ordained by *Bishops alone*, oftentimes; neither [being] ever, in that respect, thought insufficient,"-p. 342. The association of *Presbyters* also, in the consecration of *Bishops*, which was practised from the beginning of the Church, was not necessary to their *consecration*, for that was the peculiar prerogative of the *Apostles*, and their successors, the *Bishops* *. Thus *Paul* consecrated *Timothy* to be his coadjutor, who was afterwards

* Soon after the *Reformation*, a *controversy* was carried on by the partizans of the See of *Rome*, against *the validity of English ordination* of *Bishops*, *Priests*, and *Deacons*, as if they were not truly consecrated nor ordained by *lawful Bishops*, in regular succession from the *Apostles*. The learned and impartial Father *Courayer*, has fully discussed the question, in his Treatise on *the validity*, &c. and in his *defence* of that Treatise, in answer to the *Romish* writers who attempted to reply thereto.

Among the *Romish* writers in this controversy, was *Ward*, whose book was first printed in London, 1719, after the author's death; and was refuted by *Courayer*. It has been recently raked up from the dust, in which it had lain quietly for near a century, and republished in *Dublin*, 1807, with his *Errata of the Protestant Bible*, and has drawn forth an able vindication from Doctor *Elrington*, late *Senior Fellow of Trinity College, Dublin*, 1808, who has critically analyzed the work, and exposed its misrepresentations. "Do the *Roman Catholics*," (says Dr. E.) "hope to conciliate those whom they style *their Protestant brethren*, by telling them that *they are not Christians?*—that, as often as they *communicate* or *co-operate* with these, who are neither *Priests* nor *Bishops*, in any act belonging to those offices, *so often are they involved, with them, in the damnable sin of sacrilege!*" Preface, p. vi. vii.

Dr. *Elrington* has cited some eminent *Romish authorities*, admitting the *validity of English ordination*. Among them,

1. The celebrated *Bossuet*, Bishop of *Meaux*, in his letter to *Mabillon*, says, "The *English* pretend that there is no difficulty as to the *succession of their Bishops*, in the beginning of the *schism*; and *it appears that they have reason on their side.*" And for proof of *Bossuet's* continuance in this opinion, see *Courayer's Defence*, Vol. I. p. 35, Lond. Edit. 1728.

2. The learned and candid Father *Walsh*, author of the *Irish Remonstrance*, in 1674, says, that "*The ordination of the Protestant Church of England is valid*, according to both the public doctrines of the *Roman Catholic Schools* themselves, and the *ancient rituals* of all the Catholic Churches, *Latin* and *Greek.*"

And again: "In that place where I seem somewhat too severe on *Matthew Parker*, the first Protestant Archbishop of Canterbury, under Queen *Elizabeth*, you must not persuade yourself that *I do at all reflect upon his ordination*, as if indeed, *that* had not been only *uncanonical* or *unlawful*, but really *void* and *null*, or, as the Schoolmen speak, *invalid*. Were I to deliver my opinion of this matter, or were it my purpose to speak thereof, I should certainly hold myself obliged, *in conscience*, (for any thing I know yet,) to concur with them, who doubt not the ordination of *Bishops*, *Priests*, and *Deacons* in the *Protestant Church of England*, to be, at least, valid: and yet, I have read all, whatever hath been to the contrary objected by *Roman Catholic* writers, whether against the *matter* or *form*, or want of *power* in the first consecrators, by reason of their *schism* and *heresy*, or of their being *deposed* formerly from their Sees," &c.

first *Bishop* of *Ephesus*, (1 Tim. i. 3, and *superscription* to his Epistles to *Timothy*,) (δια,) "*by the imposition of his hands*," 2 Tim. i. 6, but with the approbation of the *Presbyters*, commending him to the Divine grace and protection, (μετα,) "*with the imposition of the hands of the presbytery*," 1 Tim. iv. 14. The Apostle, by these different prepositions, δια, implying *agency*, and μετα, *association* only, critically distinguishing both. He also consecrated *Titus* to be his coadjutor, and afterwards first Bishop of *Crete*, (Tit. i. 5, and *superscription* to this *Epistle,)* without any mention of the concurrence of the *presbytery*, who probably were not consulted; and commissioned him "to ordain *Presbyters* in every city," Tit. i. 5, appointing both *Timothy* and *Titus* to act as *Bishops*, when he himself was no longer able to take "*care of all the Churches*" that he had planted, on account of their number, and his long imprisonments at *Jerusalem*, *Cæsarea*, and *Rome*, which pressed heavily upon his mind, 2 Cor. xi. 28.

In like manner, the *Angels*, or *Bishops* of the seven Churches of *Asia Minor*, seem to have been appointed by the Apostle *John*, to supply his place, previous to his banishment in the Isle of *Patmos*.

In such circumstances, the appointment of *Bishops*, or Superintendants, to supply the place of the *Apostles*, and to watch over the concerns of the Church, became a matter of imperious necessity. For *Paul* predicted, that in his absence, many "grievous *wolves* in sheep's cloathing, or *false apostles* and *false teachers*, would break into the *Christian* fold, not sparing the flock," Acts xx. 29, 2 Cor. xi. 3—15; who should not only clandestinely introduce *false doctrines*, subversive of Gospel faith, 1 Cor. xi. 19, Gal. i. 8, but also split the Church into *parties* and *factions*, 1 Cor. i. 12, 13, Col. ii. 19, as *John* likewise complained, at a later period. 2 John 7, 1 John ii. 18, 3 John 9, 10.

And that the *episcopal* order, indeed, was introduced into the Church for the better maintenance of *ecclesiastical discipline*, we learn from the *primitive Fathers*.

The apostolical martyr, *Ignatius*, bishop of *Antioch*, A.D. 107, in his Epistle to the Church of *Smyrna*, soon after the death of St. *John*, thus exhorts them.

"*Follow ye all, the Bishop*, as JESUS CHRIST THE FATHER; and *the Presbytery*, as *the Apostles;* and *respect the*

Deacons, according to GOD'S command. Let *none* do *any ecclesiastical services without the Bishop:* let that *Eucharist*, only, be accounted valid which is performed by the Bishop, or by the person whom he may appoint. Wherever *the Bishop* is seen, let there the *multitude* be; as wheresoever JESUS CHRIST is, there is *the Catholic Church*, (Matt. xviii. 20.) It is not lawful, without the Bishop, neither to *baptize*, nor to celebrate the *Lord's Supper;* but only for him whom the Bishop may approve. This is well pleasing to GOD, in order that every thing that is done may be correct and valid.—" *Whosoever officiates, in any respect, unknown to the Bishop, serveth the Devil!*"

In his Epistle to the *Ephesians*,

" Resist not *the Bishop*, that we may be servants of GOD."

In his Epistle to the *Philadelphians*,

" Attend to *the Bishop*, and *the Presbytery*, and *Deacons;* without *the Bishop*, do nothing. Keep your flesh [body] as *the temple of* GOD. Love *unity*, fly *divisions;* become imitators of JESUS CHRIST, as he also was of HIS FATHER. For where *division* and *anger* is, there GOD dwelleth not. THE LORD, therefore, pardoneth all penitents, if they penitentially return to the *unity* of GOD, and *the assembly of the Bishop.*"——" Be not deceived, my brethren, if any one follow a *schismatic*, he shall not inherit the '*kingdom of heaven*,'" (Gal. v. 20. 21, 1 Cor. xi. 18.)

In his Epistle to the *Magnesians*,

" I exhort you, strive to do all things in the unanimity of GOD, the *Bishop* presiding in the place of GOD, and the *Presbyters* in the place of the assembly of the *Apostles*, and the *Deacons*, as intrusted with the ministry of JESUS CHRIST. Let there be nothing among you that shall be able to *divide* you; but be ye united to *the Bishop* and to *the Presidents*. As, therefore, THE LORD did nothing without THE FATHER, being united with Him, neither by Himself, nor by *the Apostles;* so likewise, do ye nothing without *the Bishop* and *the Presbyters;* nor, *shall ye attempt what may seem to you fit worship, apart from them*, but assemble together *at the same place*, having *one prayer, one supplication, one mind, one hope* *," (1 Cor. i. 10, Eph. iv. 3.)

* See the original passages of these and the following Epistles, cited by Lord *King*,

Irenæus also, the Bishop of *Lyons* in *Gaul*, A.D. 178, declares, "CHRIST, at the last day, shall judge those that fabricate *schisms*, who are *lawless*, not having the love of GOD, but preferring their *own interest* before *the unity of the Church*, for slight and trivial causes, *rend* and *divide* the great and glorious body of CHRIST, and, as much as in them lieth, slay it. *Speaking peace, but waging war, straining at a gnat, but swallowing a camel.*"

Cyprian, Bishop of *Carthage*, in Africa, A.D. 248, says, "From no other source do *schisms* spring up, than that *the Bishop is not obeyed*, nor is it considered that there ought to be but *one Priest* in a Church for a time, and *one Judge* for a time, in CHRIST'S stead."———Such are the vices and endeavours of *schismatics*, idly imagining to please themselves, that through *swelling pride* contemn their *president*. Thus they *secede* from the Church, they erect a *profane altar* without; thus they *rebel* against the *ordination* and *unity* of GOD.——From thence have arisen, and do still arise, *schisms* and *heresies;* while the *Bishop*, who is one, and presides in the Church, is contemned by the *proud presumption* of certain persons, and the man honoured with the approbation of GOD, is judged unworthy by *men.*———*The Church* is the *people* united to *their Bishop*, and the *flock* adhering to their *Pastor*. Whence you ought to know, that *the Bishop is in the Church, and the Church in the Bishop*, and that if there be any who are not with the Bishop, they are not in the Church; and that they flatter themselves in vain, who not having peace with GOD'S *Priests*, creep about, and privily communicate with *some persons*, as they believe; although the *Catholic Church* is but *one*, neither *rent* nor *divided*, and is made, connected together, and coupled, by the cement of *the Bishops* [of the several Churches,] cohering together with each other." And he calls them *schismatics*, who *set up a particular Church, in a particular Church*, and acting in opposition to the *lawful Bishop* thereof, draw away the inhabitants of a parish from the communion of their *legal minister*, setting up *separate conventicles for themselves*, (*Conventicula* sibi *diversa conotituunt.*) And he further declares, that *the*

and more correctly translated than by him, p. 169—171. They are abundantly sufficient to refute his error, and to prove the distinctness of the three orders of *Bishops*, *Priests*, and *Deacons* in the *primitive Church*, so early, at least, as the days of *Ignatius*.

Devil invented *heresies* and *schisms* to subvert the *faith*, corrupt the *truth*, and divide the *unity* *."

Jerom also, A.D. 392, thus states the cause of the institution of the *episcopal* order.

" It was for a remedy against *schism*, that *one* was *afterwards* chosen to be placed above the rest; *lest every one pulling unto himself, should rend asunder the Church* OF CHRIST.——— For until, through the instigation of the *Devil, factions* grew up in the Church, and it began to be professed among the people, I am of *Paul*, I of *Apollos*, and I of *Cephas*, Churches were governed by the common advice of *Presbyters;* but when every one began to reckon those whom himself had baptized, his own, and not CHRIST'S, it was decreed *in the whole world*, that *one* chosen out of the *Presbyters*, should be placed above the rest, to whom all care of the Church should belong, and so the *seeds of schism* be removed." And writing against the Heretics called *Luciferians*, " The *very safety of the Church*," says he, " depends on the dignity of the *chief Priest;* to whom unless an exceeding and pre-eminent power be granted, there will grow in Churches as many *schisms* as there are persons who have authority.

And the authority of *Jerom* on this subject carries with it the greater weight, not only because he was a *Presbyter*, not a Bishop, like the rest, who might naturally be suspected of partiality to their own order, but also because the *pride* of *insolent Bishops* had not a sharper enemy than this Father, who often took occasion to inveigh against them most severely, for *contempt of their clergy*, for not suffering themselves to be *told of their faults*, or *admonished* of their duty by *inferiors*, for not *conferring* with them, &c.

Calvin himself, though no friend to *episcopal* regimen, yet confesses that in old time the teaching ministers in every city chose *one* out of their company, to whom they appropriated the title of *Bishop*, lest *equality* should breed *dissension.** And he compares the power of the *Bishop*, in the assembly of *Ministers*, to that of the *Roman Consuls* in the *Senate*, namely, to propose matters to them, to ask their opinions, to direct their proceedings by advice, admonition, and exhortation, and to carry their resolutions into execution. Instit. IV. 4, 2.

* See Lord *King's* Enquiry, p. 160—168.

It is deeply to be regretted, indeed, that, at the auspicious era of the *Reformation*, and of our forefathers' emancipation from the spiritual tyranny of the See of *Rome*, the *Protestant* Churches of the Continent did not follow the wise example of the Church of *England*, in retaining the *episcopal* regimen of the primitive Church. At the Synod of *Dort*, held in 1619, the Bishop of *Llandaff*, one of the English Divines who attended it, openly controverted a proposition inserted in the Calvinist *confession of faith* of the Low Countries, that CHRIST *established an equality among ministers of the Gospel* *. He said, that CHRIST chose twelve *Apostles* and seventy *Disciples;* that the *Apostles* had authority and inspection over all the other *ministers* of the Gospel; and that *the Church* had preserved the same *subordination*, constantly and without interruption; for which he appealed to all *antiquity*, and to all *the learned* at present, and challenged the Synod to prove the contrary. And it was very remarkable, that *not one member of the Synod undertook to answer him.* Afterwards, conversing on the subject, in private, with some of the most learned divines of that assembly, "I told them," said he, "that the troubles of *Holland* proceeded from their want of *Bishops*, who might have curbed *factious men* by their power and authority; that every body in that country was at liberty to say and write whatever he pleased; and that *the*

* The learned *Hooker* has well explained the origin of this notion, promulgated by the *Presbyterian* and *Puritan* writers of his day, and adopted by Lord *King*.

"The first, whom we read to have bent themselves against the superiority of *Bishops*, were *Aerius* and his followers. *Aerius*, seeking to be made a Bishop, could not brook that *Eustathius* was thereunto preferred before him, [about A.D. 320.] Whenas, therefore, he saw himself unable to rise to that greatness, which his *ambitious pride* did affect, his way of revenge was to try what *wit*, sharpened by *envy* and *malice*, could do, in raising a *new seditious opinion*, that the superiority which Bishops had was a thing which they should not have, that *a Bishop might not ordain*, and that *a Bishop ought not any way to be distinguished from a Presbyter.*"—The former he inferred from 1 Tim. iv. 14, where *Timothy* is said to have been elected Bishop, *with the imposition of the hands of the Presbytery;* the latter from the title of *Bishops* given to *Presbyters*, Acts xx. 17—28, explained above, upon *Hooker's* principles. *Eccl. Pol.* VII. 9, p. 361.

The *Presbyterian schism*, founded thereon, he thus explains also, in the words of *Lactantius*, A.D. 306.

"Men of a *slippery faith* they were, who feigned that they knew and worshipped GOD, but seeking only that they might *grow in wealth* and *honour*, affected *the highest priesthood;* whereunto when their *betters* were chosen before them, they thought it better *to leave the Church*, and to draw *their favourers* with them, than to endure those men as their *governors*, whom *themselves desired to govern*," p. 381.

Churches of those provinces would never be quiet, unless Bishops were appointed to govern the clergy."

They answered, "that they highly esteemed the good order and discipline of the Church of *England*, and *heartily wished the same order was established in their country, but they could not hope for it in the present posture of affairs.* They added, that *they hoped God would assist them with his grace, and that they would contribute, with all their might, to the establishment of that good order.*"——"They groan," says he, "under the government of [a *democratic*, or] popular constitution, *without authority*, and would free themselves from it if they knew *how*." See his book, entitled *Appello ad Cæsarem*, cited in *Brandt's Abridgment*, Vol. II. p. 509.

As the order of *Bishops* was originally instituted for the better government of the inferior orders of *Priests* and *Deacons*, in the particular Churches, so were *Archbishops* appointed to preside over their suffragan *Bishops* in their respective Sees, and *Primates* to preside over *Archbishops* within their respective provinces, by a regular and useful gradation. The chief Primates of the Christian Church were the Prelates of the three principal Sees of *Rome*, *Antioch*, and *Alexandria* *, to which afterwards was added a fourth, *Constantinople*, when that city became the residence of the Christian Emperors. *Chrysostom* had under his care and charge the city of *Constantinople*, all *Thrace*, divided into six Bishopricks, and all *Asia Minor*, divided into eleven. The rest of the east was under *Antioch*, the south under *Alexandria*, and the west under *Rome*.

To correct abuses, and to maintain unity of doctrine, and conformity of discipline in the Church, *provincial Synods* were held, usually every year, in each province, wherein the Arch-

* When *John*, the Bishop of *Jerusalem*, was charged with *heresy*, and wrote an apology for himself to *Theophilus*, Bishop of *Alexandria*, *Jerom* censured him for a breach of ecclesiastical order, saying, "*You that seek the rules of the Church*, and follow the canons of the *Nicene council*, (A.D. 325,) tell me what relation has *Palestine* to the Bishop of *Alexandria?* If I am not mistaken, it was there determined, that *Cæsarea* should be the metropolitan See of *Palestine*, and *Antioch* of all the rest. You ought, therefore, to have referred your cause to the Bishop of *Cæsarea*, or if you determined to go further, you should rather have directed your letter to *Antioch*." See the original, *Hooker's* Eccl. Pol. B. vii. p. 351.

Hence clearly appears how unfounded were the pretensions of the Bishop of *Rome* to *universal primacy*, in the primitive Church, even upon the authority of her oracle, *Jerom*.

bishop presided, and occasionally, from time to time, *General Councils*, composed of representatives from the *Catholic*, or *Universal Church*, consisting of *Archbishops*, *Bishops*, *Presbyters*, *Deacons*, and *lay deputies*, chosen in behalf of the several Churches. One of the four *Primates*, or some *Bishop* of distinguished learning and worth, presided in these, and acted as moderator, whose business was to regulate the proceedings, sum up the heads of debate, take the votes, and give his own last of all.

MAINTENANCE OF THE CHURCH.

The best account of this we have any where seen, is furnished by the judicious *Hooker*, in his masterly Vindication of the *Discipline* of the *Church of England*, as founded upon the model of primitive *ecclesiastical polity* *, Book VII. p. 380.

"In the prime of the *Christian* world, that [*voluntary contribution*] which was *brought* and *laid down* at the *Apostles'* feet, Acts iv. 35, they disposed of by distribution, according to the exigence of *each man's need.* Neither can we think that they, who out of CHRIST'S *treasury* made provision for *all others*, were careless to furnish *the clergy* with all things fit and convenient for their state. And as *the Apostles* themselves were chiefest in place of authority and calling, so no man doubteth but that, proportionally, they had power to use the same for *their own decent maintenance* †. The *Apostles*, with the rest of the *clergy* in *Jerusalem*, lived at that time, according to the

* The highest eulogy ever pronounced upon this great champion of *Protestantism*, and pillar of the *Church of England*, was by Pope *Clement* VIII., on hearing the first book of his *Ecclesiastical Polity* read in *Latin* to him, by Dr. *Stapleton: There is no learning that this man hath not searcht into; nothing too hard for his understanding. This man, indeed, deserves the name of an author; his books will get reverence by age, for there is in them such seeds of eternity, that if the rest be like this, they will last till the last fire shall consume all learning.*" This eulogy was equally honourable to the Pope himself.

† The *povrrty* of the *Apostles* was emphatically expressed by *Peter*; "Lo we have forsaken *all*, and followed Thee," (CHRIST,) Matt. xix. 27; "*Silver* and *gold* have I none," Acts iii. 6. They were therefore bound to be maintained by the congregation of the *faithful.* "For the *labourer* is worthy of *his hire*," Luke x. 7; and how much more the *spiritual labourer?*—"Who feedeth a flock, and eateth not of the *milk* of the flock?" If, says *Paul*, we have sown unto you *spiritual things*, is it a great matter if we shall reap your *worldly things?* Do ye not know, that they who minister about *holy things*, live by *the sacrifice?* and they who wait at *the altar*, are partakers of *the altar?* Even so THE LORD also ordained, that they who *preach* THE GOSPEL, should *live* by THE GOSPEL," 1 Cor. iv. 9—14.

manner of a *fellowship*, or *collegiate society*, maintaining *themselves*, and *the poor* of the Church, with a *common purse;* the rest of the *faithful* keeping that purse continually stored. And in this sense it is that the SACRED HISTORY saith, 'All which *believed* were in *one place*, and had *all things common*,' Acts ii. 44.

"In the *histories of the Church*, and in the writings of the *ancient Fathers* for centuries after, we find no other way for the maintenance of the *clergy*, but only this, *the treasury of* JESUS CHRIST, furnished through men's devotion, bestowing sometimes *goods*, sometimes *lands*, that way; and out of His treasury, the charge of the *service of* GOD was defrayed, the *Bishop*, and the *clergy* under him, maintained; the *poor*, in their necessity, ministered unto. For which purpose, every Bishop had some one of the Presbyters under him, to be *treasurer of the Church*, to receive, keep, and deliver all, which office, in Churches *Cathedral*, remaineth even till this day, albeit the use thereof, be not altogether so large now as heretofore. The disposition [disposal] of their goods was by the appointment of the *Bishop*. Wherefore *Prosper*, speaking of the Bishops' care therein, saith, "It was necessary for *one* to be troubled therewith, to the end

The *Levitical priesthood* was amply provided for by THE LAW OF GOD. *Hooker*, p. 379, 380, reckons, that if the quality of the *tythes* and *offerings* assigned to the *Jewish* clergy, the *priests* and *Levites*, and their manner of receiving them without labour, expence, or charge, be taken into consideration, the tribe of *Levi* had *four-twelfths* of the produce of the Holy Land, or four times as much as any of the other tribes. They had also a considerable *landed* property, for GOD was pleased to appoint them *forty-eight cities*, scattered through the twelve tribes, with *territories of land* or *glebes* adjoining, to hold as their own free inheritance for ever, both to enable them to discharge, and reward them for discharging duly, their sacred functions of *instructing* and *educating* the people in *religion* and *morality*. *Barnabas*, the *Levite*, was one of the foremost contributors to the maintenance of the *Christian* Church, "who sold the *land* in *his possession*, and brought the money, and laid it at the *Apostles'* feet," Acts iv. 36, 37. And his example was followed by several of the primitive Fathers of the Church, *Paulinus*, *Hilary*, *Cyprian*, &c. who, before they were made *bishops*, having been owners of ample possessions, sold them, and gave them away to the poor.

When, therefore, the Apostle judged that "*Presbyters*, who ruled well in the *Church* of CHRIST, should be accounted worthy of *double honour*," 1 Tim. v. 17, he meant *double the stipend* which the *priests of the law* received, as is evident from the parallel passage, "For if *that ministry* which was of *the letter* were so *glorious*, how shall not the ministry of *the Spirit* be *more glorious?*" 2 Cor. iii. 7, 8. That is, if the ministers of the LAW, which was only "*the letter*," or contained the *rudiments* or *elements* of the GOSPEL, was so *honourably* maintained, how much more the ministers of *the Spirit*, or higher *evangelical* dispensation? "If the *labourer* was worthy of his *hire*" under THE LAW, how much more under THE GOSPEL? 1 Tim. v. 18.

that the *rest under him* might be *freer to attend quietly their spiritual businesses.*

"Touching *the Bishop*, as his place and estate was higher, so [was] likewise the proportion of his charges about himself: [they] being for that cause, in all equity and reason, greater. Yet forasmuch as his *stint* herein was no other than it pleased himself to set, *the rest* [of the clergy] (as the manner of *inferiors* is, to think that they which are *over them* have always *too much,)* grudged many times at the measure of the Bishop's private expense; *perhaps not without cause.* Howsoever [that might be,] by this occasion, there grew amongst them great *heart burning, quarrel,* and *strife.* Wheresoever the Bishops were found culpable, as *eating too much beyond their tether,* and drawing more to their own private maintenance than the proportion of CHRIST'S *patrimony,* being not greatly abundant, could bear; *sundry constitutions* [of *councils*] hereupon were made to moderate the same, according to the Church's condition, [or revenue,] in those times.

"Of *contentions* about these matters there was no end, neither appeared there any possible way for *quietness,* otherwise than by making *partition of the Church revenues,* according to the several ends and uses for which they did serve; so that the Bishop's part might be certain [or fixed.] Such partition being agreed upon, and made, and the whole *yearly rents* and *revenues* of *the Church* divided into four equal parts or quarters:

"1. The *Bishop* was allotted one part, and enjoyed his portion several [or separate] to himself; 2. *the rest of the clergy* another; 3. a third was severed [or set aside] to the *furnishing* and *upholding* the *Church* [or place of public worship;] 4. and a fourth to the *erection* and *maintenance* of [*alms*] *houses,* wherein the *poor* might have relief*.

* This ancient division of the *revenues of the Church,* for *sacred uses,* was founded in consummate *wisdom* and *policy.* One quarter was allotted to the *Bishop,* in order to enable him the better to support his rank, and to exercise hospitality; for it was usual for the Bishop to keep a public table, at which a certain number of the dignitaries and most respectable of the clergy lived or *commoned* with him, such as the *Dean* and *Chapter,* whose *prebendal* houses, therefore, were usually built near the *Bishop's* palace and the *Cathedral,* in the *collegiate* style.

This proportion was also warranted by the revenues of the *High Priest* under THE LAW. To him was allotted the tenth or tythe of all the *Priests'* and *Levites'* tythes, offerings, and incomes, consisting of the choice or best part thereof. And *Phineas,* the High Priest, had, moreover, *lands* allotted to him by the state, in Mount *Ephraim,* for his public services in the *Moabite idolatry,* &c. Numb. xxv. 11; Josh. xxiv. 33. See

" After this separation [was] made, *lands* and *livings* began to be dedicated every day unto each use severally, by means

the foregoing articles of the *Priest's maintenance*, Vol. II. p. 243, and *division of lands*, Vol. II. p. 267, &c. We are, therefore, warranted to reckon that the *High Priest's* revenue was a fourth part at least of what all the *Priests* and *Levites* together enjoyed, whose number was large in proportion to the extent of the *Holy Land*, 22000 in the time of *Moses*, Numb. iii. 34; iv. 3, and 30000 in the time of *David*, 1 Chron. xxiii. 3. *Hooker* rates it too low, at a seventh or eighth part, p. 379, for he did not take into account the *landed* property of the *High Priest*. And if we consider that the *clergy*, in the infancy of the Church, were not near so numerous in proportion as afterwards, we must allow that the *Jewish hierarchy* and *clergy* were amply and liberally maintained, and the *Christian*, even at first, not deficiently.

The other half of the *ecclesiastical* revenue, was divided between the building and repairs of *churches* and *alms houses*; and the support of the honest and industrious *poor*, when unable to work, 2 Thess. iii. 10.

Much as we are bound to praise and extol the blessed REFORMATION, which emancipated our forefathers from the spiritual tyranny of *papal despotism*, to *the glorious liberty of the* GOSPEL, we cannot too deeply lament and deplore that iniquitous and sacrilegious *spoliation* of *Church property* that accompanied it; and the *lay impropriations*, so profusely and unwisely granted at the suppression of the *monasteries* and religious orders, and the *confiscation* of their revenues, both in *lands* and *tythes*. These ought to have been religiously restored to *sacred uses*, as the *patrimony* of CHRIST; and the present generation has to rue the *impolicy* of the misapplication. The *poor rates*, which are now so grievous a burden upon the industry of the community, were *created* thereby; for before the suppression they did not exist, they were unnecessary; and it is now, indeed, difficult for the *curtailed* revenues of the Church even to keep in repair those splendid *churches* and *cathedrals* formerly built out of the sacred funds, much less to build *new churches* for the encreased population of the land. The consequences of this inability are truly calamitous already, and threaten still greater *evils*.

Nor was *the warning voice* of the first and greatest *luminaries* of the *Reformation*, and firmest *pillars* and *bulwarks* of the *Church of England*, wanting to deprecate and expose the evil tendency of these abuses.

1. The learned Bishop *Jewel*, whose *Apology* for *the Church of England* is so deservedly admired by the soundest divines, in one of his sermons, preached before Q. *Elizabeth*, (who, it is well known, gave at first but *too much encouragement* thereto,) had the boldness to notice these abuses, and to foretel their fatal consequences.

" In *other countries*, (said he,) the *receiving* of THE GOSPEL hath always been the cause that LEARNING was more set by; and learning hath ever been THE FURTHERANCE OF THE GOSPEL: in *England*, I know not how, it cometh otherwise to pass, for *since* THE GOSPEL *hath been received, the maintenance of* LEARNING *hath been decayed*; and *the lack of* LEARNING *will be the decay of* THE GOSPEL."——" *You*," said he, addressing himself to her rapacious *courtiers* and *favourites*, " you *enriched* them which *mocked*, and *blinded*, and *devoured* you! *Spoil not* them now that *feed*, and *instruct*, and *comfort* you!"

2. The intelligent *Hooker* reckoned that what had been taken in his time, from the Church, in *lay appropriations*, was known to amount to *one hundred and twenty thousand pounds yearly*. "We rest," says he, " contentedly and quietly without it, till it shall please GOD to touch the hearts of *men*, of their own voluntary accord, to restore it to HIM again."——" What hath been taken away, as dedicated unto *uses superstitious*, and consequently, not given to GOD, or at the leastwise not so *rightly* given, we

whereof every one of them became in a short time much greater than they had been for *worldly* maintenance; the fervent devo-

repine not thereat: that which hath gone, by *means secret* and *indirect*, through *corrupt compositions* or *compacts*, we *cannot help:* what the *hardness of men's hearts* doth make them *loth* to have *exacted*, though being due by *law*, even thereof the want we do also bear.—— All that we have to sustain our *miserable life* with is but a *remnant of* GOD's *own treasure;* so far already *diminished* and *clipt*, that if there were any sense of *common humanity* left in this hard-hearted world, *the impoverished estate of the clergy of* GOD would, at the length, even of very commiseration, be spared!" p. 389. "Surely, wheresoever this *wicked intendement* of overthrowing *cathedral churches*, or of taking away those *livings*, *lands*, and *possessions* which *Bishops* hitherto have enjoyed, shall once prevail, the handmaids attending thereupon will be *paganism* and *extreme barbarity* [or *barbarism*,"] p. 387. And he thus remarkably predicted the ensuing *Grand Rebellion* *.

"We have *just cause* exceedingly to fear, that those *miserable times of confusion* are drawing on, wherein '*the people shall be oppressed one of another*,' (Isa. iii. 5,) inasmuch as already, that which *prepareth the way* thereunto, is come to pass: '*Children presume against the ancient*, and *the vile against the honourable*,' (Isa. iii. 5.) *Prelacy*, the temperature of excesses in *all estates*, the glew and soder of the *public wealth*, the ligament which tieth and connecteth the *limbs* of this *body politic* together, hath instead of deserved *honour*, all extremity of *disgrace: the foolish* every where plead, that unto *the wise in heart* they owe neither service, subjection, nor honour," p. 373.

Bishop *Jewel* died A.D. 1571, and *Hooker* A.D. 1600.

3. The chief stay and support of the tottering Church at that time, under GOD, was *Whitgift*, Archbishop of *Canterbury;* who *devoutly consecrated both his whole life to* GOD, *and his painful labours to the good of the Church*, in the language of *Cambden*. He was in great favour with Queen *Elizabeth*, and induced her to put a stop to the breach that had been already made in the lands and immunities of the Church, and to maintain, with more care than she had done before, its remaining rights. Her prime favourite, the earl of *Leicester*, having abused his power, as one of the trustees of an act designed for the better preservation of Church lands, by preventing their alienation, the Archbishop withstood him openly to his face, before the Queen; and they both quitted the room, not friends in appearance. But *Whitgift* made a sudden and seasonable return to her Majesty, whom he found alone, and addressed her with great humility and reverence indeed, but with the spirit and frankness of an *Apostle*, in the following terms.

"I beseech your Majesty to hear me with patience, and to believe that *yours* and the *Churches safety* are dearer to me than my life, but *my conscience* dearer than both; and therefore, give me leave to do *my duty*, and tell you, that *princes* are deputed *nursing fathers of the Church*, and owe it a protection: and therefore, GOD forbid, that you should be so much as passive in her ruins, when you may prevent it; or that I should behold it, without horror and detestation; or should forbear to tell your Majesty of the sin and danger. And though you and myself are born in an *age of frailties*, when *the primitive piety and care of the Church lands and immunities are much decayed*, yet, Ma-

* How highly *Hooker's Ecclesiastical Polity* was admired by *Charles* I. appears from his advice to his children, a few days before he suffered, to read it diligently, even next to THE BIBLE, as an excellent means to settle them in the *truth of religion*, and in the *peace of the Church*.

tion of men being glad that this new opportunity was given them of shewing *zeal to the house of* GOD in more *certain order.*"

dam, let me beg that you will but first consider, and then you will believe, there are such sins as *profaneness* and *sacrilege;* for if there were not, they could not have names in HOLY WRIT, and particularly in the NEW TESTAMENT.

"And I beseech you to consider, that though OUR SAVIOUR said, *He judged no man,* and to testify it, would not judge nor *divide the inheritance* betwixt the *two brethren,* nor would *judge the woman taken in adultery,* yet in this point of *the Churches rights,* he was so *zealous,* that he made himself both the *accuser* and the *judge,* and the *executioner* to punish these sins, witnessed, in that He himself *made the whip* to *drive the profaners* out of *the Temple, overthrew the tables of the money-changers,* and *drove them out of it.* And consider, that it was St. *Paul* that said to these Christians of his time, that were offended at idolatry, '*yet thou that abhorrest idols, dost thou commit sacrilege?*' supposing, I think, *sacrilege* to be the greater sin: this may occasion your Majesty to consider, that there is such a sin as *sacrilege.* And to incline you to prevent *the curse* that will follow it, I beseech you also to consider, that *Constantine,* the first Christian Emperor, and *Helena,* his mother, that King *Edgar,* and *Edward the Confessor,* and indeed, many others of your *predecessors,* and many *private Christians,* have also given to GOD and *his Church* much land, and many immunities, which they might have given to those of their *own families,* and did not, but gave them as an absolute *right* and *sacrifice* to GOD; and with these immunities and lands, they have *entailed a curse upon the alienators* of them; GOD prevent *your Majesty* from being liable to that curse.

"And to make you that are trusted with their preservation, the better to understand the *danger* of it, I beseech you forget not, that besides these *curses,* the *Church land and power* have been also endeavoured to be preserved, (as far as *human reason,* and *the law of this nation* have been able to preserve them,) by an immediate and most sacred *obligation* on the *consciences* of the princes of this realm. For they that consult *Magna Charta* shall find, that as all your predecessors, at their coronation, so you also, were sworn before all the *Nobility* and *Bishops,* then present, and in the presence of GOD, and in his stead, to him that anointed you, *to maintain the Church lands, and the rights belonging to it;* and this, testified openly at the *Holy Altar,* by laying your hand upon THE BIBLE, then lying upon it. And not only *Magna Charta,* but many *modern statutes* have denounced a curse upon those that break *Magna Charta.* And now what account can be given for the breach of this oath at the *last great day,* either by *your Majesty* or by *me,* if it be *wilfully* or but *negligently violated,* I know not.

"And therefore, good Madam, let not the late Lord *(Leicester's)* exceptions against *the failings of some few Clergymen,* prevail with you to *punish posterity* for the *errors of this present age:* let *particular men* suffer for their particular errors, but let GOD and *His Church have their rights.* And though I pretend not to *prophecy,* yet I beg *posterity* to take notice of what is already become visible in many families; *That Church land, added to an ancient inheritance, hath proved like a moth fretting a garment, and secretly consumed both!* or like *the eagle* that *stole a coal from the altar, and thereby set her nest on fire, which consumed both her young eagles, and herself that stole it.* And though I shall forbear to speak reproachfully of *your father,* (*Henry* VIII.) yet I beg you to take notice, that a *part of the Churches rights,* added to the *vast treasure* left him by his Father, hath been conceived to bring an unavoidable *consumption* upon both, notwithstanding all his diligence to preserve it.

"And consider, that after the *violation* of those laws to which he had sworn in *Magna*

HERESY AND SCHISM.

The foregoing complaints of the *primitive Fathers*, shew how soon these "*tares*" sprung up in the *Church* of CHRIST; at-

Charta, GOD did so far deny him *His restraining grace*, that he fell into greater *sins* than I am willing to mention.

"Madam, RELIGION *is the foundation and cement of human societies*, and when *they that serve at* GOD'S *altar* shall be exposed to *poverty*, then RELIGION itself will be exposed to *scorn*, and become *contemptible*; as you may already observe in too many *poor vicarages* in this nation. And therefore, as you are by a late act, or acts [of Parliament,] entrusted with a great power to *preserve*, or [to] *waste the Churches lands*, yet dispose of them, *for* JESUS'S *sake*, as the *donors* intended. Let neither *falsehood* nor *flattery* beguile you to do otherwise, and put a stop, I beseech you, to the approaching ruin of GOD'S *Church*, as you expect comfort at the *last great day*; for *Kings must be judged*.

"Pardon this *affectionate plainness*, my most dear Sovereign, and let *me* beg to be still continued in *your* favour, and THE LORD continue *you* in HIS."

This animated speech, (impossible to be abridged,) to which the Queen listened patiently, produced its full effect; and her future care to preserve the Church's rights, which till then had been neglected, proved that it sunk deep into her heart. Notwithstanding all the flowings and ebbings of her favour towards his opposers, (and the latter especially, to the Earl of *Leicester*,) he still maintained a uniform ascendancy in her esteem, for *his piety*, and in her councils for *his wisdom*, during twenty years, in those dangerous and unsettled times, in which he had to cope with the most *powerful* and *active enemies* of *the Church*, both open and concealed, the *Nonconformists* and the *Courtiers*. And he made good his motto,

Vincit qui patitur.

See *Walton's* Life of *Hooker*, p. 9, 10. *Whitgift* died A.D. 1604, two years after his royal mistress.

4. To these curious, valuable, and interesting testimonies of the *eye-witnesses*, we cannot refrain from adding the awakening testimony of the pious and sagacious, but cautious *Mede*, who died in A.D. 1638, ten years before his royal master, *Charles* I.

Alluding to the foregoing spoliation of Church property, he says, "Moreover there is *a sin* of which *the whole body of the reformation* is notoriously guilty, which nevertheless is accounted no sin; and yet such an one, as I know not whether GOD ever passed by, without some visible and remarkable *judgment*. This seems to call for a *scourge* before *Antichrist* shall go down, and that may be, as far as I know, this feared *clades testium*, ["slaughter of the witnesses," foretold Rev. xi. 7,] *I will not name it, because it is invidious*; and I am not willing to say so much for the *probability* thereof, in this case, as perhaps I could," p. 760.

But he speaks of it elsewhere thus more unreservedly, in his *Latin* writings, "Who knows whether *the reformed Church* may not suffer for the *insult* offered to CHRIST in this respect, by the *temporary suppression of the witnesses*: because they held *them* not in due honour, as *His ambassadors*, while they enjoyed the benefit of their testimony? It is too notorious, how much the *reformed Churches* have offended in this way: for while CHRIST'S *Prophets* strenuously applied themselves to *purge* the *temple* of GOD, others, meantime, *the robbers*, by plundering its treasures, and alienating its oblations, fixed an indelible *stain* upon that *most holy work*, to the great disgrace of *true religion*;

tributing such, as we have seen, to the instigation of the *Devil*, working upon the overweening *pride*, *ambition*, and *worldliness* of the *inferior ecclesiastics*, aspiring to make themselves a *name*, and to set themselves *above* their betters.

But their seeds were sown in *human nature* itself, and not easily eradicated, even in the *regenerate*. Witness the *contentions* among OUR LORD'S favourite Apostles, who should be *greatest* in his kingdom. And St. *Paul*, writing to the Church of *Corinth*, the metropolis of *Achaia*, that great commercial city, corrupted by *wealth*, and the influx of *strangers*, and spoiled by *luxury* and *licentiousness*, their usual concomitants, seems to consider *heresies* and *schisms* as matters of course:

"I hear, that when ye assemble together in *the Church*, there are *schisms* among you, and I believe it, *in part;* for there must needs be even *heresies* among you; to the end that the *approved* among you may become *manifest*," [by rejecting and avoiding such,] 1 Cor. xi. 18, 19.

The Apostle does not here mean, that *schisms* and *heresies* are essential to the Church; for he ranks such among "the works of *the flesh*," Gal. v. 20, but only, that GOD permits *Satan* to sow those *tares;* both that *ungodly* and *pestilent* disciples might shew forth the innate *pride* and *naughtiness* of

in some places, not leaving even adequate supplies for the *decent support* of *his Ministers*, according to the dignity of their order; much less a redundancy for the promotion of the *Reformation*, the necessities of the *sacred warfare*, the relief of the *distressed brethren*, and other *pious uses*.——But *I will not fret this sore*," p. 487.

"I conceive not this *clades* to be such as should extinguish the *persons*, or whole materials, (as I may so speak,) of the *reformed Churches;* but the *public fabric of the Reformation*," p. 761, namely, "an *extermination of the reformed Pastors out of their places and Churches;* and not a general extermination of *the body of the reformed people*, which are *too many* to be dealt with according to former violence; and shall remain to terrify *the beast*, and revenge the *clades* of their *Prophets*, before almost they shall have done rejoicing over them," (Rev. xi. 10,) p. 766.

"Either I am mistaken, or the *Apocalypse* too plainly intimates, that a *little before* the destruction of the *Beast*, (Rev. xix. 20,) *the whole reformed world shall be oppressed*, (though but for *a very short time*,) and I shudder to say, *entirely subverted!* (Rev. xi. 11.) Whether those miserable *clades* of the *reformed Churches* and *unsettlements*, may *prepare the way* for this last catastrophe, I cannot say, GOD only knoweth, in whose hand are *the times* and *seasons*. But this I will not hesitate to say, that if any one shall attentively consider the *present aspect of affairs*, there will occur to him no slight causes of *dread*." p. ult.

Such *faithful witnesses* as *Jewel*, *Hooker*, *Whitgift*, and *Mede*, are not to be despised *by those that have ears to hear*, at the present crisis of the *Established Church*, and of the BRITISH EMPIRE. (1811.)

their hearts, by countenancing and propagating such; and the *faithful* on the other hand, *prove* the purity of their doctrine, and stedfastness of their discipline, by opposing and exposing innovations and irregularities. Bishop *Pearce* has judiciously remarked, "It is observable of the *earlier* and *purer ages* of the Church, that when *Heretics* arose, and carried some doctrines to an extreme, it commonly was, when *the Church* seemed inclinable to lean too much toward the other extreme. Thus *Heresies* then, under the guidance of PROVIDENCE, caused a *revulsion of humours* in the *ecclesiastical body:* it brought men back again into the *right channel,* and made them stick more closely to THE TRUTH, than they would probably have done if no opposition had been made. So that *disputes* about THE CHRISTIAN RELIGION seem to have contributed as much to the preserving it *pure,* as the *constant motion* of the *waters* does to the keeping them *sweet:* and if so, that can be no argument *against believing* CHRISTIANITY, which has been one great cause of continuing it a thing *worthy to be believed.*" *Pearce's* Sermons, Vol. I. p. 387. And this exactly corresponds with the same Apostle's advice, "*Prove all things: hold fast what is right,*" 1 Thess. v. 21.

The foregoing observations may lead us to the true Scriptural meaning of *heresy* and *schism;* which it is of so much *religious* and *civil* importance clearly to ascertain and define.

The word αἱρεσις, is used both in a good and a bad sense in Scripture, and by *Paul* himself. He styled himself of the strictest *Sect* of the *Pharisees,* (αἱρεσιν,) Acts xxvi. 5. Here it evidently signifies a *sect* or *party;* but, "In the way that they call *heresy,* so serve I THE PATRIARCHAL GOD," (αἱρεσιν—τῳ πατρωῳ Θεῳ,) xxiv. 14. Here it is evidently used as a term of reproach.

Heresy, therefore, is ambiguous, and may subsist in a true Church as well as in a false. The followers of it in the former, are usually termed *Sectaries.* Thus, the disciples in the Church of *Corinth,* of whom "one said, I am of *Paul,* another, I am of *Apollos,* another, I am of *Cephas* or *Peter;*" (under which names, the Apostle adumbrated the *leaders* of those Sects), 1 Cor. i. 12, 13, iii. 5, iv. 6, are censured by him for not sufficiently "maintaining *the head* CHRIST;" for paying too much deference to the peculiar opinions of their *teachers;* although those teachers, perhaps, might not differ from each other, nor

from the Gospel in *fundamentals*, but only in *external ordinances*, &c. And may not this censure equally involve *Lutherans*, *Calvinists*, *Arminians*, *Wesleians*, *Whitfieldites* *, &c. at the present day?

But *heresy* is by St. *Paul* decidedly reprobated, where it signifies, ἑτεροδιδασκαλια, "*Heterodox Doctrine*," repugnant to THE GOSPEL, as taught by CHRIST and his *Apostles*, and *plainly* and *critically* expounded, in conformity with the *whole tenor* of Scripture, 1 Tim. i. 3, vi. 3, &c.

Hence it follows, that every *erroneous opinion* is not *heresy*,

* The following admirable reflexion on the propensity of *mankind* to erect their favourite *teachers* into *Apostles*, we owe to *Hooker*; addressing himself thus to the *Sectaries* of his day, p. 41.

"Loth ye are to think that they whom *ye* judge to have attained as sound knowledge in all points of *doctrine* as any since the Apostles time, [such as *Calvin*, in his admired *Institutes* and *Expositions* of Holy Scripture] should mistake in *discipline*. Such is naturally our affection [or disposition] that whom, in *great things*, we mightily admire; in them, we are not persuaded willingly, that *any thing* should be amiss. The reason whereof is, that '*as dead flies putrify the ointment of the apothecary*, so, *a little folly, him that is in estimation for wisdom*,' (Eccl. x. 1.) This, in *every profession*, hath too much *authorized* the judgment of *a few* [*leaders*]: this, with *Germans*, hath caused *Luther*, and with *many other Churches*, *Calvin*, to prevail in *all* things. Yet, we are not able to define [or determine] whether THE WISDOM of that GOD (who setteth before us in Holy Scripture *so many* admirable patterns of *virtue*, and *no one* of them without something noted wherein they were *culpable*; to the end that to HIM ALONE it might always be acknowledged, 'THOU *only art* HOLY, THOU *only art* JUST,') might not permit these *worthy vessels of his glory* to be in some things blemished with the stain of *human frailty*; even for this cause: *lest we should esteem any man above that which behoveth*."

It were much to be wished, that the invaluable *Preface* to *Hooker's Ecclesiastical Polity*, in which this fine observation is found, with many others, was reprinted separately, and disseminated widely. It contains, in the moderate compass of 18 pages folio, the *substance*, and unfolds the *design*, and *application* of the *whole eight books* of that prolix work. And it is written with the most affectionate earnestness, the soundest and most impressive reasoning, religious and political, the soberest, yet the most pointed wit and humour, and the greatest fairness and candour to his opponents; commending most chearfully *Calvin's* great *piety* and *learning*, though disapproving his *New Ecclesiastical Discipline*, as receding from the usage of the *primitive Church*, and little inferior in *Spiritual tyranny* to that of *Rome* herself; and contrasting the original *professions* with the subsequent *practices* of the would be *Reformists* of the *ecclesiastical regimen* of the *Church of England*; wishing to new model it upon the plan of the Churches of *Geneva* and *Scotland*, by abolishing the *episcopal order*, and imparting a share of its government to *Lay-presbyters*, vested with power of *ordination*, *excommunication*, &c.

It is, indeed, a finished model of *religious* and *political controversy* without acrimony. ——"There *will come a time*," says he, "when *three words* uttered with *charity* and *meekness*, shall receive a far more *blessed reward* than *three thousand volumes* written with *disdainful sharpness of wit*." P. 36.

according to *Augustine's* * judicious distinction, *Errare* possum, *Hæreticus* esse nolo. " I may *err*, but I will not be a *Heretic*," intimating that he would not *knowingly* or *wilfully* embrace an *error*, though he might *involuntarily* fall into such, on account of the difficulty of finding out the true meaning of Scripture. Such error is surely venial, or pardonable. Thus, GOD pardoned the friends of *Job*, though *they did not speak rightly of* HIM, because they were good and pious men, and spoke according to the best of their skill and knowledge, in sincerity, though but in error. And the Apostle *Paul* evidently included *wilful* rejection of *Gospel truth* in his notion of *heresy*, or *Heterodoxy;* as may appear from the following texts:

" *A Heretical* person, after one or two admonitions, *avoid* †;

* *Augustine* thus explains his sentiments, in his controversy with the *Manichæans*.

" Those persons who maintain an *opinion*, though *false* and *perverse*, without *pertinacious animosity*, and who seek THE TRUTH with *cautious solicitude*, when they have found it, ready to be *corrected*, are by no means to be classed among *Heretics*," xxiv. 9—3.

Hales of *Eton*, calls " *heresy* an act of the *will*, and not of *reason;* a *lye*, and not a *mistake*."

Bishop *Taylor*, says, " If a man's *error* be not *voluntary*, and part of an *ill life*, then, because he leads a good life, he is a good man, and therefore no *Heretic*."——" A *bad life* is the *worst heresy*," said one of the Fathers.

" It it be an *error*," says *Hooker*, " to think, that GOD may be merciful to *save* men even when they *err;* my greatest comfort is my error. Were it not for the love I bear to this error, I would never wish to speak or to live." And he strenuously maintained the possibility of *salvation* in the *Romish* Church against the *Presbyterian* and *Puritanical* factions; resembling the Church of *Rome* herself in their uncharitableness.

From that Church, the following definition of *heresy* was copied in the *Reformatio Legum*, carried on under *Henry* VIII. and *Edward* VI. pursuant to act of parliament:

" *Hæresis errore falsas opiniones suscipit, et inscienter.*"

" " *Heresy* takes up *false opinions*, through *error*, even *unwittingly*."

Under the dreadful latitude of this definition, several wretched enthusiasts were condemned to the flames in the reigns of the Reformists, *Henry* VIII, *Edward* VI, and Queen *Elizabeth*, as we have seen; before the *Church of England* was sufficiently purged from the persecuting leaven of *popery*.

† The Greek, αἱρετικον ανθρωπον παραιτου, is rendered by the Vulgate, *Hæreticum hominem devita*, which gave rise to the following mistake. An old and rigid Theologian having been once asked in council, whether there was any *canonical* authority for the *capital punishments of Heretics*, immediately cited this passage in support of it; *de vitâ!* said he, *de vitâ!*—ignorantly splitting the Latin verb, *devita*, " avoid," into two, *de vitâ*, " out of life." This anecdote *Erasmus* reports, on the authority of *John Colet*, a man of approved integrity, who acted as president of that council, *Jortin's Erasmus*, Vol. II. p. 225.

Here, *ignorance* was the parent of *persecution!*—Many such " *methodisms of error*," are to be found in the persecuting annals of the Church. The council here alluded to

knowing that such is *perverted*, and *sinneth*, being *self condemned*," Tit. iii. 10, 11.

" If any one *teach other doctrine* [than this] and attendeth not to *the wholesome words* of OUR LORD JESUS CHRIST, and to *the doctrine according to Godliness*, he hath been *puffed up*, knowing nothing, and is *distempered* about *questions* and *logomachies*, from whence proceed *envy, strife, contention, blasphemies, evil surmises, perverse disputations* of men of *corrupt mind*, and *devoid of the truth*, reckoning *Godliness* a *traffic; withdraw* thyself from such," 1 Tim. vi. 3—5.

And he censures the Church of *Galatia* in the following strong terms:

" I wonder that ye are so soon *removed from* [*me*] who called you by the grace of CHRIST, unto a *different Gospel* [of the *Judaizing* teachers]; which, indeed, is not *another Gospel*, [but in reality, *no Gospel* at all; preached only] by *some* who *disturb you*, and wish to *subvert the Gospel of* CHRIST. But if even *we*, [*the Apostles*] or an *Angel from Heaven*, should preach to you any Gospel *beside* * that which we have [already] preached to you, let him be *accursed*."

" As *we* [the *Apostles*] said before, so now I [*Paul*] say again, if *any one* preaches among you a Gospel *beside* * what ye have received, let him be *accursed*," Gal. i. 6—9.

Peter also foretels " *heresies of perdition*" to be *foisted clandestinely into* the *Christian* Church, by *false teachers*, as formerly into the *Jewish*, by *false prophets; denying even* THE LORD that purchased them [by his *blood*,] bringing on themselves and their numerous followers, speedy perdition; by means of whom, " *the way of the truth* shall be blasphemed," 2 Pet. ii. 1. Comp. Heb. vi. 6.

He seems here to comment on *Paul*, and both perhaps, to glance at *Popery*, " *a religion* taken up, and believed from the *traditions* of men, and *additions* to the word of GOD;" as skil-

seems to have been *Protestant*. And certainly, several *Calvinist* Divines of the Synod of *Dort* would have seconded the Old Theologian. The *Remonstrants* maintained the unlawfulness of *religious persecution upon* SCRIPTURAL grounds; yet they were censured by the Synod.

* * παρ' ὁ. Here, the preposition παρα, " *beside*" marks those *additional* doctrines grafted upon the GOSPEL by the *Judaizing* teachers; which he compares to " the *wood, hay, stubble*, built upon the *gold, silver*, and *precious stones* of the *Apostolic* foundation," 1 Cor. iii. 12. *Peter* has given a fine comment on it in the compound verb, παρεισαξουσιν, " *they shall clandestinely introduce*," 2 Pet. ii. 1.

fully defined by *Milton;* whence also it follows clearly, says *Milton*, "that of all known *Sects*, or pretended *Religions* at this day in Christendom, *Popery* is the only, or the greatest *Heresy:* and he who is so forward to brand all others for Heretics, the *obstinate Papist*, the only *Heretic.*" Hence, one of their own famous writers found just cause to style the *Romish Church*, "*Mother of Error, School of Heresy* *."

Schism (σχισμα) is a "*division*," or "*rent*" in the Church. It is either *partial* or *total. Partial*, as in the disorderly mode of celebrating the *Eucharist* among the *Corinthians;* reprehended by *Paul*, 1 Cor. xi. 20—34. or *Total*, where it comes to the separating of congregations from the common rites and ordinances of religious worship; as of the *Reformed Churches* from the *Romish.*

Schisms, therefore, may subsist in a true Church as well as in a false; where they only involve *secondary* points of doctrine or discipline, without subverting the foundations of the *Christian Faith.* Hence, *Lutherans, Calvinists, Arminians*, &c. and *Churchmen*, ought not to separate from each other, nor break off communion, since they agree in fundamentals; no more than the different sects or parties in the Church of Rome, *Dominicans, Franciscans, Carthusians, Thomists, Molinists, Jansenists, Jesuits*, &c. who, notwithstanding the diversity of their tenets, and their mutual controversies, all live in communion with each other.

Protestant Sects, however, *were*, and *are*, imperiously required to separate from the Church of *Rome*, because she *erred*, and still *errs* in fundamentals, respecting *Faith* and *Works;* and this, in obedience to SCRIPTURE:—"to *avoid Heresies* and *Heretics*," subversive of the Gospel, and "to *secede*" from such, and "*withdraw*" from them for fear of contamination; "to *come out* of" the mystical and devoted "*Babylon*," the mother of "*Harlots*," *idolatries* and *heresies*, "that they might not be partakers of her sins and of her punishment," Rom. xvi. 17, 2 Thess. iii. 6—14; 1 Tim. vi. 3—5; 2 Tim. iii. 5; Tit. iii. 10; Rev. xiv. 6—11, xviii. 4, &c. &c.

"*Grace* be with *all* that *love* OUR LORD JESUS CHRIST

* See *Milton's* excellent Tract on *true religion, heresy, schism*, and *toleration*, &c. first printed in the year 1673; and lately republished in Baron *Maseres' Occasional Essays*, p. 418.

incorruptly *. *Amen*," Eph. vi. 24.—" If *any love not the* LORD CHRIST [*incorruptly*] let him be *anathema, maran atha* [*accursed*, or *excommunicated*] 1 Cor. xvi. 22 †.

But *the mild Spirit of Christianity* abhors all manner of *Religious persecution* for conscience sake. " THE SON of MAN came not to *destroy* men's lives but to *save*," Luke ix. 55, 56. And the prudential and tolerant wisdom of the Gospel, suffers " the *wheat* and the *tares*" of *pure* and of *corrupt* Churches, " to grow both together" in the field of this world, " till the *harvest*," or *general resurrection* at the end of it; when a final separation shall be made between them by " OUR LORD and his *reapers*," the Holy Angels. See the foregoing explanation of this parable, this Vol. p. 117.

While the Gospel earnestly recommends the "*divine panoply*," for our *defensive* armour, so beautifully described by St. *Paul;* the only *offensive* weapon it permits, is the " *sword of the Spirit*, which is THE WORD OF GOD," (Eph. vi. 10—17.) cautiously and skilfully handled, in humble imitation of CHRIST himself in his controversy with *Satan;* and of *Michael* the Archangel, his representative, contending with the *Devil*. He declares, that " *all they* that use the *temporal sword*, to maintain his cause, shall *perish* by *the sword*," Matt. xxvi. 52. A most awful warning to all *persecuting* Churches. And is not the *Church of Rome*, in particular, now drinking the *bitter cup* of all her *former* persecutions, in fulfilment of prophecy? While those *reformed Churches* are sharing in her potion, who were infected by her example, more or less.

The spirit of *Antichrist* is not exclusively confined to the Church of *Rome;* for we are told, there are " *many Antichrists*" among the *Laity* as well as the *Clergy* every where. Who can read, without amazement, the resolutions of the *Whig* parliament in 1689, to charge the Earls of *Salisbury* and *Peterborough*, Sir *Edward Hales* and Mr. *Walker*, with *high treason* for their conversion to *popery!*—How infinitely wiser was the declaration of that great lawyer, Lord *Mansfield:* " Nothing is more *unreasonable*, more inconsistent with the *rights of human nature*, more contrary to the *precepts* and *spirit* of the CHRIS-

* Εν αφθαρσια, "in *incorruption* or *purity*;" put for αφθαρτως, " *incorruptly* or *purely*." Schleusn.

† Αναθεμα, is the Greek rendering of the Syro-Chaldaic, μαραν αθα (מרן אתא) " *accursed* be *thou*," which was the *Jewish* form of *excommunication*, Galat. i. 8.

TIAN RELIGION, more *unjust* and *iniquitous*, more *impolitic*, than *persecution:* it is against *natural Religion, revealed Religion* and *Polity.*" *Taylor's* Thoughts on the *Grand Apostacy*, p. 67—70.

THE HISTORY OF THE CHURCH.

Τα μεν ουν Ευαγγελια ὡν ὁ Χριστος εποιησε και ειπεν ἱστορια τις εστιν· αἱ δε Πραξεις, ὡν ὁ ἑτερος Παρακλητος ειπε και εποιησε.

" The *Gospels*, are a *History* of what CHRIST *did and said;*
The *Acts*, of what THE OTHER ADVOCATE *said and did.*—*Chrysostom.*

THE latter portion of the HISTORY, to which we are now arrived, is comprized in the sequel of the

IX. CHRONOLOGICAL PERIOD, reaching from OUR LORD'S *ascension*, A.D. 31, to the *destruction of Jerusalem*, A.D. 70. See this Vol. p. 1, 2. During which, " beginning from *Jerusalem*, the GOSPEL was published among *all nations*, until *the end*" of that devoted city, Matt. xxiv. 14; Acts i. 8.

Before we proceed thereto, it will be necessary, 1. to verify its *chronology*, as assumed in the foregoing outline; and 2. to establish the *canonical authority* of the *Acts* and *Epistles*, in which the history is principally contained.

THE CHRONOLOGY VERIFIED.

The first leading date therein is that of the martyrdom of *Stephen*, and ensuing *persecution* of the Church, A.D. 34, according to *Syncellus, Usher*, and *Pearson*. This closed the latter half of the *single week* of *Daniel's* famous prophecy of the 70 weeks, in the midst of which, " THE MESSIAH was *cut off*," A.D. 31. which began, therefore, A.D. 28. See the explanation of that prophecy, Vol. II. p. 514.

The next is the *conversion* of *Saul*, afterwards the Apostle *Paul*, A.D. 35. This introduced a new era in the History of the Church; corresponding to the beginning of *Daniel's* five last weeks, or 35 years, ending with the destruction of *Jerusalem*, A.D. 70. In this assigned date A.D. 35, agree *Syncellus, Usher, Pearson, Barrington*, and the *Bible Chronology* *, corrected from *Usher's*, by Bishop *Lloyd.*

* *Petavius* and *Cave*, date *Paul's* conversion..... A.D. 33.
Lenfant, Beausobre, and *Lardner* ..... 36.
Michaelis, about..... 38.
Spanheim, Witsius and *Fabricius* ..... 40.

Pontius Pilate, the fifth procurator of *Judea*, was deposed by *Vitellius*, governor of *Syria*, upon a complaint of mal-administration by the *Samaritans*, A. D. 35, as shewn in the first volume of this work, p. 87. And the same date is thus verified from *Eusebius*. *Pilate*, according to him, was appointed procurator in the twelfth year of the reign of *Tiberius*, A. D. 14 + 11 = A. D. 25; but he governed ten years, according to *Josephus*, Ant. xviii. 5, 2. And therefore was deposed A. D. 35, as before. This fixes the time of the appointment of his successor *Marcellus*, to the year A. D. 35, noticed by *Josephus*, in that place; who observes, that *Tiberius* was dead before the arrival of *Pilate* at *Rome*. But *Tiberius* died A. D. 36. This fixes *Pilate's* deposal in the year A. D. 35, beyond a doubt, after he had witnessed and winked at the outrageous massacre of *Stephen*. Soon after his disgrace, he put an end to his life, like his accomplice, *Judas*, for "betraying the *innocent blood*."

The embassy of the *Jews* to *Caius Caligula*, deprecating the erection of the emperor's statue at *Jerusalem*, described by the intelligent *Philo*, who was employed therein, took place A.D. 40, in the last year of his reign, not long before he was assassinated, as we learn from *Tacitus**. He was succeeded by the emperor *Claudius*.

Soon after the accession of *Claudius* he appointed *Herod Agrippa* his friend king of *Judea*, and restored to him all the dominions of *Herod* the Great, his grandfather, Ant. XIX. 5, 1. We are warranted, therefore, to date *Herod's* reign A.D. 41. He reigned *three* years, and died of an extraordinary disease A.D. 44, which *Josephus* has caricatured from the Acts, xxii. 20—23; Ant. XIX. 8, 2.

This fixes the year of *famine* in *Judea* in the [fifth of] *Claudius Cæsar*, Acts xi. 28, and the second *Jewish* persecution by *Herod*, shortly before his death; A.D. 44.

After *Herod's* death *Cuspius Fadius* was appointed procurator, about A.D. 44, Joseph. Ant. XIX. 9, 2.

Tiberius Alexander succeeded him, and died in office, when *Ventidius Cumanus* was appointed procurator in the eighth year of *Claudius*, A.D. 47, Ant. XX. 4, 2.

The first *Apostolic* Council, held at *Jerusalem* to decide the

* *Judæi* jussi a *Caio Cæsare* effigiem ejus in templo locare, arma potius sumpsere: quem motum *Cæsaris mors* diremit, Hist. V. 9.

question whether the *Gentile* Church was bound to submit to circumcision and the law of *Moses*, Acts xv. 1, 2, is reckoned to have been held fourteen years after the Apostle *Paul's* conversion, A.D. 35 + 14 = A.D. 49. Compare Gal. ii. 1—4. This fundamental date has been adopted by *Petavius*, *Pearson*, *Barrington*, *Lardner*, *Paley*, and *Michaelis* *.

* This important date, however, has been much disputed upon the grounds of the ambiguity of the original expression, επειτα, δια δεκατεσσαρων ετων, παλιν ανεβην εις Ιεροσολυμα, Gal. i. 1.

1. It has been contended that these "*fourteen* years" are rather to be counted from Paul's first visit to *Jerusalem*, three years after his conversion, A.D. 35 + 3 = A.D. 38, Gal. i. 18; which would give the date of the council, A.D. 38 + 14 = A.D. 52, three years later. And this has been adopted by *Jerom*, *Usher*, &c. and A.D. 51, by the *Bible Chronology*.

But it is more natural to refer them to the fundamental date of his conversion; especially as another επειτα intervenes, Gal. i. 21, to break the connexion with the first visit to *Jerusalem*, Gal. i. 18.

Lardner observes that the expression δια signifies "*about*," or "*during*," and that the *fourteen* years are *current*, not complete. If so, the date of the council should be A.D. 35 + 13 = A.D. 48; which, perhaps, is rather more correct

2. But *Paley* doubts whether the visit to *Jerusalem* might not have been different from that at the time of the council, from the following differences in the circumstances of both, *Horæ Paulinæ*, p. 195—207.

1. *Titus* is mentioned as accompanying *Paul* and *Barnabas* in the *Epistle*, but not in the *Acts*.

But *Titus* is plainly included in the definite expression of their attendants, and "*some others* of them," Acts xv. 2. The name of *Titus* is no where found in the Acts.

2. *Paul* is said to have gone up to *Jerusalem* by "*revelation*," Gal. ii. 2; whereas he is represented as deputed by the Church of *Antioch* in the *Acts*.

Both these accounts are consistent. Thus *Peter* was sent for by *Cornelius*, but the HOLY SPIRIT directed him to go with the messengers, Acts x. 20.

3. *Paul* communicated his *Gospel* to the Gentiles, "*privately* to them which were of reputation," or the *Pillars* of the Church, *Peter*, *James*, and *John*, (Gal. ii. 2—9;) for which there seemed to be no occasion, since this formed the subject of his *public* mission, (Acts xv. 4.)

But *Paul's* peculiar mission as an *extraordinary Apostle* to the *remote Gentiles*, Acts xxii. 21, (μακραν εξαποστελω,) would have been offensive to the *Mother Church* in general. The public avowal of it afterwards at *Jerusalem* occasioned great offence to the *Jewish zealots*, and much persecution of the Apostle, Acts xxii. 21—22, xxvi. 21.

4. The last and chief difficulty is, that in the Epistle no notice is taken of the deliberation and decree of the *Council* of *Jerusalem*, which formed the *business*, for the sake of which they were sent thither from *Antioch*.

But *Paley* himself has furnished satisfactory answers to this:

1. It was not agreeable to St. *Paul's* manner to defer much to the *authority* of the *Apostles*, with the chief of whom he reckoned himself equal, as receiving his commission not from *man*, but immediately from CHRIST himself, Gal. i. 1.

2. The authority of the council of *Jerusalem* would have had little weight with the *Gentile Galatians*. He, therefore, argues the point with them upon *principle*.

Cumanus was banished for mal-administration, and *Felix*, the brother of *Pallas*, the favourite freedman of *Claudius*, was appointed procurator in the twelfth year of his reign complete, A.D. 40 + 12 = A.D. 52, Ant. XX. 6, 1; Bell. Jud. II, 12—8 *.

Josephus has not noticed the length of *Felix's* administration,

3. The *decree* did not go the length of the *Epistle*, for the latter abrogated the *Mosaic* institution even to the *Jews* themselves, in the case of *justification by faith*.

* This date also is confirmed by *Tacitus*, who, in his Annals of the year U.C. 805, or A.D. 52, (*Faustus Sylla* and *Salvius Otho*, Coss.) after relating the shameful adulation of the Senate to *Pallas*, the favourite freedman of *Claudius*, and his mock moderation in refusing a more elevated station, when he had accumulated no less than *three millions of Sesterces*; proceeds thus: "But his brother, surnamed *Felix*, did not act with equal moderation; having been *lately* appointed governor of *Judea*, and thinking that he had an impunity for all manner of misdemeanors, relying upon so powerful a support," Annal. XII. 53, 54.

Here the phrase, *jam pridem Judææ impositus*, intimates *recent* preferment. For *jam pridem* signifies a short time back, which is still subsisting, as Istud *jampridem* scio, Plaut. *jam dudum* ausculto, Hor. *Jampridem* equidem audivi cepisse odium tui *Philumenam*, Ter. where *jam pridem* audivi, is explained by Valla, *jam aliquanto abhinc tempore* audivi. See other instances, *Stephens's Lat. Thesaurus*.

Not adverting to this earlier meaning of the word, which was afterwards ambiguously used to denote *remoter* time, as, quod majores nostros *jampridem fecisse* manifestum est, Pliny; that great chronologer *Petavius* unfortunately mistook the word in the foregoing passage of *Tacitus* in the latter sense; and thence antedated the appointment of *Felix* about the eighth year of *Claudius*, A.D. 48, which has deranged the ensuing part of his chronology, *De doctrinâ temporum*, Lib. XI. 11. p. 174, Vol. II. And *Pearson* has supposed two appointments of *Felix*, one in A.D. 48, in conjunction with *Cumanus*, and another A.D. 53, after his condemnation; preferring the authority of *Tacitus* to *Josephus*, a Jewish historian, and certainly more conversant in *Jewish* affairs, especially those of his own times; who might as well say,

——— *Quæque ipse miserrima* vidi,
Et quorum *pars magna* fui.———

For *Tacitus*, quitting his surer guide in the sequel of the foregoing chapter, supposes that *Cumanus* and *Felix* were governors at the same time, the former of *Galilee*, the latter of *Judea* and *Samaria*; that both fomented the public disorders and quarrels between these neighbouring states for their own emolument, for which they were called to account by the emperor, who had them tried by *Quadratus*, president of *Syria*, and he, to curry favour with *Pallas*, brought *Felix* into the tribunal among the judges, when he should have been tried as a delinquent; and so *Cumanus* was condemned alone for the crimes of both, and *Felix* continued in office.

Josephus much more consistently relates the trial of *Cumanus* alone, who was condemned to banishment by *Claudius* on a hearing of the cause, and *Felix* appointed procurator in his room, Ant. XX. 5, 3, 6, 1. This part of his excellent history appears to be written with peculiar accuracy of information. *Brotier*, the learned editor of *Tacitus*, in his *Notæ* et *Emendationes* ad Annal. XII. 54. Vol. II. p. 392, 4to. gives the preference to *Tacitus*; but he did not consider the subject as an *historian* and *chronologer*, but merely as a *commentator* prejudiced in favour of his author.

nor when he was succeeded by *Portius Festus*, Ant. XX. 7, 9; but it may be collected from the following curious circumstances of the *life of Josephus*, written by himself, 1—3.

Josephus states that himself was born in the first year of the Emperor *Caius*, (A.D. 36;) that when he was twenty-six years old, (A.D. 62,) he undertook a hazardous voyage to *Rome*, (in which he was shipwrecked, and out of six hundred souls in the vessel only eighty were saved,) in order to solicit the release of some *priests*, his friends, honest and good men, whom *Felix*, during his administration, had sent prisoners to *Rome*, for some trivial and ordinary offence, where they lived in penury, subsisting on figs and nuts; and that when he arrived there, he procured their release by the interest of the Empress *Poppœa*, to whom he had been introduced by *Aliturus*, a Jewish stage-player, in great favour with *Nero*. She kindly granted his request and dismissed him with presents.

While *Felix* was in office, and his brother *Pallas* in power at the *Roman* court, *Josephus* would not have ventured to set aside his arbitrary proceedings. *Felix*, therefore, must have been deposed the year before, A.D. 61, and though he escaped the punishment due to his crimes, by the interest of his brother *Pallas*, Ant. XX. 7, 9; yet *Pallas* himself next year, A.D. 62, was put to death by *Nero* for his immense wealth *.

Hence, we may collect, with a considerable degree of precision, the important fundamental date of *Paul's* last visit to *Jerusalem*, and imprisonment there, A.D. 59, *two* years before the expiration of *Felix's* government, and the succession of *Pontius Festus*, in A.D. 61, as we learn from the Acts xxiv. 27. And the length of his administration, which began seven years before the Apostle's visit, corresponds with the declarations of the Orator *Tertullus*, in his speech against *Paul*, that the country had enjoyed *much peace* under his government; and of *Paul's*, in his defence, that *Felix* had been Governor of the *Jewish* nation for *many years*, Acts xxiv. 3—10, which was true, in part, by his clearing the country of the *brigands*, or robbers, who had long infested it.

Paul, on his appeal to *Cæsar*, was sent prisoner by *Festus* to

* Eodem anno, (U.C. 815 = A.D. 62,) *libertorum potissimos* veneno interfecisse creditus est [*Nero.*]—*Pallantem*, quòd *immensam pecuniam longâ senectâ detineret*, Annal. XIV. 65.

Rome, A.D. 61, shortly before "the *fast*," or great day of atonement, about the autumnal equinox, Acts xxvii. 9. He was shipwrecked on the island of *Melite*, in the *Adriatic*, and *wintered* there for *three* months, Acts xxviii. 1, and so proceeded to *Rome* early in A.D. 62, Acts xxviii. 14.

Festus died in office, and was succeeded by *Albinus*, about A.D. 63, the date adopted by *Usher*. Ant. XX. 8, 1.

Albinus was removed for mal-administration, and succeeded by *Gessius Florus*, in the eleventh year of *Nero*, A.D. 64; Ant. XX. 8, 5; XX. 10, 1.

The imprisonment of *Paul* at *Rome* lasted *two* years, Acts xxviii. 30, therefore he was liberated about the spring of A.D. 64, and then visited *Greece*, *Macedon*, and *Asia Minor*, and returned again to *Rome* towards the close of A.D. 64, where he was imprisoned, 2 Tim. iv. 9—21. Soon after, *Peter* visited *Rome*, 1 Pet. v. 13.

In the next year, A.D. 65, we are warranted to date the martyrdom of *Paul* and *Peter* at *Rome* *; commencing the first *Roman* persecution of the Christians by *Nero*, in the twelfth year of his reign, according to *Epiphanius*, followed by *Orosius*, from *Tacitus*, Ant. XVI, 13, and by the moderns, *Dupin*, *Pagi*, *Basnage*, and *Lardner*. The last of these judiciously infers, from the silence of the Apostles *Paul* and *Peter* respecting this persecution, in their Epistles, written shortly before their death, that it did not happen till after. *Lardner*, vi. p. 300, 301.

In this ominous year, A.D. 65, the second of the administration of *Florus*, the *Jewish* war broke out, which *Josephus* attributed to his cruelty, rapacity, and corruption.

The destruction of *Jerusalem* by *Titus*, A.D. 70, is critically ascertained by the *lunar* eclipse of the year before, Oct. 18, A.D. 69, the night of the battle of *Cremona*. See Vol. I. p. 76, of this work.

THE CANONICAL ACTS AND EPISTLES OF THE APOSTLES.

The Acts of the Apostles form a truly valuable supplement to the *Gospels*. They were written by the Evangelist *Luke* in

* *Petavius*, *Usher*, and the *Bible Chronology* date it .. A.D. 67.
Pearson ..... 68.

continuation of his Gospel, about the same year, A.D. 66, to the same *Theophilus*, probably president of *Achaia*, and at *Corinth*, the capital city of that province, and the residence of his predecessor *Gallio*, Acts xviii. 12.

The early fathers, *Clemens Romanus*, *Polycarp*, *Irenæus*, *Origen*, *Eusebius*, &c. all agree in ascribing this work to him. Its *authenticity*, therefore, is unquestionable, both from the external and internal evidence, Acts i. 1.

The design of the book appears from its divisions. The first states the rise and progress of the mother Church at *Jerusalem*, from the time of OUR LORD'S *ascension* to the first *Jewish* persecution, A.D. 34, chap. i.—viii.

The second relates the dispersion of the *disciples*, (all but the *Apostles*,) in consequence of this persecution. Their planting the Gospel in *Judea* and *Samaria*, and probably in *Ethiopia*; the miraculous conversion of *Saul*; the miraculous conversion of *Cornelius*, the first fruits of the home *Gentiles*; and the foundation of the first *Gentile* Church at *Antioch*, in *Syria*, until the second *Jewish* persecution, A.D. 44, chap. viii.—xii.

The third relates the conversion of the remoter *Gentiles*, and the planting of their several Churches in *Asia Minor* or *Natolia*, *Macedonia*, *Greece*, *Illyricum*, &c. by the supernumerary Apostles *Barnabas* and *Paul*; and, after their separation, by *Paul* and his associates, among whom was *Luke* himself during the latter part of *Paul's* travels, until his first visit to *Rome*; ending with his liberation there, A.D. 63, chap. xiii.—xxviii.

The Epistles form a most excellent commentary, both on the *Gospels* and the *Acts*. They help to unfold the grand *mysteries* and leading *doctrines* of THE GOSPEL, as we have already seen in the foregoing articles of THE SPIRIT OF THE GOSPEL, &c. and they continue the *history of the Church* beyond the period of the *Acts*; while OUR LORD'S *prophecies* in the Gospels, and those of his Apostles, *Peter*, *Paul*, and *John* in the Epistles, pursue the general outline of its history, *militant* and *triumphant*, to the end of the world.

Such being the high importance of the *Epistles* in general, we shall enquire into their *authenticity*, *design*, *order*, *time*, and *plan* of composition, *style*, *inspiration*, and *credibility*. And this enquiry is rendered more necessary, by the mischievous industry of many ancient and modern *Heretics* and *Sceptics*

labouring to impeach their *canonical authority*, and by the real difficulties of adjusting their *chronology*, occasioned, 1. By the want of formal references in the *Epistles* and *Acts* to each other; 2. By reason of the few distinguishing characters of time, thinly and incidentally scattered through both; insomuch that 3. Even the fundamental dates of *Paul's* conversion, his first voyage to *Rome*, and his *martyrdom*, are undecided among chronologers and critics hitherto, even the most eminent: *Usher, Lloyd, Petavius, Pearson, Wells, Whitby, Barrington, Benson, Lardner, Paley, Michaelis*, &c. &c. *Quot homines, tot sententiæ;* furnishing a *choice of difficulties* to Biblical students, and of *objections* to Sceptics.

THE EPISTLES OF PAUL.

These, in the canon, are not ranged in *chronological* order, but according to the rank and importance of the several Churches to which they were addressed, the *Romans, Corinthians*, &c. then follow the private Epistles to *Timothy, Titus*, &c. and lastly, the Epistle to the *Hebrews*, or converted *Jews* of *Palestine*, probably because it is anonymous.

Paul's Epistles, in former times, were rejected by the *Judaizing* Christians, the *Ebionites*, who called him an Apostate from THE LAW. *Lardner*, Vol. VII. p. 20.

And treading in their steps, (if we recollect right,) some leading writers of the *Unitarian* school, *Evanson*, &c. have questioned their genuineness; but there are none whose *canonical authority* is better ascertained, both by external, or historical, and by internal evidence, than his *inimitable* writings (in the strictest sense of the word), which it would be impossible to *forge*, or counterfeit.

THE EPISTLE TO THE GALATIANS.

This may rank among the earliest of *Paul's* Epistles. It was reckoned the first by the primitive heretic, *Marcion*, (whose heresy does not invalidate his testimony as to a matter of fact,) and also by his opponent, *Tertullian*.

The *Galatians* were originally a tribe of *Gauls*, who had invaded *Greece*, and afterwards settled in the upper, or northern part of *Asia Minor*. They were among the Apostle's earliest

converts, and had been converted probably during his ministry at *Antioch*, for a whole year, Acts xi. 26, Gal. i. 6.

This Epistle must have been written soon after their conversion: for he complains in it of their speedy apostacy from his doctrine, Gal. i. 6. And he warns them, in the strongest and most forcible terms, against the *Judaizing* teachers, with which *Syria* and *Asia* then swarmed, who wished to subject the *Gentile* Churches to *circumcision* and the yoke of the *Law*, i. 7—9. And he reproaches them, *O foolish Galatians*, &c. iii. 1. The warmth of this Epistle, indeed, led *Tertullian* to conclude that *Paul* was then a "*Neophyte*," or a novice in Christianity himself, Cont. *Marcion.* I. 20. He thus reproaches them for their *Judaizing* spirit.

"Formerly, when ye knew not GOD, [in your pagan state,] ye served them, which, by nature, are not *Gods*, [*idols*,] and now, after ye have known GOD, (or rather have been known by HIM,) how can ye turn again to those weak and beggarly *elements* [of the *Levitical* law] which ye desire to serve *again anew?* Ye keep *days* and *months*, and *seasons* and *years*. I fear for you, lest somehow I have laboured as to you in vain," Gal. iv. 8—11.

By a very ingenious conjecture, *Michaelis* reckons that these years meant Jewish *Sabbatical years;* and that the *Galatians* were then on the point of keeping such a year, by leaving their lands uncultivated, though the *Mosaical* law designed for the *Holy Land* certainly did not extend to *Galatia*. But the year A.D. 49, the year of the first *Apostolical council* held at *Jerusalem*, on the question whether the *Gentile* Church was bound to observe the law of *Moses*, he suspected was a *Sabbatical* year, and the same in which the Epistle itself was written. *Michaelis' Introduction* to *New Test.* Vol. IV. p. 11. *Marsh's* Translation.

What *Michaelis* conjectured, but was not able to establish from the discordant systems of *chronology* in his time, may be proved by the present. The first year of our Lord's public ministry, A.D. 28, was a *Sabbatical* year, and also a *jubilee*. (See note, p. 87.) Therefore, A.D. 49, which was $3 \times 7 = 12$ years after, was also a *Sabbatical* year.

It is more probable, however, that the Epistle was not written during the Sabbatical year itself in which *Paul* attended the

council at *Jerusalem*, Gal. ii. 1, but rather the year after, A.D. 50 *, during the Apostle's circuit through the Churches of *Syria* and *Cilicia*, to confirm them in the faith, and to communicate to them the *Apostolical* decree, Acts xvi. 36—41, xvi. 4.

The *superscription* at the end of this epistle represents it as written from *Rome*. But this is a mistake, for *Paul* did not visit *Rome* till A.D. 62, twelve years after. The superscriptions, indeed, are of no authority, unless so far as they are supported by internal evidence.

THE EPISTLES TO THE THESSALONIANS.

Thessalonica was the capital of one of the four districts into which *Macedonia* was divided by the *Romans*, after the conquest of that country. The *Jews* were extremely numerous here, and their synagogue was called by way of eminence ἡ συναγωγη, "*the Synagogue*," Acts xvii. 1.

During his first circuit *Paul* formed a Church here, composed of *Jews* and *Gentiles*, of whom the latter were most numerous, Acts xvii. 2—4. But the unbelieving *Jews* stirred up a persecution against him and his company, and they were forced to fly to *Berea*, and from thence to *Athens*, Acts xvii. 5—15. These persecutions prevented the Apostle from visiting them again, as he had intended, 1 Thess. ii. 17, 18; so he sent *Silas* and *Timothy* to visit them in his stead, 1 Thess. iii. 6. On their return to him at *Corinth*, Acts xvii. 14, 15, xviii. 5, he wrote, in conjunction with *Silas* and *Timothy*, his two Epistles to them, 1 Thess. i. 1; 2 Thess. i. 1, to correct some errors they entertained respecting the speedy approach of the *general judgment*, which they expected in that age; and to rectify some misconceptions of the meaning of his first letter.

We may rank the first Epistle next to that to the *Galatians*, written most probably about A.D. 51; and the second soon after, about the beginning of A.D. 52, with *Whitby* and *Michaelis* †.

* *Barrington, Benson* and *Lardner* date it.....A.D. 53.
Pearson.....57.
Bible Chronology.....58.

† *Pearson, Barrington, Benson, Lardner*, date both ....A.D. 52.
The *Bible Chronology*.....54.

THE EPISTLE TO TITUS.

Titus was a *Greek*, and one of *Paul's* early converts, who attended him and *Barnabas* to the first council of *Jerusalem*, A.D. 49, and afterwards on his ensuing circuit, Gal. ii. 1—3; Acts xv. 2.

During *Paul's* stay at *Corinth* for a year and a half, the first time about A.D. 51 and A.D. 52, it is most likely that he made a voyage to the island of *Crete*, in order to preach the Gospel there, and took with him *Titus* as an assistant, whom he left behind him to regulate the concerns of that Church, Tit. i. 5. Shortly after his return, probably to *Corinth*, he wrote this letter of instructions to *Titus* how to conduct himself in his *episcopal* office, with directions to come back to him at *Nicopolis*, where he meant to winter, Tit. iii. 12. The *superscription* supposes that this was "*Nicopolis*, a city of *Macedonia*;" and *Michaelis* has shewn that there were several of the name both in *Asia* and *Europe;* but it was more probably the city of that name in the neighbourhood of *Corinth*, built by *Augustus*, in *Epirus*, near the promontory of *Actium*, in honour of his victory over *Anthony* and *Cleopatra*.

The *Acts* of the Apostles are totally silent respecting *Titus* and this voyage to *Crete*. Whence we may collect with *Michaelis* that it took place in the early part of *Paul's* ministry, which is very briefly noticed in the Acts. This is much more probable than the later period assigned by *Lardner* *, namely, during *Paul's* second visit to *Greece;* or the latest, by *Paley*, (following the *Bible Chronology,)* during *Paul's* third visit, between the time of his leaving *Rome* the first time until his return and martyrdom there. For the second circuit is described so

* *Lardner*, as usual, states his opinion with diffidence. "It appears to me very probable, that at this time *Paul* was in *Illyricum* and *Crete*. But *I cannot digest the order of his journeys*, since St. *Luke* has not related them," vi. p. 287. And *Michaelis* has well described the gradual change of his own opinion from the received, till the last, in which he rested.

"In the first edition of the *Introduction* I described the Epistle to *Titus*, as written after St. *Paul's* imprisonment at *Rome*. In the second edition I *wavered* in this opinion. When I published the third edition, I thought it highly probable that the epistle was written long before St. *Paul's* voyage as a prisoner to *Italy*, [when he only touched at *Crete*, and the *Centurion* rejected his advice of wintering there, Acts xxvii. 7—21,] and at present [in the fourth edition, 1780.] I have *no doubt* that this Epistle was written *long before* St. *Paul's* voyage as a prisoner *to Italy*," iv. p. 32. *Marsh's* Translation.

particularly in the *Acts*, that there does not seem to be time or place for this voyage and wintering at *Nicopolis;* and still less in the last circuit, as we may collect from the incidental account of it in the second Epistle to *Timothy*, written by *Paul* during his second imprisonment at *Rome*, shortly before his death*.

* *Paley*, in his admired *Horæ Paulinæ*, gives the following "*hypothetic* route," as he terms it, of the Apostle's last journey.

"If we may be allowed to suppose that St. *Paul*, after his liberation at *Rome*, sailed into *Asia*, taking *Crete* in his way; and that from *Asia*, and from *Ephesus*, the capital of that country, he proceeded into *Macedonia;* and crossing this peninsula in his progress, came into the neighbourhood of *Nicopolis;* we have a route which *falls in with every thing*. It executes the intention expressed by the Apostle of visiting *Colosse*, (Philemon, ver. 22.) and *Philippi*, (Phil. ii. 24,) as soon as he should be set at liberty at *Rome*. It allows him to leave '*Titus* at *Crete*,' (Tit. i. 5,) and '*Timothy* at *Ephesus*, as he went into *Macedonia*,' (1 Tim. i. 3;) and to write to both not long after from the peninsula of *Greece*, and probably the neighbourhood of *Nicopolis:* thus bringing together the dates of these two letters, and thereby accounting for that *affinity* between them both in *subject* and *language*, which our remarks have pointed at," p. 366, 367.

It is really a pity that so *simple* and *consistent* an *hypothesis* throughout, "including a great number of *independent* circumstances without *contradiction*," should be destitute of solid foundation.

The second Epistle to *Timothy*, (which *Paley* acknowledges was written during *Paul's* second imprisonment,) in the last chapter, completely overturns his hypothesis.

1. There is no notice taken therein of any voyage by sea to *Asia*. But not to rest on this *negative* argument, let us trace the actual route through *Corinth*, *Troas* and *Miletus*, and probably through *Colosse* and *Philippi*.

2. *Titus* could not then be left in *Crete*, for he was actually in *Dalmatia*, near *Illyricum*, ver. 10.

3. *Timothy* was not left at *Ephesus*, because the Apostle did not visit *Ephesus;* he sailed by it on his last journey to *Jerusalem*, Acts xx. 16, though he stopped at *Miletus*, in its neighbourhood, and there told the *Presbyters* of *Ephesus*, whom he sent for, that *they should see his face no more*, which afflicted them with great grief, Acts xx. 17—38. *Paley* supposes that the Apostle said this rather "*despondingly*," than "by THE SPIRIT," p. 326. But we can see good reason for the contrary; for what inducement could he have to revisit a city where he had been already so ill treated and persecuted, only to provoke fresh persecution? When he was forced to quit *Ephesus* in the uproar raised by the shrine makers of *Diana*, Acts xix. 23—40, he seems to have taken a final *farewell* of the disciples there, (ασπασαμενος,) Acts xx. 1.

Paul, it is true, left *Trophimus* sick at *Miletus*, the last time, ver. 20. But why should he communicate this intelligence, if *Timothy* was now at *Ephesus*, in that neighbourhood? especially as *Trophimus* himself was an *Ephesian*, Acts xxi. 29, and must have had intercourse with his friends there. But *Timothy* was not at *Ephesus*, he was rather in the northern part of *Asia*, in *Pontus* perhaps, with *Aquila* and *Priscilla*, ver. 11, who were of that country, Acts xviii. 21. And from *Pontus*, *Timothy's* route to *Corinth*, where *Paul* left *Erastus*, ver. 20, lay directly through *Troas*, whence he was commissioned to bring with him the *letter case* or *trunk*, the *books*, and especially *the parchments* which the Apostle had left behind him there, ver. 13.

4. *Nicopolis*, near *Actium*, was quite out of the route to *Rome* from *Corinth;* therefore the Apostle did not visit it, and certainly had not time to winter there on his last journey.

Hence, there is no date so controverted as that of this Epistle, according to the different hypotheses of *Paul's* voyage to *Crete*. *Michaelis* reckons, that "in the chronological arrangement of St. *Paul's* Epistles it should be placed between the second Epistle to the *Thessalonians* (A.D. 52,) and the first Epistle to the *Corinthians* (A.D. 57.) Accordingly it is here dated about the *autumn* of A.D. 52: supposing that *Paul* adhered to his intention of wintering that year at *Nicopolis*, whence he might have visited the regions of *Epirus*, *Dalmatia*, &c. bordering on *Illyricum*, which he notices Rom. xv. 19.

They are unnoticed in the *Acts*, and may, therefore, best be assigned to this early part of *Paul's* ministry, where there is full room for them.

Lardner dates this Epistle A.D. 56; *Barrington* A.D. 57; *Whitby*, *Pearson*, *Paley*, and the *Bible Chronology*, A.D. 65.

THE EPISTLES TO THE CORINTHIANS.

During his first visit to *Corinth*, the capital city of *Achaia*, or of the ancient *Greece*, the Apostle had founded Churches there, and at *Cenchrea*, in its neighbourhood; the Lord having promised him much success, Acts xviii. 1—11. But after his departure, *sects* or *factions* sprung up, headed by *Judaizing* teachers and *false Apostles*, who undervalued *Paul's* authority; they tolerated the *incestuous* marriage of a man with his father's wife, or his step-mother; various irregularities and disorders crept in, both in their mode of *preaching*, and celebrating the *Lord's Supper*, and the philosophizing *Greeks* openly denied the doctrine of the *corporeal* resurrection of the dead.

To support his *apostolical* authority, to correct these abuses, and to restore the genuine doctrine of the resurrection, the first

5. The resemblance between the Epistles to *Titus* and *Timothy*, which *Paley*, indeed, has ingeniously and skilfully traced, does not require that they should be written about the same time. It may naturally be ascribed to the sameness of their situations and circumstances, in the discharge of their respective *episcopal* functions.

From this review, it clearly appears, that no *chronological hypothesis*, however plausible or ingenious, is to be admitted merely on the score of its *simplicity* and *consistency* throughout, upon which Dr. *Paley* rested the validity of this; unless it be moreover "*true*," or well founded, and "*sufficient*" for explaining all the circumstances connected therewith, not only before, but after. His failure in this instance, (which should not have been noticed, were it not necessary to remove from error the sanction of his name or authority,) may serve to illustrate the necessity of the *rules of chronologizing*, laid down early in this work, as the basis of the whole, Vol. I. p. 265.

Epistle was written; in which he threatened them soon with an *apostolical* visit, and *rod* of correction, especially for the incestuous offender, by *delivering him up to Satan*, for the *mortification* of his flesh, that the spirit might be saved in the day of THE LORD, 1 Cor. iv. 19—21, v. 1—5.

But he purposely postponed his visit, and sent *Timothy* at first, to instruct them in the Gospel; hoping that they would repent and reform their ways, as he afterwards, in his second Epistle, explained the kind motive of his delay, that he might not visit them in *grief* and *anger*; and also for *trial* or proof of their obedience to his mandatory Epistle, 1 Cor. iv. 17, 2 Cor. ii. 1—4, ii. 9.

Impatient to learn the result, he afterwards sent *Titus* to them, with directions to bring him word at *Troas*, but was disappointed of finding him there, 2 Cor. ii. 12. *Titus* afterwards joined him in *Macedonia*, and brought a favourable report of their penitence and submission to his authority; which the Apostle relates with delight, in the most lively and affecting terms of Christian oratory, 2 Cor. vii. 6—13, in which, indeed, these beautiful and animated Epistles abound.

The first Epistle was written from *Ephesus*, in *Asia*, 1 Cor. xvi. 8—19, soon after he had sent *Timothy* to them, 1 Cor. iv. 17. It was designed as a circular letter, not only for the Church of *Corinth*, but for all the *Christians* throughout *Achaia*, 1 Cor. i. 1, 2, &c. 2 Cor. i. 1; we are, therefore, warranted to date it about A.D. 57, with *Pearson*, *Whitby*, *Benson*, and *Michaelis*.

The *superscription* of this Epistle, therefore, is erroneous, which represents it as sent by *Timothy* and others, from *Philippi*, a city of *Macedonia*.

The second Epistle was written after the uproar at *Ephesus*, Acts xix. 23—40, alluded to by the Apostle, 2 Cor. i. 8; and during the Apostle's second visit to *Greece*, Acts xx. 2, about a year after the first, in A.D. 58. Of this it furnishes internal evidence; for the public contributions for the poor of the Mother Church in *Jerusalem*, which, by desire of the Apostles, he was then soliciting in *Macedonia*, to excite their emulation, and quicken their proceedings, he says, had been already raised the year before in *Achaia*, Gal. ii. 10; 1 Cor. xvi. 2; 2 Cor. ix. 1—4.

The supposition, therefore, is probable, that it was written

from "*Philippi*, a city of *Macedonia*," but not carried by "*Titus*," who had returned from them before the Epistle was written, 2 Cor. vii. 6, 7, viii. 16: it might have been by *Luke*, "the brother whose praise is in the Gospel," who was sent along with *Titus*, 2 Cor. viii. 18, but whose return is not noticed.

A considerable *chronological* difficulty occurs in two passages, 2 Cor. xii. 14, xiii. 1, 2, in which the Apostle mentions his intention of visiting *Corinth* "a *third time*;" whereas, only *one* visit, before the date of this Epistle, is noticed in the Acts, as we have seen, xviii. 1, about A.D. 51; and the next time that he visited *Greece*, Acts xx. 2, about A.D. 57, no mention is made of his going to *Corinth*. And, indeed, for the reasons already given, he purposely avoided that city. It has been conjectured by *Hammond*, *Grotius*, and *Paley*, that his first Epistle, *virtually* supplied the place of his presence, and that it is so represented by the Apostle in a corresponding passage also, 1 Cor. v. 3. It may be so: but the solution seems rather farfetched, and is not satisfactory as a matter of fact. *Michaelis* has produced another, that is much more simple and natural; that *Paul*, on his return from *Crete*, visited *Corinth*, a second time, before he went to winter at *Nicopolis*. This *second* visit is unnoticed in the Acts, because the voyage itself to *Crete* is unnoticed, *Michaelis*, IV. p. 37. The *third* visit here promised was actually paid on the Apostle's second return to *Rome*, when he took *Corinth* in his way, 2 Tim. iv. 20. Thus critically does the book of the *Acts* harmonize, even in its omissions, with the *Epistles*, and they with each other, in this minute *incidental* circumstance of the *third* visit.

FIRST EPISTLE TO TIMOTHY.

After *Timothy* had discharged his commission at *Corinth*, as we have seen, 1 Cor. iv. 17, he returned to the Apostle at *Ephesus*, and joined him in the second Epistle to the *Corinthians* from thence, 2 Cor. i. 1. He was there also with *Paul*, at the time of the uproar raised by the shrine makers of *Diana*. And when the Apostle quitted that city, thereupon, in order to go into *Macedonia*, Acts xx. 1, *Timothy*, and others, attended him to the confines of *Asia*, as far as *Troas*, Acts xx. 4, 5. And then the Apostle sent him back to stay at *Ephesus*, and wrote to him to maintain the genuine doctrine of the GOSPEL against

the *Judaizing* zealots and *Heathen philosophers*, and their various errors, 1 Tim. i. 3, vi. 3—5; and gave him instructions for the due discharge of his *episcopal* functions, 1 Tim. iii. 1, &c. similar to those to *Titus* in *Crete*, and more particular, as he was younger, 1 Tim. iv. 12.

We may date this Epistle A.D. 58, the same year as the foregoing, and rather after it, if we may judge from his being with *Paul*, when the second Epistle to the *Corinthians* was written, 2 Cor. i. 1.

The superscription from *Laodicea*, the metropolis of *Phrygia*, is evidently erroneous.

THE EPISTLE TO THE ROMANS.

The design of this abstruse Epistle seems to be nearly the same as of that to the *Galatians*. *Judaizing* teachers equally abounded at *Rome*, and were zealous for the *law of Moses;* while the *Roman* philosophers, (as we may judge from *Cicero,*) equally contended for the perfection and sufficiency of the *law of Nature*. To correct their respective errors, without offence, and to reform their lives, was the difficult and delicate task of the Apostle; especially as he had never personally visited *Rome* as yet. But he appears to have had some *relations*, and many *friends* among them, from his salutations at the close.

1. To prove the insufficiency of both these boasted *laws*, he gives a frightful catalogue of the vices of the age; and thence concludes *all under sin*, or liable to its punishment, both *Jews* and *Gentiles*, i. 16—iii. 19.

2. He teaches the doctrine of *justification* by *faith* in CHRIST alone, without *works*, either of the *law of Moses* or the *law of Nature*, through the free *grace* of GOD, iii. 20—v. 1.

3. He discloses the mysterious doctrines of the present *rejection* of the *Jews*, the adoption of the *Gentiles* in their room, the vengeance to be inflicted upon the oppressors of the *Jews*, and upon apostate *Christians;* and the final *restoration* and *conversion* of the remnant of both, Rom. x. 19—xi. 36.

4. He subjoins a practical exhortation to *obedience* to GOD, to the *ruling powers* in being; to *brotherly love*, and to abstinence from the *ruling vices* of the age, xii. 1; xv. 33.

5. In the salutations he commends particularly those who were patterns to the Church; and warns them against *Schis-*

matics and *Heretics*, whose society was to be avoided, xvi. 3—23.

As *Timothy* was with the Apostle, and joined in the greeting, xvi. 21, we may date this Epistle later than the foregoing, after they had met again, about the end of A.D. 58 *, or beginning of A.D. 59, when the Apostle was returning to *Asia*, in order to take the contributions from *Achaia* and *Macedonia* to *Jerusalem*, Rom. xv. 25, 26. It was sent from *Cenchrea* probably, and by *Phœbe* the deaconess, xvi. 1.

II. The remaining Epistles were written during the Apostle's confinement at *Rome;* their *chronology*, therefore, is more easily ascertained and adjusted. Being composed with more leisure, longer experience, and increasing illumination, as the time of his *decease*, or departure to CHRIST, for which he so ardently "*longed*," drew nigher, they shine with a clearer, brighter, and steadier flame; and are more uniformly sublime and beautiful in subject, sentiment, and language, than the preceding; which, however, are interspersed with many splendid passages, especially those addressed to the *Romans*, *Corinthians*, and *Timothy*.

THE EPISTLE TO THE EPHESIANS.

This was probably written in the second year of his confinement, A.D. 63 †.

Like the Epistles to the *Corinthians*, designed for the general use of the *Christians* in *Achaia*, as we have seen; this to the *Ephesians* seems to have been designed for that district of *Asia*, of which *Ephesus* was the capital, "for the *saints* at *Ephesus*, and the *faithful* in CHRIST JESUS," i. 1, which may also be inferred from the omission of salutations to individuals, at the conclusion, as in the Epistles addressed to particular Churches, as *Rome*, *Colosse*, &c.

Ephesus was *Satan's* chief seat in *Asia*, on account of the celebrity of *Diana's* temple there; as *Corinth* in *Europe;* and it is remarkable, that in none of his Epistles, are *Satan*, and his

* *Barrington*, *Lardner*, and *Michaelis*, date it ..... A.D. 58.
Pearson and *Whitby* ..... 57.
Bible Chronology ..... 60.

† *Barrington*, *Lardner*, and *Michaelis*, date it ..... A.D. 61.
The *Bible Chronology* ..... 64.

emissaries, "*false apostles*," "his *methodisms of error*," or new modelling and perversion of HOLY WRIT, and the "*divine panoply*," or celestial armour, defensive and offensive, necessary in our Christian warfare, more clearly and distinctly noticed and recommended, than in these two Epistles.

THE EPISTLE TO THE COLOSSIANS.

This is the epitome of the former. The intimate resemblance between them, in sentiment and expression, has been judiciously traced by *Paley*, in his *Horæ Paulinæ*, the most ingenious, perhaps, of all his compositions.

Hence it has been conjectured by *Michaelis* and others, that the longer and more circumstantial Epistle to the *Ephesians*, was that which was sent or communicated to the Church of *Laodicea*, in that neighbourhood; and which the Apostle recommended to the perusal of the Church at *Colosse*, in *Phrygia*. "When this Epistle is read by you, take care that it be read in the Church of the *Laodiceans*; and that ye read also that from *Laodicea*," Col. iv. 16.

The leading doctrine of both Epistles, is the future union of *Jews* and *Gentiles* under the *Christian* dispensation. Compare those admirable passages, Eph. iii. 14—21, and Col. i. 16—23, ii. 6, 7.

Both Epistles were written at the same time, and sent by the same messenger, *Tychicus*, as noticed in their superscriptions, and may be dated in the same year, A.D. 63.

THE EPISTLE TO PHILEMON.

Philemon was a respectable inhabitant of *Colosse*, a *deacon* of the Church, whom *Paul* therefore styles his "*fellow-labourer*," i. 1. His servant, *Onesimus*, a native also of *Colosse*, Col. iv. 9, had robbed his master, and fled to *Rome*, where the Apostle met, and converted him, and now sent him back to his master with *Tychicus*, Col. iv. 7—9, and gave him this letter of intercession, entreating *Philemon* to be reconciled to him, and receive him again into favour, both upon his own, and *Paul's* account.

The tenderness and delicacy of this familiar letter, have long been admired by the learned, and must indeed be felt by every reader of taste, even in the translation, which is much beneath the original. As a *classical* model of epistolary composition, it

stands unrivalled. *Horace's* letter to *Tiberius Nero*, recommending *Septimius* for admission to his household, though celebrated, is greatly inferior in sentiment. Epist. i. 9.

This Epistle is to be dated in the same year, A.D. 63, or rather beginning of A.D. 64.

THE EPISTLE TO THE PHILIPPIANS.

Of all the Epistles, this perhaps is the most interesting. It was written, *con amore*, to his favourite Church at *Philippi*, the chief city of the first district of *Macedonia*, and a *Roman* colony, Acts xvi. 12, which he had founded with much tribulation, and suffering, and persecution, as related in the history, during his first circuit through *Macedonia* and *Achaia*, Acts xvi. 14—40, and his friends there, *Lydia*, the *jailor*, &c. sincerely sympathized with him, and also shared in his sufferings and persecutions, as he reminds them, i. 29, 30.

Of all the Churches, this of *Philippi*, though rather "a *poor* community," (as he told the rich and opulent Church of *Corinth*, 2 Cor. viii. 1, 2,) was the only one which contributed to the Apostle's support. Not only when he was present with them, but even in his absence, their contributions followed him, from the beginning to the end of his mission, i. 5—7, iv. 15—17; and the immediate occasion of this Epistle, was to thank them for their generous supply, sent to him by *Epaphroditus*, in his bonds at *Rome;* which had been *delayed*, or intermitted, for some time before, during his imprisonment at *Cæsarea*, and voyage to *Rome*, probably for want of opportunity. In this kind service, *Epaphroditus* had incurred a "*sickness* near to *death;*" whom therefore the Apostle sent home, because he longed to return, in order to relieve, by his presence, the anxiety of his friends upon his account, ii. 25—30. And in this letter by him, the Apostle addresses the whole community, "the *saints* in CHRIST JESUS, the *Bishops* and *Deacons*," whose joint bounty he had received, i. 1, in the fondest terms of affection and tenderness.——"*My brethren*, *beloved* and *desired; my joy*, and *my crown* [of *glory*,] who jointly *laboured with* me, whose names are entered in the *book of life*," iv. 1—3.

In this fine Epistle, he exhorts them to *concord* and *co-operation* in the work of the Gospel, from the highest of all examples; to imitate the *lowly mindedness* of JESUS CHRIST, who condescended so low, and who suffered so much for our sakes,

"*exhausting* himself of his original *glory*" in heaven, to suffer death upon *a cross* on earth! in the most pathetic, most sublime, and most luminous passage, unquestionably, to be found in all his Epistles, i. 27, ii. 11; the beauties of which, no translation can equal, and even the best can but faintly represent.

2. He warns them to beware of *Judaizing* teachers, "who preached CHRIST through *envy* and *strife*;" to beware of the *dogs*, (who barked against the GOSPEL, Matt. vii. 6,) to beware of *bad workmen*, [or deceitful labourers,] to beware of the *concision*, [or spurious *circumcision*,] i. 15, iii. 2.

This Epistle was probably written not long before he was liberated at *Rome*, for "he trusted in THE LORD to come to them shortly," ii. 24. We are warranted, therefore, to date it about the end of A.D. 63; with *Pearson*, *Whitby*, *Barrington*, *Benson*, and *Lardner*, or rather, the beginning of A.D. 64, with *Michaelis* and the *Bible Chronology*.

THE EPISTLE TO THE HEBREWS.

This was the last of all the public Epistles, and the most highly wrought in composition and polished in language, affording a finished model of *didactic* writing. It is a masterly supplement to the Epistles to the *Galatians* and to the *Romans*, which are so obscure and involved; and also a luminous commentary thereon; shewing that the LEGAL dispensation was originally designed to be *superseded* by the *new* and *better covenant* of the CHRISTIAN, in a connected chain of argument, evincing the profoundest knowledge of both. This work, indeed, has extorted the admiration of the most learned *Rabbins*, as worthy of a pupil of *Gamaliel*.

It was addressed to the *Hebrew*, or *Jewish* converts, of *Palestine*, to keep them stedfast in the faith, that they might not *swerve*, under the persecutions they had already incurred from their unbelieving brethren; and the still heavier, they were to expect in the impending *Jewish* war, and destruction of *Jerusalem*, and desolation of *Judea*, by the *Romans*, ii. 1, x. 32—37, xii. 4—29, xiii. 14, and it concludes, like the rest, with a practical exhortation to cultivate *brotherly love*, to avoid *covetousness*, to beware of *diverse* and *strange doctrines*, or *heresies*; to *do good*, &c. peculiarly applicable to the *Jewish* nation, chap. xiii.

From the omission of *Paul's* name and *apostolical* functions,

throughout the Epistle, which is anonymous, and not directed from any place, nor sent by any special messenger, some commentators have doubted its *authenticity*. But these omissions are satisfactorily accounted for by *Clemens Alexandrinus* and *Jerom*, intimating that as JESUS CHRIST himself was the peculiar APOSTLE TO THE HEBREWS, (as acknowledged in this Epistle, iii. 1,) *Paul* declined, through humility, to assume the title of an *Apostle*. See *Lardner*, II. 211, VI. 411, 412. To which, *Theodoret* adds, that *Paul*, being peculiarly the Apostle of the *uncircumcision*, as the rest were of the *circumcision*, (Gal. ii. 9, Rom. xi. 13.) he scrupled to assume any public character when writing to their department; that he might not be thought forward or obtrusive, as if wishing "to *build upon another's foundation*," which he always disclaimed, Rom. xv. 20, ibid. p. 412.

He did not mention his *name*, *messenger*, or particular *persons* to whom it was sent, because, as *Lardner* judiciously remarks, such a long letter might give umbrage to the ruling powers, at this crisis, when the *Jews* were most turbulent, and might endanger himself, the messenger, and those to whom it was directed. But they might know the author easily, by the style and writing, and also from the messenger, without any formal notice or superscription.

That the Apostle, however, did not mean to conceal himself, we learn from the Epistle itself: "Know ye, that *our brother Timothy hath been sent abroad;* with whom, if he come shortly, I will *see you*. Salute all your *leaders*, and all the *saints* [in *Judea* *.] Those of *Italy* salute you. Grace be with you all. Amen," Heb. xiii. 23—25.

Instead of the received translation, "*set at liberty*," *Mills* and *Lardner* judiciously render απολελυμενον, "*sent abroad*," (as above,) namely, by the Apostle, confirmed by the comment of *Euthalius*, απελυσεν εις διακονιαν Τιμοθεον—Παυλος, "*Paul* sent *Timothy* abroad, on a ministry." And we may collect from the Epistle to the *Philippians*, that *Timothy* was now actually at *Philippi*, because he did intend to send *Timothy* thither to enquire about their concerns, Phil. ii. 19, whose speedy return the Apostle expected, Heb. xiii. 23. This de-

* *Michaelis* thinks it highly improbable, that *Paul* would visit *Jerusalem* again, and expose his life to the *Zealots* there. But surely he might revisit Judea, without incurring that danger.

cides, that the Epistle to the *Hebrews* was later than that to the *Philippians.*

The beginning of the year A.D. 64, in which it was written, appears to be determined by another incidental circumstance. It is remarkable, that the Apostle thrice recommends their *leaders* to their imitation and respect, ver. 7, 17, 24, and in the plural number, (ἡγουμενοι.) Hence it should seem, that the Apostle *James*, the LORD'S brother, and first Bishop of *Jerusalem*, had been previously put to death, in the persecution raised by *Ananus*, the high priest, and *Jewish* council, in the interregnum, between the death of *Festus* and the arrival of his successor, *Albinus*, as related by the Jewish historian, *Josephus*, and adopted by the early Christians, *Hegesippus*, *Eusebius*, *Origen*, *Jerom*, &c. See *Lardner* VI. p. 480.

II. The learned *Michaelis*, to whom we have been hitherto so much indebted in the course of this critical discussion, has strangely turned recreant on this occasion, and in an elaborate dissertation, Vol. IV. p. 186—268, endeavoured to set aside the *authenticity* of this Epistle, by the following positions.

1. That its style is *so very different* from that of St. *Paul* in his genuine Epistles, that he *could not possibly* have been the author of this *Greek* Epistle, p. 252.

2. That it was originally written in *Hebrew*, but whether by St. *Paul*, or not, is doubtful, p 257.

3. That it was *early* translated into *Greek*, but by whom is unknown, p. 247.

An hypothesis, at once so *dogmatical* and *sceptical*, calculated to *pull down*, not to *build up*, or *edify;* to unsettle the faith of *wavering* Christians, and to rob this most learned and most highly illuminated Apostle, of his right and title to the noblest and most finished of all his compositions; and this too, upon the *paradoxical* plea of its acknowledged *excellence*, both of style and subject, (which none assents to more chearfully than *Michaelis*, p. 242, 243, 247,) imperiously demands our consideration *. Fortunately, this copious writer has furnished materials in abundance for his own refutation; from which we shall select a few.

* See *Owen*, *Whitby*, *Wetstein*, and *Lardner*, who have ably vindicated the *originality* of the present Epistle, as written in *Greek*, the universal language of the age, like all the other *Gospels* and *Epistles* of the NEW TESTAMENT; and its *authenticity* proved from the *internal evidence* in my *Dissertations*, p. 38, &c. 287, &c.

1. Objections drawn from dissimilarity of style, are often *fanciful* and *fallacious;* as we have seen already in the remarkable attestation of *Josephus* to CHRIST, this Vol. p. 276. On the contrary, a striking analogy may be traced between this and the rest of *Paul's* Epistles, in the use of singular and remarkable words and compound terms; in the mode of constructing the sentences, by long and involved parentheses, &c. with this difference however, that this being more leisurely written, and better digested in his confinement, is more compressed in its argument, and more polished in its style than the rest, which were written with all the ease and freedom of epistolary correspondence, often in haste, and on the spur of the occasion, during his travels.

The following remarkable instances of *analogy*, we owe to *Michaelis.*

" Ch. x. 33. θεατριζομενοι is an expression perfectly agreeable to St. *Paul's* mode of writing: as appears from 1 Cor. iv. 8. But since other writers *may* likewise have used the same metaphor, the application of it in the present instance, shews only that St. *Paul might* have written the Epistle to the *Hebrews*, not that he really *did* write it," p. 256.

But there is a propriety in its use here, that fits no other writer but St. *Paul;* and this, by *Michaelis'* own confession. It is here applied to the Apostle's public persecutions: " *exposed on a theatre* to public revilings and afflictions," exactly corresponding to his complaint to the *Corinthians*, in the parallel text, θεατρον εγενηθημεν τω κοσμω, " *We were made a theatre* to the world;" and *how?* the same Epistle will inform us afterwards; " after the [barbarous] custom of men, *I fought with wild beasts* at *Ephesus*," in the public theatre, 1 Cor. xv. 32, literally, not figuratively; if the remark of *Benson* be true, supported by *Michaelis* himself, who assures us, that *Paul's* " deliverance from the *Lion's mouth*" at *Rome*, afterwards, 2 Tim. iv. 17, was " not from suffering death by the *sword*, but from being exposed in the amphitheatre to *wild beasts*, as several *Christians* had already been, and in a very cruel manner," for which he refers to *Tacitus*, Annal. XV. 44, in his note, p. 176.

" Ch. x. 30. Εμοι εκδικησις, Εγω ανταποδωσω, is a quotation from Deut. xxxii. 35, which differs both from the *Hebrew* text, and from the *Septuagint:* and this passage is again quoted

in the very same words, Rom. xii. 19.———This agreement in a reading which has hitherto been discovered in *no other place*, (see the *New Orient. Bibl.* Vol. V. p. 231—236,) might form a *presumptive argument*, that both quotations were made by the same person; and consequently, that the Epistle to the *Hebrews* was written by St. *Paul*. But the argument is not decisive: for it is *very possible*, that in the first century, there were manuscripts with this reading in Deut. xxxii. 35, from which St. *Paul* might have copied, in Rom. xii. 19, and the *translator* of this Epistle in Heb. x. 38," same page, 256.

A more decided instance of *scepticism*, is rarely to be found. To any other, the "*presumptive argument*" would appear irresistible, not to be overturned by a *bare possibility*, but a *very high improbability;* since this remarkable rendering is to be found in "*no other place*," but in these two passages, as he himself acknowledges. The present Septuagint reading, εν ἡμερᾳ εκδικησεως ανταποδωσω, "*In the day of vengeance, I will repay*," is found in both texts, the *Vatican* and *Alexandrine*, and therefore bids fair to have been the original reading of the first century. The Apostle's rendering, in both places, is more correct and critical than the Septuagint, in the first clause, εν ἡμερᾳ εκδικησεως, which is only a paraphrase, not a translation, like his εμοι εκδικησις, of the Hebrew, לי נקם, and in the second, the joint rendering, ανταποδωσω, is founded on a various reading, אשלם, supported by a parallel verse, Deut. xxxii. 41, and followed, not only by the *Sept.* but by the *Syriac*, *Vulgate*, and *Chaldee*. It is, therefore, greatly superior to the present *Masorete*, ושלם, "*and recompence*," supported only by the *Arabic* version, and followed by the *English Bible*, evidently for the worse. And the Apostle has further improved upon the Septuagint, in the common term, ανταποδωσω, by the emphatic prefix Εγω, which makes it stronger, as appropriated to the ALMIGHTY, than even the original Hebrew, which wants the personal pronoun.

2. *Michaelis* asks, "Why did the author of the *Syriac* version translate this Epistle from the *Greek*, if the original was in *Hebrew* ?*" p. 231.

* The hypothesis of the *Hebrew* original, was first broached by *Clemens Alexandrinus*, according to *Eusebius*. But *Michaelis* himself admits, that this Father did not pretend to assert it as a fact, but only to obviate the objection drawn from the difference of style,

The *Syriac* version was the earliest of all, written in the apostolic age, and in the days of the Apostle *Adæus*, *Thaddæus*, or *Jude*, according to the judicious *Abulfaragi;* and near the end of the first century, according to *Michaelis*, Vol. II. p. 30. If then, this most ancient version was translated immediately from the *Greek*, surely the presumption is infinitely strong, that there was *then* no *Hebrew* original. This argument, indeed, furnished by himself, seems decisive also to prove the *canonical authority* of the *Greek* Epistle, in the judgment of the *Syriac* translator; for why should he adopt the Epistle, unless written by the Apostle to whom the voice of the Church had assigned it? Surely *John* or *Jude*, the Apostles, would not have suffered it otherwise to have been admitted into the sacred Canon, either of the *Greek* or *Syriac Testament.*

Assuming it, however, to have been written in *Hebrew*, *Michaelis* draws the following objection from a supposed blunder of the translator into Greek, to shew that he could not possibly be St. *Paul;* which most completely recoils upon himself, and proves irrefragably that the *Greek* was the original, and written by the Apostle.

" Ch. xii. 18. ου γαρ προσεληλυθατε ψηλαφωμενῳ ορει———
———— 22. αλλα προσεληλυθατε Σιων ορει.————

" Here," (says he,) " the expression ορει ψηλαφωμενῳ, *monti palpabili*, which is opposed to Σιων ορει, is certainly a very extraordinary one: and I am wholly unable to give a satisfactory account of it, except on the supposition that the Epistle was written in *Hebrew.* But on this supposition the inaccuracy may be easily assigned. *Sinai*, or the *mountain* of *Moses*, is that which is here opposed to Mount *Sion.* Now the expression '*to the mountain of Moses,*' is in Hebrew לְהַר מֹשֶׁה *(lehar Mosheh.)* This latter word the translator misunderstood; and instead of reading, and taking it for a proper name, he either read, by mistake, מַשׁ, *palpatio*, or pronounced, by mistake, מַשָּׁה, *(Mashah,) palpatio.* Hence, instead of rendering, '*to the mountain of Moses,*' he rendered, '*to the tangible mountain.*' "

But this "*mountain of Moses*" is a creation of his own brain. For "*Sinai* in *Arabia*," the mountain here meant by the Apostle,

p. 245, 246. It was, therefore, of no intrinsic weight, and ought not to have been revived, as being suggested by an unfounded objection.

pursuing his former "*allegory*," Gal. iv. 24—26, is no where so styled in Scripture, but rather "*the mountain of* GOD," Exod. iii. 1, &c. "*the mountain of* THE LORD," Numb. x. 33, or "*the Holy mountain*," Psalm lxviii. 17, because it was honoured with the presence of the GOD OF ISRAEL. To call it, therefore, by the name of *Moses*, or indeed of any *mortal*, would have been sacrilege.

To what then, did the Apostle refer, in the remarkable term ψηλαφωμενῳ? Evidently to the divine injunction to the *people* and their *cattle*, not to *ascend* or *touch* it, beyond the prescribed limits near its foot, under pain of *death*, Exod xix. 12—24. Alluding to this awful command, the Apostle beautifully contrasts *the terrors of the* LAW, delivered on the *earthly Sinai*, not to be *touched* under pain of death; with the superabundant *grace of* THE GOSPEL, promising to the faithful *eternal life* in the *Heavenly Sion:* to which, by an admirable anticipation, he represents them as *already come*, (προσεληλυθατε.)

Michaelis was rather too fond of displaying his *oriental* learning; and never, surely, was there a more unfortunate specimen than this!

3. He is not less unfortunate in his last position.

He rested this principally on the testimony of *Origen;* who, according to *Eusebius*, Hist. Ecclesiast. B. VI. ch. 25, "held that the *matter* of the Epistle was from St. *Paul*, but the *construction of the words* from another, who recorded the *thoughts* of the Apostle, and made *notes*, as it were, or *commentaries*, of what was said by his master," p. 246.

—— "Having delivered his own opinion, *Origen* adds: ει τις ουν εκκλησια εχει ταυτην την επιστολην ὡς Παυλου, αὐτη ευδοκιμειτω και επι τουτῳ, ου γαρ εικη οἱ αρχαιοι ανδρες ὡς Παυλου παραδεδωκασι. Τις δε ὁ γραψας την επιστολην, το μεν αληθες Θεος οιδεν. Ἡ δε εις ἡμας φθασασα ἱστορία, ὑπο τινων λεγοντων μεν ὁτι Κλημης; ὁ γενομενος επισκοπος Ρωμαιων, εγραψε την επιστολην· ὑπο τινων δε, ὁτι Λουκας, ὁ γραψας το ευαγγελιον και τὰς πραξεις."

The following is a literal translation of this, (which *Michaelis* ought not to have omitted.)

"*If* then, *any* Church [or, *whatsoever* Church,] holds this Epistle as *Paul's*, it should be *commended*, even upon this account; for *it was not without reason, the primitive worthies have handed it down as Paul's.* But *who* wrote the Epistle,

[in its present form *,] truly *God* indeed knows. The *historical* account that has reached us [is various and uncertain,] some saying that *Clemens*, who was Bishop of *Rome*, wrote the Epistle, others *Luke*, who wrote the *Gospel*, and the *Acts*," p. 247.

Michaelis here thinks, that by ἱστορια εις ἡμας φθασασα, *Origen* meant " *oral* accounts ;" and he contends, that " neither of these *contradictory* accounts can be true: for the style of the Epistle to the *Hebrews*, is neither that of St. *Luke*, nor that of *Clement* of Rome: and the latter especially, if we may judge from what is now extant of his works, had it not even in his power to write an Epistle *so replete with Jewish learning*." p. 247.

What now is the force of *Origen's* evidence, supposing that his opinion is fairly and fully related by *Eusebius*, which may be doubted †? Why surely, that *Paul* was the *original author* of the Epistle, as confirmed by *primitive tradition*. The *oral* account, upon which he founded his conjecture was *vague ;* and *Michaelis* has satisfactorily shewn, that it *could not be true* in either case: what then remains by all the rules of right reasoning? Unquestionably, that rejecting the *oral* account as *false*, we should embrace the *primitive* tradition as *true*. And consequently admit, that *no one but the Apostle* himself *could* be the author of an Epistle *so replete with Jewish learning*, who was educated at the feet of *Gamaliel* himself, (Acts xxii. 3,) and disputed with the first *Jewish Rabbis* of the age, in *Asia*, *Greece*, and *Rome*.

By the failure, therefore, of the paradoxical hypothesis of *Michaelis*, in all its branches, the *positive* evidence is still further strengthened: we may now rest assured, that the Epistle was written in Greek, *not* in Hebrew, by St. *Paul* himself, *not* by any one else. The celebrity of *Michaelis*, as a sacred critic, and the deference paid to his authority, especially in *Germany*, combined with the high Biblical importance of the enquiry,

* *Origen* says nothing of *Hebrew;* and *Paul's* usual conversation was in *Greek*, his mother tongue. We may reckon, therefore, that he rejected the hypothesis of *Clemens Alexandrinus*, his master.

† *Origen*, in his writings still extant, expressly and repeatedly attributes this Epistle to St. *Paul* as the author. See *Lardner's* testimonies, II. p. 440, 472, 473, who thinks that *Origen* changed his former opinion with his riper years.

must apologize for this minute discussion of a few leading points of his prolix argument.

The *style* of this mighty master of *Grecian* eloquence, like his own magnificent compounds, πολυμερως, πολυτροπως, (Heb. i. 1,) πολυποικιλος, Eph. iii. 10, (which were evidently forged on the same anvil,) is "abundantly variegated and diversified;" animated with all the *energy* and *vehemence* and *abruptness* of *Demosthenes;* and enriched and adorned with all the *amplifications, tropes,* and *figures* of *Cicero;* while he excelled them both in the *sublime,* the *beautiful,* and the *pathetic,* on account of the greater dignity, importance, and variety of the subjects that engaged his highly furnished, ardent, and versatile mind, *making himself all things to all men, if by any means he might win some.*

Still it must be confessed, that there is much *obscurity* in his writings, arising from various sources.

1. Several of his Epistles were *answers* to questions put to him, on *doctrinal* or *ceremonial* points that were then contested between the *Jewish* and *Gentile* Churches; we therefore want, in many cases, the *key* to his arguments, in answer thereto.

2. The abrupt change of person, from *Paul* to his *correspondents,* or *opponents,* without notice given, often occasions perplexity; speaking of them in the first person, and of himself in the third, 2 Cor. xii. 2, &c. Rom. vii. 21—25, &c.

3. The involution of his flowing sentences, including parentheses, and digressions without number, often renders it extremely difficult to follow the thread of his argument *, through the labyrinth of his language. Even *Peter* complained that he was "*hard to be understood,*" and *James* intimated, that he was liable to be *misunderstood* †.

THE SECOND EPISTLE TO TIMOTHY.

> "*I am now ready to be offered up as a libation,*
> *And the season of my dissolution is at hand,*" iv. 6.

From this passage, *Eusebius, Jerom, Chrysostom,* and the ancient *tradition,* held, that this was the last of *Paul's* Epistles,

* See several ingenious and judicious remarks on the peculiarities of *Paul's* style, in *Paley's Horæ Paulinæ, Michaelis,* and *Gilpin,* &c.

† Compare Jam. ii. 24, with Rom. iii. 28.

written not long before his predicted martyrdom; and this opinion is generally followed by learned moderns.

Whether *Paul* visited *Rome* once only, or twice, has been much contested by critics; at the head of the former class ranks *Lardner;* at the head of the latter, *Michaelis* *. The latter opinion is better founded.

1. In the foregoing Epistles to the *Colossians, Philemon,* and the *Philippians,* the Apostle expressed, as we have seen, a *confident hope* of seeing them soon; and we learn from the last chapter of this Epistle, that his expectation was realized; describing his route, shortly before he wrote it, through *Corinth, Philippi, Troas, Miletus,* and *Colosse;* as traced in a foregoing note, on the Epistle to *Titus.*

2. This route is not to be confounded with that described in the two last chapters of the *Acts;* for *Paul* could neither visit *Corinth, Troas,* nor *Miletus,* on his first voyage to *Rome,* which lay considerably to the *north* of his course; as *Michaelis* has acutely observed, p. 173—175.

3. That the Apostle was now at *Rome,* and in *prison,* when he wrote this Epistle, is plain, from i. 8—17, &c.; therefore he visited *Rome* a second time, according to the received tradition.

4. His treatment was different both times. During the first visit, he was confined, indeed, according to the *Roman* usage, until both he and his accusers could be heard together before *Cæsar,* to whom he had appealed from the provincial tribunal at *Cæsarea,* as we may judge from the conduct of *Felix,* Acts xxiii. 35. But he was confined only to his own house, and treated with much indulgence; probably in consequence of the favourable representations of his case by *Festus,* xxv. 24—27, and of his exemplary good conduct, and prediction, and miraculous powers, during the voyage, by his friend *Julius,* the centurion, Acts xxvii. 3—43; insomuch, that he made many converts at *Rome,* and even in *Cæsar's* household, Phil. i. 13, iv. 22; and at the end of *two years,* when either his accusers had failed to appear, or to substantiate their charges at *Cæsar's* tribunal,

* *Michaelis* has here again redeemed his character as a sacred critic. Though not to be implicitly trusted, as we have seen, he is sometimes excellent; and no where more so than in his remarks on this Epistle; in which, following a skilful guide, the learned *Mosheim,* he has ably and fully exposed the mistakes of *Lardner* and his party.

(before which he seems to have been brought to a hearing, Phil. i. 7,) he was honourably acquitted, and dismissed, Acts xxviii. 30, 31, as he expected, Phil. ii. 24; Philemon 22.

But on the second visit, his former success in proselytizing *Cæsar's* household, (Phil. iv. 22,) and probably among the rest, the Empress *Poppæa* * herself, as we may collect from *Josephus*, who remarkably styles her θεοσεβης, "*devout*," or a "*proselyte*," and represents her as a friend to the *Jews*, Ant. XX. 7, 11, *Vita*. 3, probably gave umbrage to *Nero*. He was now "*imprisoned*, as a *malefactor*," or a mover of sedition, 2 Tim. ii. 9, perhaps on account of the uproar at *Ephesus*, which the *recorder* might have reported to the Emperor, Acts xix. 40, and for which the Apostle was brought to a *first hearing* before *Nero*, when "all the *Christians* of *Asia*, or *Ephesus*, then at *Rome*, deserted him;" and "*Alexander* the coppersmith did him much harm," by witnessing against him maliciously; so that he with difficulty was then "saved from the *mouth of the lion*," or the cruelty of *Nero* †, iv. 14—17, i. 15. Sentence, indeed, was not passed at this *first* hearing, or *apology*; for, according to the forms of *Roman* judicature, a *nondum liquet* was declared, or the cause was put off to a second hearing, and his prosecutors still bound over to prosecute, and perhaps enjoined to procure fuller evi-

* *Poppæa Sabina* was remarkable for her *beauty*, and not less for her *lust* and *cruelty*, according to *Tacitus*; whereas *Josephus* celebrates her for *piety*, *humanity* in pleading for his friends the priests, and personal *kindness* to himself, whom she dismissed with presents.

† In a foregoing note on the Epistle to the *Hebrews*, we stated the opinion of *Michaelis*, that this expression was to be understood literally, as according with the description *Tacitus* gives of the sufferings of the Christians in *Nero's* persecution, "who were clothed in the skins of wild beasts, and exposed to be torn in pieces by *dogs*, with the most cruel mockery." Annal. XV. 44. But the figurative application of the "*lion*," to *Nero* himself, and the most generally received, is preferable. *Nero* had all the *Roman* "fierceness of countenance," as appeared from the description of an impostor that resembled him, given in a foregoing note, Vol. II. p. 212. And his tutor *Seneca*, who for some time had, by dint of instruction, softened the native cruelty and ferocity of his disposition, used to say, among his intimate friends, *non fore sævo illi Leoni, quin gustato semel hominis sanguine, ingenita redeat sævitia*, "that surely when once that *fierce lion* had tasted human blood, his *innate cruelty* would break out again." *Lipsius* Not. Tacit. An. XII. 9. A prediction soon verified by the event. *Seneca* himself did not long survive *Paul*, being put to death in the same year, A.D. 65. On that emergency, he thus consoled his weeping friends: "Who can be ignorant of *Nero's* cruelty? Nothing can be wanting to fill up the measure of it, after the murder of his *mother*, (*Agrippina*,) and his *brother*, (*Britannicus*,) but the death of his *tutor* and *preceptor*!" Annal. XV. 62.

dence. But in the interim, as it seems, "*Paul* converted *Nero's* cup-bearer," which so provoked the jealous tyrant, that "he cut off" or beheaded the Apostle, as we learn from *Chrysostom* *.

That the Apostle, indeed, had no further hope of deliverance from his present bonds, is evident from his prediction, iv. 6, and from the sequel: "And THE LORD will deliver me [not from *death*, but] from every *wicked work*, [with which I am charged as a *malefactor*,] and will *save me* unto his *heavenly kingdom*. To whom be glory for evermore. Amen," iv. 18.

Here the Apostle is clearly resigned to his fate.

5. In his disgrace, *Paul* was deserted by all his acquaintances, and most of his intimates. His *Asiatic* friends, *Phygellus*, *Hermogenes*, &c. forsook him at his first hearing, except *Onesiphorus*, of whose attentions and kindnesses, both at *Ephesus* and *Rome*, he makes honourable mention, i. 15—18, iv. 16; and what was more grievous, of his own disciples, *Demas* quitted him from worldly motives, and went to *Thessalonica*, *Crescens* to *Galatia*; and even *Titus*, (who could have expected that!) unto *Dalmatia*; none remained but the faithful *Luke*,

"Faithful found
Among the faithless; *faithful only he.*"

The friends who now adhered to him were strangers, unnoticed in his former Epistles, *Eubulus*, *Pudens*, *Linus*, *Claudia*, &c. who join in the salutation to *Timothy*. No wonder, then, that he was anxious for the speedy return of his beloved pupil, *Timothy*, and his old friend *Mark*, "who was serviceable to him in the ministry," to bid them farewell, and give them his parting instructions, iv. 9—21.

From *Paul's* earnestness to see those two dearest friends, without delay, we may fairly collect, that *Nero's* dreadful persecution of the *Christians*, at *Rome*, had not yet commenced; for surely if it had, he would not wish to bring them into the *lion's mouth*, to inevitable destruction, when the bare confession of *Christianity* was sufficient for their seizure; according to *Tacitus*, *correpti qui fatebantur*. And if this conjecture be well

* Ποιαν δε πρωτην απολογιαν λεγει; παρεστη ηδε τω Νερωνι και διεφυγεν· επειδη δε τον οινοχοον αυτου κατηχησε, τοτε αυτον απετεμεν. *Lardner*, VI. p. 351. This testimony of *Chrysostom* carries its own evidence with it, and refutes the perplexed anachronisms of *Pearson*, respecting this event, which are justly censured by *Lardner*.

founded, we can determine the date of *Paul's* martyrdom with considerable precision. For *Nero's* burning of *Rome* is placed by *Tacitus* under the consulate of *C. Lœcanius* and *M. Licinius*, about the month of *July*, A.D. 64. This act procured him the hatred and clamours of the people, which having endeavoured several ways to remove and pacify, but in vain, he at last devised the base and wicked expedient of throwing the odium of it upon the *Christians*. Whom, therefore, to appease the gods, and to please the people, he condemned as guilty of the fact, and caused to be executed with all manner of acute and exquisite tortures. This persecution took place, therefore, in the course of the year A.D. 65, when on *June* 29th, according to the annals both of the eastern and western Church, noticed by *Usher*, the Apostle was slain with the sword. Tacit. Annal. XV. 33—34. Usher's Annal. A.D. 67.

Hence we may be morally certain, that this leading date of *Paul's* martyrdom, could not have been *later* than A.D. 65 *, in the twelfth of *Nero*, according to *Epiphanius*, *Pagi*, and *Lardner*, VI. p. 300, 301.

An *hypothesis* similar to that of Doctor *Marsh* respecting the *Gospels*, was proposed by Doctor *Paley*, in his ingenious *Horæ Paulinæ;* namely, that the *Epistles* of *Paul* and the *Acts* of the Apostles were written *without concert* on either side, while their *undesigned coincidences*, and *incidental references* to each other, mutually attest the truth of the facts as *independent vouchers*. See pp. 6, 47, 111, 158, 160, 171, 270, 278, 287, 306, &c.

In this work, many curious instances of *remote resemblance*, and *latent coincidence*, which have escaped ordinary readers, and even the best commentators, are deduced from minute and critical inspection and comparison of the originals: but the hypothesis itself that they were *undesigned*, appears to be rather specious than solid, for the following reasons:

1. *Paul* did not, indeed, consult the *Acts*, which were not written until after his decease, according to the present *chronological* adjustment; but it is most highly probable that *Luke* both saw and consulted *Paul's* Epistles; because he attended

* *Michaelis* dates it about ..... A.D. 66.
Usher, *Petavius*, and *Bible Chronology* ..... 67.
Pearson, *Barrington* ..... 68.

him in his travels during the period in which most of them were written; and he remained with the Apostle till his death. And if *Paul*, as is probable, kept *copies* of his Epistles, they might naturally be included in those "*parchments*," he wrote "*especially*" about to *Timothy*, and desired him to bring with him, from *Troas*, iv. 13. These most valuable *documents* for his history, *Luke* would be unpardonable to have neglected; a history, which *Paul* probably commissioned him to write.

2. And that he actually did consult them, we may rather collect from the comparison of both. Even *Paley* himself concedes, that "the *accordancy* between both, in many points, is *circumstantial* and *complete*," and "the *harmony indubitable*," p. 297—299. And he also notices a remarkable conformity in the *order* of the Apostle's persecutions at *Antioch*, *Iconium*, and *Lystra*, as noticed briefly by the Apostle himself, 2 Tim. iii. 11; and more fully by *Luke*, in the Acts, xiii. 14—50, xiv. 1—19, p. 350—353.

Hence, we may safely conclude, that *Luke* did actually consult the *Epistles;* and that he borrowed, varied, or omitted incidents contained therein, at discretion, as best suited his particular plan; and with a thorough knowledge of the whole subject both from his own experience and the information of *Paul*, as an *original* and *independent* Historian: like the succeeding *Evangelists*, borrowing, varying, or omitting from their predecessors.

THE CATHOLIC EPISTLES.

These are attributed to the Apostles of the *circumcision*, *James*, the LORD'S *brother* or cousin, and first bishop of *Jerusalem*, and *Jude*, his brother; and *Peter*, and *John*, the Apostles. Like the Epistle to the *Hebrews*, they seem to have been addressed to the *Jewish* converts in general, both of *Palestine* and of the *dispersion*, to keep them stedfast in the faith, that they might not *swerve* under their approaching trials, toward the end of the *Jewish* dispensation; to guard them against *Antichrists*, or *false Christs*, and *false Apostles* or *false teachers*, which were among the last *signs* or prognostics of the destruction of *Jerusalem;* against *wars and fightings*, which were a further *sign of the times*, and to exhort them to *good works*, and the practical duties of the GOSPEL. The style of *James*,

Peter, and *Jude* is *concise* and highly *figurative*, and has a general resemblance throughout.

THE EPISTLE OF JAMES.

The authenticity of this excellent practical Epistle is supported by the following arguments.

It was translated in the *Syriac* version made in the Apostolic age, and all along received by the *Syrian* Church; and acknowledged as canonical by *Ephrem Syrus*, *Eusebius*, *Chrysostom*, *Jerom*, *Theodoret*, and in several canons of the *Greek* and *Latin* councils. And it is highly rational, and worthy of the president of the Mother Church at *Jerusalem*. No sober-minded critic therefore can reasonably doubt of its *authenticity* or *canonical authority* *.

It was probably written about a year before his death, when the troubles were beginning in *Judea*, from *false* teachers, iii. 1; *seditions* and *insurrections*, iv. 1; with the benevolent design of vindicating the true *faith working by love*, and recommending *peace* and *harmony* to a distracted world. We may date it, therefore, about A.D. 61, or the beginning of A.D. 62, with *Whitby*, *Lardner*, and *Michaelis*.

THE EPISTLE OF JUDE.

This Epistle was held as genuine by several of the ancient Fathers, *Tertullian*, *Clemens Alexandrinus*, *Origen*, and *Epiphanius*; and as it coincides in doctrine with the other Catholic Epistles, (see this Vol. note, p. 193,) should be admitted as canonical; especially as there is a marked resemblance between it, vers. 6, and the Epistle of *Peter*, 1 Pet. iii. 19, 20, 2 Pet. ii. 4, 5, in these abstruse passages, descriptive of the *fallen angels*, and their punishment; relating most probably to the pious *Sethites*, who were corrupted by their commerce with the daughters of *Cain*, and their posterity, who perished in the deluge, (as explained before, Vol. II. p. 36, 39.) These passages of *Peter*, which are fuller, seem to be designed as a commentary on the conciser account of *Jude*. We seem warranted, there-

* Both *Lardner* and *Michaelis*, however, have expended a great deal of criticism to determine who this *James* was; and after puzzling themselves, have come to the *sceptical* conclusion of doubting who he was, and of course, not knowing whether the Epistle be *canonical* or not.

fore, to date this Epistle before *Peter's;* and about the same time as his brother's, A.D. 62.

The *Jewish* legend or tradition of *Michael* contending with the *Devil* about the body of *Moses*, ver. 9, has given much offence to *Michaelis*, so that he doubts whether *Jude* could be "an inspired writer, or an immediate disciple of CHRIST," p. 385. But might not the Apostle have used it merely as a popular illustration (without vouching the fact) of that sober and wholesome doctrine, for the lower classes especially, *not to speak evil of dignities?* from the example of "the *Archangel*," who did not venture to rail even at the *devil*, but meekly said, "THE LORD *rebuke thee!*" as *Michaelis* himself has suggested *, p. 392.

THE EPISTLES OF PETER.

The first Epistle is addressed to the converted *Jews* of "the *dispersion*, sojourners in *Pontus*, *Galatia*, *Cappadocia*, proconsular *Asia*, and *Bithynia*," or the principal provinces of *Asia Minor*, or *Natolia*, i. 1, which had also been the chief scenes of the early part of *Paul's* ministry; and were probably attached to the Mother Church of *Antioch* in *Syria*, which seems to have been early under the particular inspection of *Peter* also, Gal. ii. 11. For, as we learn from *Eusebius*, "*Peter* having founded the Church in *Antioch*, went from thence to *Rome* preaching the *Gospel;*" *Origen* and *Jerom* agree, that "*Simon Peter* having had the episcopacy of the Church of *Antioch*, and preached to the converted *Jews* of the dispersion in *Pontus*, and the neighbouring provinces, proceeded to *Rome*, where he was crucified. And *Chrysostom* expressly says, "This is one prerogative of our city [*Antioch*] that at first, we received *the chief of the Apostles* as our teacher. However, we held him not to the end, but resigned him to the imperial city, *Rome*." See the original passages, Lardner, VI. p. 544.

* *Michaelis* has furnished the following curious remark thereon. "To the doctrine which St. *Jude* inculcates by this quotation, that we ought *not to speak evil of dignities*, not even of the *fallen Angels*, but that we should *leave judgment to* GOD, I have no objection. And I really think that they transgress the bounds of *propriety*, who make it their business, either in the *pulpit*, or in their *writings*, *to represent the Devil as an object of detestation:* since, notwithstanding his fall, he is still a being of a superior order."——Is this the doctrine of the NEW TESTAMENT? or, the usage of OUR LORD, of *Peter*, *Paul*, and *John* in the *Apocalypse?* We fancy not. "The *old Serpent*, &c. *deceiving the whole world*," as a "*roaring lion, going about seeking whom he may devour*," is surely an *object* of *terror* and *detestation*.

The arguments in favour of the *authenticity* of these Epistles are numerous and satisfactory. The first Epistle was *universally received*, according to *Eusebius* and *Origen*, and was referred to as his, by *Clemens Romanus*, *Polycarp*, the *Martyrs* at *Lyons*, *Papias*, *Theophilus*, bishop of *Antioch*, *Irenæus*, *Clemens Alexandrinus*, *Tertullian*, &c. See *Lardner*, vi. p. 151, 152; and it is worthy, indeed, of the Apostle, containing, as *Ostervald* observes, "very weighty instructions written with great strength and majesty; so that it is one of the finest books of the NEW TESTAMENT." The second, though not so well supported by external authority, is sufficiently established by the internal evidence, by its reference to the foregoing. It was evidently written soon after the former, from the continuation of the subject, and *shortly before* the Apostle's martyrdom, which he expressly predicts, 2 Pet. i. 14, (as explained before, p. 21 of this volume.)

The Apostle represents his first Epistle as written from "*Babylon*, and sent by *Silvanus*, the faithful brother, to *Pontus*," &c. 1 Pet. v. 12, 13.

Whether *Babylon* is to be understood here, literally, or mystically; as the city of that name in *Mesopotamia*, or in *Egypt*; or rather, *Rome*; or *Jerusalem*; has been long and warmly contested by the learned. The arguments on both sides are detailed at length by *Lardner*, who adopts the mystical application to *Rome*; and by *Michaelis*, the literal, to *Babylon* in *Mesopotamia*, or rather, as he supposes, *Seleucia* on the *Tigris*. See *Lardner*, vi. p. 572—580, *Michaelis*, iv. p. 328—341.

After a careful examination of both, the evidences in favour of the *mystical* interpretation seem greatly to preponderate, for the following reasons.

1. This was the primitive tradition adopted by most of the *Greek* and *Latin* Fathers, *Papias*, *Eusebius*, *Jerom*, *Œcumenius*, *Cosmas*, *Bede*, &c. and by *Valesius*, and most of the writers of the *Romish* Church.

2. It is not probable that *Peter* ever visited *Babylon* in *Chaldea*, from the total silence of Ecclesiastical History. And *Babylon* in *Egypt* was too small and insignificant to be the subject of consideration.

3. *Silvanus* or *Silas* *, the bearer, was "*the faithful brother*,"

* *Silas*, in Hebrew, שלש, signifies, "*three*," or "*third*;" and seems to have been

or associate of *Paul* in most of the Churches which he had planted. And though he was not at *Rome* with the Apostle when he wrote his last Epistle to *Timothy*, might naturally have come thither soon after; and have been sent by *Paul* and *Peter* jointly, to confirm the Churches in *Asia Minor*, &c. which he had assisted in planting. But *Silvanus*, *Paul*, and *Peter* had no connection with *Babylon*, which lay beyond their district; and, therefore, they were not likely at any time to *build upon another's foundation*. The Gospel was preached in *Persia* or *Parthia*, by the Apostle *Thaddeus*, or *Jude*, according to *Cosmas*; and *Abulfaragi* reckons, that the ancient *Syriac* version of the New Testament was made in his time, and probably, by his authority, for the use of the *Oriental* Churches, *Lardner*, v. p. 172, *Michaelis*, Vol. II. p. 30.

4. The *Jews*, to whom the Epistle was written, were fond of mystical appellations, especially in their captivities; *Edom* was a frequent title for their *Heathen* oppressors; and as *Babylon* was the principal scene of their first captivity; it was highly probable, that *Rome*, the principal scene of their second, and which so strongly resembled the former in her "*abominations*, her *idolatries* and *persecutions* of the *Saints*," should be denominated by the same title. And this argument is corroborated by the similar usage of the *Apocalypse*, where the *mystical* application is unquestionable, Rev. xiv. 8, xvi. 19, xviii. 2, &c. It is highly probable, indeed, that *John* borrowed it from *Peter*; or rather, that both took it by *inspiration*, from the prophecy of *Isaiah*, xxi. 9.

5. The *Syrian* hypothesis cited by *Michaelis*, from *Asseman's Bibliotheca Orientalis*, T. III. P. II. p. 7; that *Peter* wrote his first Epistle not only in *Jerusalem*, but in the very room where the Apostles first received the gifts of the HOLY SPIRIT, (iv. p. 341, note,) though of no weight in itself, is a voucher for the preceding observation.

6. The second Epistle is generally agreed to have been written *shortly* before *Peter's* death; but a journey from *Babylon* to *Rome*, (where he unquestionably suffered) must have employed

latinized by this Amanuensis of St. *Paul's* Epistle to the *Romans*: who joins in the salutation with the Apostle and his companion: "I *Tertius*, who wrote this Epistle, salute you in the Lord." Rom. xvi. 22. *Silas*, elsewhere called *Silvanus*, by his Christian name, 1 Thess. i. 1, was a *Roman* citizen, Acts xvi. 19—37; and as such, might naturally have used the Roman appellation, *Tertius*.

a *long time*, even by the shortest route that could be taken. And *Peter* must have passed through *Pontus*, &c. in his way to *Rome*, and, therefore, it would have been unnecessary for him to write. Writing from *Rome*, indeed, the case was different, as he never expected to see them more.

We are warranted, therefore, to date these Epistles about the beginning of A.D. 65; soon after the second Epistle to *Timothy*. Whether *Paul* and *Peter* suffered at the same time, or separately, is not known; probably the latter: for *Jerom* relates, that *Peter* was crucified by *Nero* for opposing the sorceries of *Simon Magus*, who had bewitched the *Romans*, as formerly the *Samaritans*, Act. viii. 9, 10, *Lardner* VI. p. 544, *Petav.* II. p. 379.

THE EPISTLES OF JOHN.

I. The authenticity of these three Epistles, especially of the first, and principal, is unquestionable. It was received as the Apostle's composition every where almost in the eastern and western Churches, and is cited by the early Fathers, *Polycarp*, *Papias*, the martyrs of *Lyons*, *Irenæus*, *Clemens Alexandrinus*, *Cyprian*, *Eusebius*, *Cyril*, *Epiphanius*, *Augustine*, *Chrysostom*, venerable *Bede*, &c. &c. See *Lardner*, VI. p. 584. And, indeed, the internal evidence in its favour is striking and satisfactory, in the remarkable analogy of sentiment and expression to his Gospel throughout; especially to the beginning and the end of the Gospel in the animated exordium of the Epistle.

"What occurred from the beginning [of the GOSPEL] concerning THE ORACLE OF LIFE; what we have *seen* with our eyes, what we *beheld*, and our hands have *handled*——declare we unto you, that *ye* may participate with *us*;—and these, write we unto you, that *your joy* may be *completed*," i. 1—4. (See note, p. 256 of this Volume.)

Whether this Epistle was written, 1. before or after his *Gospel*; and 2. before or after the destruction of *Jerusalem*, has been much disputed by commentators and critics. The generality agree, however, that it was written before his *Gospel*, and are followed herein by *Lardner* and *Michaelis*, concurring in this point, indeed; but differing with many commentators on each side, as to the other; *Michaelis* contending that it was written before the destruction of *Jerusalem*; *Lardner*, after.

It was probably written before the destruction of *Jerusalem*, for the following reasons, not noticed by either.

1. As the other Apostles, *James*, *Jude*, *Paul*, and *Peter*, had written Catholic Epistles to the *Hebrew* Christians especially; it is likely that one of the principal "*pillars* of the Church," the greatest surely of the *Mother Church*, the most highly gifted and illuminated of all the Apostles of the *circumcision*, and *the beloved disciple*, would not be deficient likewise in this *labour of love*.

2. Nothing could tend so strongly to establish the *faith* of the early *Jewish* converts as the remarkable circumstances of OUR LORD'S crucifixion, exhibiting the accomplishment of the ancient *types* and *prophecies* of the Old Testament respecting CHRIST'S *passion*, or sufferings in the flesh. These, *John* alone *could* record, as he was the only *eye witness* of that last solemn scene among the *Apostles*. To these, therefore, he alludes in the exordium, as well as to the circumstances of our Lord's appearances after the *Resurrection*; and to these he again recals their attention in that remarkable reference to "the *water*" at his baptism; to "the *water* and *blood*" at his passion, and to the dismissal of "*his spirit*," when he commended it to HIS FATHER, and expired, v. 5—9. See the foregoing explanation of this most important and most disputed passage, p. 236, 237 of this Volume.

8. The parallel testimony in the *Gospel*, John xix. 35—37, p. 236, bears witness also to the priority of the *Epistle*, in the expression, "He that *saw*, *hath testified*," (μεμαρτυρηκε,) intimating that he had delivered this testimony to the world *already*; for if *now*, for the first time, it should rather be expressed by the present tense, μαρτυρει, "*testifieth*." And this is strongly confirmed by the Apostle's same expression, after giving his evidence in the *Epistle*, "This is the *testimony of* GOD, which HE *hath testified* (μεμαρτυρηκε,) concerning HIS SON," ver. 9, referring to the *past* transaction, as fulfilling prophecy.

This argument seems decisive for the priority of the *Epistle* to the *Gospel*.

Its priority also to the destruction of *Jerusalem*, may be inferred by *analogy*, from the dates of the other *Catholic Epistles*, which were all written not long *before* the destruction of *Jerusalem*, when it was most necessary to *prepare* the minds of the faithful for that catastrophe, and to *comfort* them under it, with the prospect of future "*joy*," or happiness, in reward of their "*patience*," and resignation to the will of God.

It was, therefore, probably written the last of the *Catholic* Epistles, and soon after the publication of the three first *Gospels*, whose omission of that most material testimony, it was absolutely necessary to supply without delay. And the allusions of this Epistle to the Gospel *prognostics* of the destruction of *Jerusalem*, are pointed and express.

The springing up of *false Christs* and *false teachers*, and *false prophets* in the Church, were among the first and last signs of the destruction of *Jerusalem*, foretold by OUR LORD, Matt. xxiv. 5—25. To these the Epistle evidently alludes:

"Dear Children, this is *the last hour*, and *as ye have heard*, that *the Antichrist* is coming; even so now there *have been* (γεγονασι) *many Antichrists:* whence we know that it is the *last hour*," ii. 18.

This word, αντιχριστος, is peculiar to *John;* it signifies in strictness, a "*deputy-Christ*," or one who assumed his authority, see Vol. II. p. 505, corresponding to our Lord's expression, a *false Christ*, or *impostor;* and αντιχριστοι in the plural, *false Apostles*, or *false teachers*, who sowed *heresies*, or erroneous doctrines in the Church. The earliest of these on record were the *Judaizing* teachers from the Church of *Jerusalem*, of the *Sect* of the *Pharisees*, who attempted to impose *circumcision* and the observance of the law of *Moses* on the Gentile Church of *Antioch*, Acts xv. 1—5; and who were censured by the first *Apostolic* council at *Jerusalem*, in A.D. 49; for "disturbing the peace of the *Gentile* Church without commission from the *Apostles*," Acts xv. 23—29. And to these, in the first instance, the Epistle alludes pointedly:

"They went out from *us*, (the *Apostles*) but they were not *of us:* for if they had been of us, they would have *remained* with us, [or kept our doctrine] but [they did not] that they might be *manifested*, that *all* are not of us," ii. 19.

"*The last hour*," so emphatically repeated, seems to refer to the approach of the catastrophe, as intimated by OUR LORD, "When ye see *all these* [signs] know ye that it is *near at the doors*. Verily I say unto you, that *this generation* shall not pass away till *all these* [woes] shall happen," Matt. xxiv. 33, 34.

And that *this generation* was now "passing away," the Apostle also emphatically repeats:

"I write, (γραφω) to you *fathers*, because *ye have known* HIM *that is from the beginning*———

"I *wrote* (εγραψα) to you *fathers*, because *ye have known* HIM *that is from the beginning*,"———ii. 13, 14.

Here the *Fathers*, or *Elders*, are distinguished twice from "*the young men*, and *the children*," by this circumstance of having known CHRIST, or seen him either during his ministry, or after his resurrection. They were, therefore, passing off the stage of this world, above an entire generation from our Lord's resurrection, A.D. 31, supposing that this Epistle was written the year after the publication of the three Gospels, about A.D. 68, or two years before the destruction of *Jerusalem*, as the most seasonable time.

The leading doctrine of this sublime Epistle, is our Lord's *New Commandment* of *Christian love*, or *charity*. This, it repeatedly inculcates and admirably enforces, ii. 7—11, iii. 16—18, iv. 7—12. And it warns the faithful, especially, against *false prophets*, *worldly-mindedness*, and *idolatry*, iv. 1, ii. 15, 16, v. 4, v. 21.

II. The second Epistle is an epitome of the first, touching, in few words, on the same points. It is addressed "to the elect *Lady* and her *Children*," ver. 1. The word κυρια is ambiguous, it may literally denote a *woman*, or figuratively, a *Church*. And the latter seems preferable; for *the Church of* CHRIST was styled, "*the Queen*," (ἡ βασιλισσα, Sept.) Ps. xlv. 10, which is a synonymous term. And this imagery is frequent in the New Testament, Matt. xxv. 10; Gal. iv. 25, 26; Eph. v. 25; Rev. xix. 7, xxi. 2.

CHRIST also is styled in prophecy, "*the Father of the future Age*," Isaiah ix. 6; whose "*children* should be made *princes* in all lands," Ps. xlv. 16; and he styled himself, "*the bridegroom*," Matt. ix. 15, and John Baptist, "the friend of *the bridegroom*," or *bride man*, John iii. 29.

And in support of the *allegorical* interpretation, we may observe, that though τεκνα, "*children*," may include *daughters*, those of the *elect lady* are plainly *sons*, (ους) "*whom* I *love*," ver. 1, (περιπατουντας) "walking in *truth*," ver. 4, whom he warns "to look to *themselves*," (ἑαυτους,) ver. 8, &c. the *masculine* relatives and participle restricting the sense to *sons* alone. "Now, in a numerous family, it is very seldom that we find *all* sons, and no daughters: but when we speak of a *Church*, the word '*sons*' includes persons of both sexes," according to the acute remark of *Michaelis*, IV. p. 450.

Hence, we may presume, that this was a later brief epistle, referring to the first: "*I wrote* to you, *Fathers*," &c. ii. 14.

That some particular *Church*, indeed, is here meant, may also be collected from the concluding salutation of, "The children of *thy elect sister*," from which the Apostle wrote. But we know from Ecclesiastical History, that the Church of *Ephesus* was under his peculiar jurisdiction; therefore, it is highly probable that he wrote to the *Mother Church* at *Jerusalem;* according to *Whitby*, *Barrington*, and *Gilpin*.

III. The third Epistle is addressed to an individual, a respectable member of some *Church;* which, from the Greek names, *Gaius*, or *Caius*, *Diotrephes*, and *Demetrius*, seems to be *Gentile*, as intimated, ver. 7. And that this Church was *Corinth*, may be presumed, from the person addressed, *Caius*, and on the score of his hospitality; for which he was honourably distinguished by *Paul*, as "*his host*, and *the host of the whole Church*," Rom. xvi. 23; who resided at *Corinth*, and had been one of his first converts, 1 Cor. i. 14. And this testimony, and the disinterestedness of *Paul* himself, who took nothing from the Church of *Corinth*, as he repeatedly told them, 2 Cor. iv. 5, xi. 7—11, xii. 13; working there at his trade as a *tent-maker*, for his support, Acts xviii. 3, seems to be here elegantly and forcibly alluded to, as a motive to *Caius* and the *Corinthians* for hospitality towards strangers of the *eastern* Churches, on their travels, ver. 6—8.

Nor is it any objection to this, that the Apostle styles *Caius*, and the Church, "*his children*," whose "*walking* in *truth*, gave him the highest joy," ver. 4; for, after the martyrdom of *Peter* and *Paul*, "*the care of all the Churches*" that they had "*planted*," necessarily devolved on him, the survivor, the last, and the greatest of the Apostles, "to *water*." Though not his own converts, therefore, he might reasonably account the *Corinthians*, "*his children*," or flock, as being comprized within his jurisdiction of the *western* Churches.

And the immediate occasion of this Epistle, seems to have been some inattention shewn to a former, which "*he wrote to the Church* *," recommending some of the *Asiatic* brethren to

* *Lardner* renders, εγραψα τῃ εκκλησιᾳ, ver. 9, "*I would have written* to the Church," (with the *Vulgate*, *Le Clerc*, and *Grotius*,) were it not for the opposition of *Diotrephes:* wherefore, the Apostle preferred writing to *Caius*, *Lardner* VI. p. 601. But the com-

their care and attentions; which was opposed by *Diotrephes*, an overbearing *leader*, who not only resisted the Apostle's recommendation, and "*prated against him with malicious words*," disclaiming his authority; but even proceeded such lengths, as to "*excommunicate* * the persons who were willing to entertain the strangers." Whom, therefore, the venerable Apostle, with unusual warmth, threatens to correct, at his coming, by his *Apostolical* authority, ver. 9, 10. This very *Diotrephes* might have been the leading opponent of *Paul*, at *Corinth;* whom he forebore to name out of delicacy, though he censured, 1 Cor. iii. 3—5, iv. 6, &c.

According to this *simple* and *consistent* hypothesis, we may date this Epistle still earlier than the second: but about the same year, from the sameness of the doctrinal parts, and of the expressions in both. They all might have been written about A.D. 68 †, three years after the martyrdom of *Peter* and *Paul*, and from *Ephesus;* the two first, to the Mother Church of *Judea;* the last, to the Mother Church of *Achaia.* "And since *Corinth* lay almost opposite to *Ephesus;* and St. *John*, from his former occupation, before he became an Apostle, was accustomed to the sea; it is not improbable that the journey which he proposed to take, ver. 14, was a voyage by sea, from *Ephesus* to *Corinth*," as ingeniously remarked by *Michaelis*, IV. p. 456.

THE APOCALYPSE.

The external, or *historical* evidence in favour of the *authenticity* of this most sublime, most mysterious, and most important chain of *prophetic visions* vouchsafed to the Apostle *John*, has been partly anticipated in the foregoing article of *the two resurrections;* where the doctrine of the *Millennium* was immediately deduced from it by the primitive Fathers, *Justin Martyr*, *Irenæus*, and *Tertullian*, and the work itself attributed by them to the Apostle *John*, who was banished to the Isle of *Patmos*, (as he himself relates, Rev. i. 9,) in the most clear and explicit terms.

mon rendering is more grammatical, and consistent with the context, and aggravates the offence.

* Εκβαλλει εκ της εκκλησιας, is applicable only to the actual *members of the Church:* not to *the strangers*, *Michaelis*, p. 454.

† *Whiston* and *Lardner* date these Epistles between ..... A.D. 80 and A.D. 90.
Mill about ..... 91 or 92.

To these ancient and powerful testimonies a multitude may be added, both from the eastern and western Church; such as *Papias* *, Bishop of *Hierapolis*, A.D. 116, one of *John's* own disciples; *Melito*, Bishop of *Sardis*, one of the seven Churches, A.D. 177, who wrote a commentary thereon; *Theophilus*, Bishop of *Antioch*, A.D. 181; *Clemens Alexandrinus*, A.D. 194; *Origen*, A.D. 230; *Hippolytus* the martyr, A.D. 210; Bishop of *Ader*, and metropolitan of the *Arabians*, who also wrote a commentary thereon †. All these flourished in the course of 120 years after *John's* death, and were men of the greatest note for learning and information in those times. Soon after *Victorinus Pictaviensis*, A.D. 290, wrote another commentary on it, who lived in the time of *Diocletian*. "This may suffice, surely," says Sir *Isaac Newton*, "to shew *how* the *Apocalypse* was *received* and *studied* in the first ages: *and I do not find, indeed, any other book of the* NEW TESTAMENT *so strongly attested, or commented upon so early as this.*" *Observations on the Apocalypse*, p. 247.

The mass of *positive evidence* in its favour is ably collected by *Lardner*, VI. p. 627—637. And the *counter-evidence* by *Michaelis*, in a long and elaborate article, IV. p. 457—544, the great *preponderance* of the former evidence is no less striking than the *prepossession* of *Michaelis*, that could set them on a par, or even give a preference to the latter. But, as we observed before, he was a most *unequal* critic, and here, as usual, has furnished arguments in abundance to overturn his own "suspicion that it is *spurious*," p. 487.

From *Michaelis* and *Newton* we may collect a satisfactory account of the causes that naturally contributed to impair the *early reputation* of this wondrous *Revelation*, which were partly noticed before.

1. "When the *Apocalypse* was first published, the encouragement to study it was strong: 'Blessed is he that *readeth*, and they that *hear* the words of this prophecy, and *keep* the things

* See the character of *Papias* ably vindicated from the misrepresentations of *Eusebius*, by the learned and acute *Henry Taylor*, in his Thoughts on the *Grand Apostacy*, p. 61, 62.

† A statue of *Hippolytus* was discovered at *Rome* in 1551, on which are engraved the titles of his writings, and among them περι του κατα Ιωαννην ευαγγελιου και αποκαλυψεως. "Concerning the *Gospel and Revelation* according to *John*." This shews his celebrity in Europe. And his authority contributed greatly to the reception of the *Apocalypse*, *Lardner* VI. p. 404; *Michaelis* IV. p. 478.

that are written therein,' Rev. i. 3. This animated the *first Christians* to study it so much; but they were soon disheartened and deterred by its insurmountable difficulties and abstrusenesses." *Newton*, p. 247.

For it is an unquestionable axiom in sacred criticism, that *no historical series of prophecy can be thoroughly understood before its full accomplishment, until it be explained by the event*, which is most strictly true of this.

Thus "they wearied themselves to find the door" to the mystery of the *two wild beasts*, and *image of the beast*, and the *number of the beast*, 666; before the great ecclesiastical *persecuting powers* sprung up in the western and eastern Church, and their genuine offspring, namely, the *Papal*, *Mahometan*, and *Infidel* powers. Nor is the meaning of this mystical number yet ascertained, though the "*Man's* name," *Mahomet*, in Greek, Μαομετις, seems to have the fairest claim hitherto, in the amount of its numeral letters, exactly corresponding.

Hence they might, perhaps, have exclaimed with the objectors to the *symbolical* prophecies of *Ezekiel*, so finely applied in these visions:

"Ah LORD, doth he not speak *parables* or *riddles!*" and so, at length, consider it like *Daniel's* "*sealed book*," as not to be realized neither in that nor in any age, but as merely *allegorical*. *Michaelis*, IV. p. 475.

2. The natural and necessary results of its *mysterious nature*, were the mistaken notions that sprung up early in the eastern and western churches respecting the momentous doctrine of the *Millennium;* which began to be corrupted by gross and mischievous interpretations. A *Paradise* of delights, or all manner of sensual enjoyments in eating, drinking, marrying, &c. became the prevailing notion of the *Millenary* state among the *western*, as well as the *Mahometan* heretics. This gave great offence, at a time when the opposite errors of *celibacy* and the mortifying austerities of *monks* and *hermits* began to be fashionable in both Churches. No wonder, then, that the succeeding *monkish* Fathers of the fourth, fifth, and sixth centuries, (on whose evidence *Michaelis* chiefly relies,) not only *neglected* the Apocalypse, but began to *decry* both its *authenticity* and *orthodoxy*, as contrary to the purity of the Gospel; and some went so far as to ascribe it even to the heretic *Cerinthus*, the adversary of the Apostle. *Michaelis* IV. p. 469.

3. Another, and more mischievous corruption of its genuine doctrines, were the *revolutionary* notions that began to be entertained of the *Kingdom of the Saints*, as designed "to smite in pieces and destroy" all subsisting governments, like Daniel's *stone*, "*the image*," or the four great monarchies that preceded it; which were afterwards carried to such an excess (as we have seen in the foregoing article of *the two resurrections)* by the *Anabaptists* of *Munster* *. This completed the disgrace of the *Apocalypse*, by the odium which its misinterpretation brought upon the *Reformation*. This odium was artfully fomented by the advocates of the Church of *Rome*, in their controversies with the *reformed*.

To this principally may we attribute the prejudices of *Luther* himself against it, although it so strongly depictured the *abominations* of *popery*, and pointed him out as the *third angel* of the *Reformation*, (see Vol. II. page 526.) It was considered, indeed, by several of the reformers, as supporting not merely *speculative*, but dangerous *practical* errors. "For the expectation of a kingdom in which *pure saints* should rule over the *unregenerate* children of the world, began to excite a spirit of *sedition*, (as it is very easy for the *unruly* members of a *discontented party* to fancy that *they themselves* are *the saints*, and their *opponents* the *unregenerate*:) and for this very reason, the *Augsburg Confession*, (Art. XVII. *De Reditu Christi ad judicium)* condemns the doctrine of the *Millennium* in express terms." *Michaelis* IV. p. 542.

4. This prejudice was supported by the objections drawn from the peculiar style of the Apocalypse. *Dionysius*, Bishop of *Alexandria*, in A.D. 247, (whom *Michaelis* evidently follows) took a middle course between the opposite opinions, either that the Apocalypse was written by *John* the Apostle, or by *Cerinthus;* he admitted it to be a *divinely inspired* work, written, perhaps, by some other *John;* but he contended that it could not be the Apostle, from the difference of the style between this and his genuine writings, the *Gospel* and *Epistles*. And his authority had considerable weight with the *Greek* Fathers after him: though *Origen*, his much more learned preceptor, ad-

* In addition to the foregoing references, the curious may see their *doctrines* and *practices* stated by the judicious *Hooker*, *Preface*, p. 47—49, in an excellent abridgment of *Guy de Bres*, contre l'erreur *des Anabaptistes*.

mitted the *authenticity* of the book, notwithstanding his warm opposition to the doctrine of the *Millennium;* which is more than a counter-balance to the opinion of *Dionysius*, *Michaelis* IV. p. 480—486; especially, if we add "the celebrated names of *Jerom* and *Augustine*," who received it after more cautious examination, and appealed, in support of its authenticity, to ancient testimonies, p. 493.

This difference of style is reducible to its alleged *solecisms* and *figurative* language, if compared with the *simple* and more classical style of the *Gospel*, which *Dionysius* contended was *perfectly pure* Greek; going too far on the other side, p. 529, 530.

But these alledged *solecisms*, or "*harsh constructions*," are mere *Hebraisms*, common in the *Alexandrine* Greek, as we have noticed before, p. 31 of this Volume. Thus απο Ιησου Χριστου, ὁμαρτυς ὁ πιστος, Rev. i. 5, in classical language would be του μαρτυρος του πιστου, the latter genitive being in apposition to the former, but the given construction is perfectly grammatical, ὁ ων, being understood before the nominative, "from JESUS CHRIST [who is] *the faithful witness.*" The same construction is found in the *Alexandrine* Sept. ὁρασις του ενυπνιου αυτου, ὁ αρχιοινοχοος και ὁ αρχισιτοποιος. "*The vision* of his dream [who was] the *chief butler* and the *chief baker*," Gen. xl. 5, where the *Vatican* copy alters the nominatives to genitives, according to classical usage, του αρχιοινοχοου, &c. It is also found in the *Gospel:* ὑμεις φωνειτε με, ὁ διδασκαλος, και, ὁ κυριος. "Ye call me THE TEACHER, and THE LORD; and ye say rightly, for *I am*," John xiii. 13, which, in classical Greek, would be, του διδασκαλον, in apposition with με, the preceding accusative case; but like the Alexandrine, συ εις, "*thou art*," is plainly understood before the nominatives, as remarked in a foregoing note, p. 260 of this Volume.

The *figurative* language of the *Apocalypse* is admirably explained by *Michaelis* himself; and we cannot withhold from the reader the pleasure his remarks must give them, (as they have already given us,) in the words of his excellent translator.

"The language of the Apocalypse is both *beautiful* and *sublime*, is *affecting* and *animating;* and this, not only in the original, but in every, even the worst translation of it. Who can read, if he reads *without prejudice*, the following address of JESUS to *John*, sinking to the ground through fear, and not be

affected by the *greatness* of the thoughts and the expressions: '*Fear not, I am* THE FIRST *and* THE LAST: I am He that was *dead*, but now *liveth: Behold, I am alive for evermore, Amen, and have the keys of Hades, and of Death,*' " i. 17, 18.

" The Apocalypse has something in it which *enchants* and *insensibly inspires* the reader with the *sublime spirit* of the author. When *future blessedness* is promised (to the righteous), or the *New Jerusalem* described, a man must be devoid of feeling who is not affected: and when the author denounces '*judgment* to *the wicked*,' and represents '*the smoke of their torment ascending up for ever and ever, before the throne of* GOD and *his Angels*,' one must be either *prejudiced* before one reads, or one cannot read without *terror*.

" A great part of the imagery is borrowed from the *ancient Prophets;* but the imitation is for the most part *more beautiful* and *more magnificent* than the original, which is particularly true of what is borrowed from *Ezekiel*; and the imagery which is taken from the *Theology of the Rabbins*, acquires in the Apocalypse a *taste* and *eloquence*, of which the Rabbinical writings themselves are wholly destitute.

" St. *John's Gospel* has likewise its *beauties;* but then they are beauties of a very different kind. For while the author of the Apocalypse hurries us away to *enchanted ground*, and resembles a *torrent* which carries every thing before it, St. John the Apostle is *plainness* and *gentleness*, and is like a *clear rivulet* which flows without rapidity and violence.——Is it possible, therefore, that *St. John the Apostle*, and the author of the Apocalypse, called *St. John the Divine*, were one and the same person?" p. 533, 534.

Yes, we will reply to this most unequal and provoking critic, whom we must praise and censure in the same breath. Yes, the very difference he stumbles at is the surest proof of the *identity* of both.

"*John* the Apostle" wrote in his proper character, and in his own language; "*John* the Divine," in the language of *inspiration*, "as THE SPIRIT gave him *utterance*." Of course, they differ as much as "the language of *the Gods* and *Men*" in *Homer*. And they *ought* to differ, that the learned might not idly mistake the Apocalypse for a *human* composition, the Apostle being only the vehicle of the divine *Afflatus*, like the *Prophet of old*,

"Who saw the vision of THE ALMIGHTY,
Entranced, but having his (mental) *eyes* * *open*."

And like his "most noble compeer †," so highly favoured with "abundance of *visions* and *revelations* of THE LORD," who was rapt into *Paradise*, and even into the *third Heaven*, (whether in the *body*, or out of the body, he knew not, GOD only knew,) and heard *unutterable expressions*, which it was not allowed for *man* to speak."

Still we are highly indebted to *Michaelis* for that *candour* and *fairness of mind*, that did not withhold the curious and valuable counter-evidence which his copious stores of *general learning* supplied; though we cannot but regret, for *his own sake*, that he did not sufficiently avail himself of that information he has so liberally supplied to others. He had, indeed, more *learning* than *judgment*, and too great a deference to *authorities* of inferior weight.

We shall conclude this article with the valuable testimony of the ancient and learned historian, *Sulpitius Severus*, A.D. 401.

"During the reign of *Domitian*, [about A.D. 95,] *John*, the Apostle and Evangelist, was banished to the Isle of *Patmos*, where, after *hidden mysteries* had been revealed to him, he wrote and published his book of the *sacred Apocalypse*, which is *foolishly* or *wickedly* rejected by many." See *Lardner*, v. p. 164.

From the foregoing *critical* investigation, we may collect the most probable

CHRONOLOGICAL ORDER OF PAUL'S EPISTLES.

	A D.
Galatians	50
I. *Thessalonians*	51
II. *Thessalonians*	52
Titus	52
I. *Corinthians*	57
II. *Corinthians*	58

* So much the rather, THOU CELESTIAL LIGHT,
Shine inward, and *the mind* through all her powers
Irradiate: there, plant *eyes*, all mists from thence
Purge and disperse; that I may *see*, and *tell*
Of things *invisible to mortal sight!*——*Milton.*

† *Par nobile fratrum*, the two most highly illuminated *mortals* that ever appeared on earth, were *John* and *Paul*.

		A.D.
I.	*Timothy*	58
	Romans	58
	Ephesians	62
	Colossians	64
	Philemon	64
	Philippians	64
	Hebrews	64
II.	*Timothy*	65

CATHOLIC EPISTLES.

	James	61
	Jude	62
I. & II.	*Peter*	65
I. II. & III.	*John*	68
	Apocalypse	95

The *credibility* of the *Acts* and *Epistles* may partly be collected from the foregoing enquiry into their *authenticity;* evincing a remarkable *harmony* and *consistency* between them, in a great variety of minute and incidental circumstances scattered throughout, so rarely to be found in *miscellaneous* historical documents. It will further appear, from the concurring information they afford, collectively, of *the history of this period;* to which we now proceed, after these *preliminary* observations.

THE RISE AND PROGRESS OF THE CHURCH.

After OUR LORD'S *ascension*, (the particulars of which are recorded, as we have seen in the first chapter of the Acts, 1—11,) the infant community of our Lord's disciples, consisting of the "*eleven* Apostles," and the *seventy* disciples, (we may presume,) our Lord's mother, "*Mary*," and the rest of the pious "*women*," and the brethren, to the amount of 120 persons, (like the *grain* of *mustard seed,)* all persevered, with one consent in *prayer* and *supplication*, ver. 12—15.

MATTHIAS ELECTED APOSTLE.

To supply the vacancy in "the glorious company of the *Apostles*," occasioned by the defection and death of *Judas;* "*in those days*," and probably on the ensuing *Lord's day*, when they were assembled together for *public worship*, and might expect the presence of CHRIST, virtually at least, if not visibly, according to his gracious promise, Matt. xxviii. 20, *Peter* stood

up, and took the lead, as president, and being now "*converted* himself, *confirmed* his brethren," Luke xxii. 32, and proposed this measure. In his speech, after reciting the dreadful catastrophe of *Judas*, who was "*guide to them* that apprehended JESUS," he applied two remarkable *prophecies* to both. "Let *their abode* * *be desolate*, and *let no one dwell therein*," (Psalm lxix. 25,) so exactly fulfilled in the ensuing desolation of *Jerusalem;* and, "*Let another take his episcopal office*," (Psalm cix. 8,) now to be fulfilled in the appointment of a successor to the transgressor *Judas* †.

* Instead of the received reading of the former citation, επαυλις αυτου, we have been induced to substitute επαυλις αυτων, for the following reasons.

1. This is the rendering of the *Septuagint* version, following the *Hebrew*, and describing the woes destined to be inflicted upon the *Jews*, for rejecting and persecuting CHRIST; which is the drift of the former Psalm; and the various reading, αυτων, is also supported by the *Vulgate*, *Ethiopic*, and *Armenian* versions of the New Testament, *edit. Cant.* and five MSS. including the *Lincoln*, (33,) and the *Vienna*, (43.) See *Griesbach*, edit. secund.

2. The prophecy, as applied to *Judas*, seems rather irrelevant, for though he was certainly *included* among our Lord's persecutors in general, yet his case being particularly described in the latter Psalm, and the latter prophecy brought from thence, to warrant the choice of a *successor* in his *apostolical* office; the former prophecy, if applied to him, seems to be rather superfluous; whereas it is peculiarly applicable "to *them* that apprehended JESUS;" and whose midnight treachery, likewise, deserved to be also censured by the Apostle, as it was by OUR LORD, Matt. xxvi. 55. Another Psalm has combined both.

"Many are the afflictions of the JUST ONE, (CHRIST,)
But THE LORD delivereth him out of them all.
He preserveth *all his bones*,
Not one of them is broken.
Evil shall slay the *wicked one*, (*Judas*,)
And the *haters of the* JUST ONE (the *Jews*,)
Shall be desolate." Psalm xxxiv. 19—21.

3. The learned Dr. *Owen*, in his vindication of the *modes of quotation* adopted by the *evangelical* writers, though he retains the received reading, αυτου, yet, rather inconsistently, is forced to explain it in the same sense of αυτων.—"There is in *this quotation*, it must be acknowledged, some difficulty. And this difficulty, I know not how otherwise to solve, than by observing, that *Judas* is not here specified as the *only* traitor, though the *chief* and most *infamous;* but as "the *guide* of them that took JESUS," ver. 16. *They* therefore, plurally, were *all* concerned and involved in the prophecy. And as the prophecy was now *singularly* fulfilled in Judas, the *head:* so with reference to its *plural* construction, it was a plain presage, that the *rest*, the *body* of the Jews, would surely meet with the like fate; which they woefully experienced not long after, p. 68.

This *reluctant witness* against the received reading, strengthens the foregoing argument.

† Commentators have been greatly divided about the meaning of that expression concerning *Judas*, πορευθηναι εις τον τοπον τον ιδιον, "*to go to his own place*," Acts i. 25.

From this case we learn the qualification of a candidate for the *Apostleship*, and the mode of election. 1. He was required to be an *eye-witness* of the *resurrection* of the LORD JESUS, chosen out of the attendants on him during his ministry, from his *baptism* till his *ascension*. 2. Two candidates were selected by the Apostles, (probably out of the seventy disciples.) 3. They were recommended by prayer to THE LORD *, as the

1. The generality understand thereby that region of *Hades* allotted to the souls of bad men; as in the parable of *Lazarus* and the *rich man*, in which the latter "lift up his eyes in *Hades*, being in torments," &c. Luke xvi. 23; and they ground this on our Lord's declaration, "*Woe unto that man by whom* THE SON OF MAN *is delivered up; it had been good for that man if he had never been born!*" Matt. xxvi. 24. This seems to have been also the decided opinion of the primitive Fathers. *Polycarp* thus speaks of the *Apostles* and *Martyrs*, ὁτι εις τον οφειλομενον αυτοις τοπον εισι παρα τῳ κυριῳ. "That they are *in the place due to them*, with THE LORD."

Clemens Romanus thus speaks of *Peter* himself, οὑτω μαρτυρησας επορευθη εις τον οφειλομενον τοπον της δοξης. "Having thus testified, *he went to the due place of glory*." And *Ignatius* notices both, επικειται τα δυο ὁμου, ὁ τε θανατος και ἡ ζωη· και ἑκαστος εις τον ἰδιον τοπον μελλει χωρειν. "*Death* and *life* are both impending: and *every one* is destined *to go to his own place*."

2. The harshness, however, of *Peter's* thus passing judgment on an *offending brother*, who had been himself guilty, and had been recently forgiven, has induced some to look for a different interpretation. And *Gilpin*, with others, applies the expression to *Matthias*, who was appointed "to receive the lot of this ministry and apostleship, (from which *Judas* transgressed,) in order *to go into his own place*," or *to take the station assigned to him*. It may, however, be questioned, whether τοπος, here, can be properly taken in the figurative sense of *station*, combined with the *transitive* verb πορευθηναι, to *go*, or *travel*.

3. Another interpretation may be offered, which is not liable to that objection, and seems to correspond also with the context. *Peter* had declared before, that "*Judas* purchased *a place* with the wages of iniquity," (χωριον,) ver. 18, or "the *potter's* field, to bury *strangers* in;" the purchase being attributed to him, since made with his money. Might it not then be said, with propriety, that when *Judas* transgressed, and became guilty of *suicide*, "*he went to his own place*," the *potter's* field, to be buried there as a "*stranger*," *alien*, or outcast from the congregation of *Israel?* The words χωριον and τοπος, are used indiscriminately. We propose this, however, with diffidence; for after all, the first interpretation is best supported by *ancient* authorities.

* Συ κυριε, καρδιογνωστα παντων. It is a matter of high importance to the cause of VITAL CHRISTIANITY, to know who is "THE LORD," here addressed as "SEARCHER OF ALL HEARTS." That this title belongs to THE FATHER, is unquestionable; and it is expressly attributed to Him, Psalm vii. 9, xxvi. 2, 1 Sam. xvi. 7, Jer. xi. 20, xvii. 10, xx. 12, &c.

It is also applied to THE SON, John i. 48—50, ii. 24, 25, vi. 64, xvi. 30, xix. 35, xxi. 17.

And that on this occasion it was immediately addressed to "THE LORD JESUS," we may humbly collect from the following reasons.

1. Because He was "THE LORD" specified immediately before this invocation, in *Peter's* discourse, ver. 21.

SEARCHER OF HEARTS, to chuse the fittest, by directing the lots; 4. when the lot fell upon *Matthias*, he was *voted* by the *whole community*, an *associate* with the *eleven* Apostles, (συγκατεψηφισθη,) Acts i. 15—26.

THE DAY OF PENTECOST, OR WHITSUNDAY.

This auspicious day was memorable for the *first fruits of the Church*, in the conversion of *three thousand* prejudiced *Jews*, to the faith of a crucified Saviour, only *fifty-two* days after his passion, and at *Jerusalem* itself, the scene of it!

The following is the short and simple account of the wondrous transaction which led to this conversion.

"And when the day of *Pentecost* was *fully come*, [or about *sun rise*,] they were all assembled, with one accord, at the same place, [probably the *cœnaculum*.] And suddenly there was a *sound* from the heaven, as of a *blast of wind*, rushing violently, and it filled *all the house* where they were sitting. And there appeared to them, as it were, *tongues on fire*, [or *tongue-like flames*,] distributed* among them; and there *sate* one upon *each of them*. And they were *all* filled with THE HOLY SPIRIT, and began to speak in *other tongues*, according as THE SPIRIT gave them utterance.

"And there were *Jews* sojourning at *Jerusalem*, devout persons, from every nation under the heaven, [who came to attend

2. In the election of *Presbyters* afterwards, in the several Churches, "after *prayer* and *fasting*, the Apostles *commended them* unto THE LORD, *on whom they had believed*," Acts xiv. 23. But that LORD was unquestionably CHRIST. This case, precisely in point, determines the question.

3. OUR LORD himself expressly and formally assumed the title, "And *all the Churches* shall know that I AM THE SEARCHER OF REINS AND HEARTS, and *I will give to each of you according to your works*," Rev. ii. 23. Compare Heb. iv. 12.

This decides the important question at issue hitherto, between *Trinitarians* and *Unitarians*, in favour of *prayer* immediately offered to CHRIST, as foretold Psalm lxxii. 15, and practised on the foregoing occasions; and by *Paul* also, when "he besought THE LORD thrice, that he might be relieved from some *thorn in the flesh*," who refused him, that "THE POWER OF CHRIST might be *perfected* in *the infirmity of his Apostle*," 2 Cor. xii. 8—10.

The evangelical *Liturgy* of the *Church of England*, therefore, is fully warranted in offering prayer and supplication to CHRIST, jointly with THE FATHER, in the *Litany*, prayer of *Chrysostom*, *Collect* for the *first Sunday in Lent*, &c.

* The original, διαμεριζομεναι, incorrectly rendered "*cloven*," in the English Bible, *Gilpin* ingeniously conjectures, gave the idea to the form of the ancient episcopal *mitres*. The *sitting* or resting of these *lambent flames* upon the head of each, signified the *permanence* of the *spiritual gift*, now *shed forth* on the Apostles' company.

the feast of *Pentecost;*] and when this report was spread, the multitude assembled, [at the *temple* probably, with the disciples, on this most *holy day,*] and they were *confounded,* because *every one* of them heard the disciples speaking in their *own dialect.* And *all* were *astonished,* and *wondered,* saying to each other, *Lo, are* not *all these* that speak, *Galileans?* [who were *vulgar* and *illiterate,* even to a proverb;] and how hear we them speaking, to each of us, in our *own dialect,* in which we were born? *Parthians,* and *Medes,* and *Elamites,* and inhabitants of *Mesopotamia, Judea,* [*Lydia,*] and *Cappadocia, Pontus,* and Proconsular *Asia, Phrygia* and *Pamphylia; Egypt,* and the regions of *Libya,* and about *Cyrene;* and *Roman* sojourners, native *Jews,* and Gentile *proselytes; Cretes* and *Arabians;* we do hear them *speaking in our own tongues, the grand dispensations of* GOD! And all were *astonished* and *perplexed,* saying to each other, What *portendeth* this?"

"But others, [inhabitants of *Jerusalem,* probably, who understood not these various languages and dialects,] *mocking,* said, These men are full of *strong wine,*" or are drunken.

To repel the foul calumny of the latter hearers, and to solve the wonder and astonishment of the former, *Peter,* who continued to take the lead, addressed the multitude in a masterly discourse, "*lifting up his voice,*" with great readiness and boldness, in "the words of *truth* and *soberness.*"

1. He exposed the *absurdity* and *malignity* of the charge of *drunkenness* at that early hour, "the *third* of the day," or nine in the morning, and especially the very hour of the *temple* service, which the pious and devout attended *fasting:* as was *Peter's* own practice in his private devotions, Acts x. 9, 10.

2. He represented this stupendous *gift of tongues,* and of *spiritual illumination,* as the fulfilment of that *copious effusion of* THE SPIRIT OF GOD, upon all ranks and descriptions of the *Jews,* in the *last days* of the *Mosaical* dispensation, foretold by the Prophet *Joel,* (ii. 28, 29,) ver. 16—18.

3. He next reminded them of the dreadful *signs* and *portents,* foretold by the same prophet, (Joel ii. 30—32,) to precede the destruction of the impenitent and unbelieving part of the nation, in *the great and terrible day* of Divine vengeance. For their consolation, however, these denunciations were tempered with mercy, in the gracious promise of *salvation,* or deliverance, to

whosoever should call upon the name of THE LORD, with hearty repentance and true faith, ver. 19—21.

4. He then proceeds to unfold who that LORD and SAVIOUR was, that was meant in the prophecy; and this was no other than "JESUS OF NAZARETH,"—a person *pointed out* to them from GOD, by the *miracles*, and *wonders*, and *signs*, which GOD wrought by him in the midst of them, as they themselves knew; whom, notwithstanding, they, with *wicked hands*, had *crucified* and *slain;* unwittingly fulfilling the *predetermined* counsel and decree of GOD, ver. 22, 23.

5. But that GOD *raised him again* to *life*, fulfilling prophecy also, in the *Psalms*, "having *loosed the toils* of death*," (Psalm xviii. 5, cxvi. 3,) because he could not possibly be *holden* thereby, on account of his firm trust and confidence in GOD, his protector, that "HE *would not leave* his *soul* in *Hades*, nor suffer his HOLY ONE to see [*fleshly*] *corruption;* but would *shew him the paths of life*, and fill him with the *delight of his countenance*," (Psalm xvi. 8—11,) ver. 24—28.

6. He then finely explains to them the true drift of this prophecy, as relating to CHRIST'S *resurrection*, not to *David*, the Patriarch, who *died*, and was *buried*, and *saw corruption*, (Acts xiii. 36,) and his *sepulchre* was still subsisting among them; therefore he could not himself possibly be the subject of that prophecy, which he delivered by inspiration, ver. 29—31.

7. He next states the evidences of CHRIST'S *resurrection*, and also of his *ascension*, as inseparably linked and connected together, the former, as proved by the *unanimous witness* of the spectators, the *Apostles* and their *company;* the latter by the copious effusion of *spiritual gifts* and *illuminations*, fulfilling CHRIST'S promises, which they now actually *beheld* and *heard*, in the *diversity of tongues* in which they were addressed, and the *grand dispensations of* GOD, now unfolded to them, which he represented as an *infallible proof* of CHRIST'S *exaltation*, foretold also in the Psalms, "THE LORD said unto MY LORD, sit thou at my right hand," &c. (Psalm cx. 1,) which was not

* The Hebrew term חֶבְלֵי, *(Hhebeli,)* used in both these Psalms, literally signifies "*toils*," "*snares*," or "*cords*," as "holden in *toils* of affliction," Job xxxvi. 8, where the Septuagint renders εν σχοινιοις πενιας, "in *cords* of penury." Hence it was used figuratively, to denote "*pains*" or "*pangs*," and rendered ωδινες by the Septuagint, in these passages. But the literal signification is more suited to the verb "*loosed*."

applicable to *David;* and he concludes with the most positive assertion of both these facts.

" Let then *all the house of Israel* know assuredly, that GOD hath made both LORD and CHRIST, [at his *resurrection* and *ascension,*] this same JESUS whom *ye crucified,*" ver. 32c—36.

Such a discourse, exhibiting the most profound and intimate knowledge of *prophecy,* and supported by such *credentials,* produced an instantaneous conversion of a considerable part of the audience. " They were filled with *compunction* and *remorse,* and enquired of *Peter* and the rest of the Apostles, *What shall we do to be saved!* And they readily and gladly accepted the proffered conditions of *repentance* and *baptism,* and as an assurance of their acceptance, they also received the promised *gift* of THE HOLY SPIRIT, proved most unequivocally by its *regenerating* effects; for after their admission into the Church, they persevered in *the Apostles' doctrine,* in the *participation of the Lord's Supper,* and in *the public prayers;* and what was still more extraordinary, and the surest proof of their disinterestedness and gratitude to GOD, " all the believers were *united* together, and *held all things common,*" fulfilling our LORD'S precept, "*freely ye have received, freely give,*" (Matt. x. 8,) ver. 37—46.

This *voluntary* resignation of private property to the public stock, was probably necessary, at that early time, when all *charity* ceased toward *Christians,* but among themselves; and when they scrupled to partake of the *temple sacrifices,* which were a great relief to the poor. It certainly was not meant to be *permanent,* because, throughout the NEW TESTAMENT, as well as the OLD, there is always a distinction supposed to subsist betwixt *rich* and *poor;* nor indeed could the affairs of the world possibly be carried on without such inequality of ranks and stations.

The great signs and wonders wrought by the Apostles, impressed *fear* on every soul, while the uncommon *harmony* and *concord* that reigned in the *Christian* community, their fervent *piety* in the public duties of religion, gained them favour with the people. " And THE LORD added to the Church *such as were saved**, (σωζομενους,) from that *untoward generation,*" (ver. 40,) by embracing Christianity, (ver. 21.)

* This is improperly rendered in a *Calvinistic* sense by our translators, "*such as should be saved,*"——they misunderstood, "*by the determined will* and *foreknowledge of God,*"

THE CRIPPLE CURED.

The stupendous miracle, not long after, of healing a cripple from *his birth*, of more than *forty* years old, instantaneously, in the name of JESUS OF NAZARETH, and at the public station of the *beautiful gate* of the temple, at the hour of *morning prayer*, by *Peter*, made a prodigious impression upon the assembled multitude; for the man was *well known*, as an object of charity, Acts iii. 1—10.

Peter, therefore, availed himself of this favourable opportunity to address the inhabitants of *Jerusalem*, who all flocked to *Solomon's* porch, to see them and the person cured, in a second discourse, similar to the former, and if possible, more excellent and appropriate.

1. He disclaimed any merit to himself or his companion *John*, in working this consummate miracle by their own power or piety; for that it was effected on their part, "through the name," and on the cripple's part, "through faith in the name of JESUS," THE SON of the GOD *of their fathers*, *Abraham*, *Isaac*, and *Jacob*, THE HOLY ONE and THE JUST, and THE PRINCE OF LIFE, whom they denied before *Pilate*, and slew, preferring a murderer to be released unto them. But that GOD *raised him from the dead*, whereof they, *(the Apostles,)* were *witnesses*, ver. 12—16.

2. He apologized for their crime, by their *ignorance* of the real character of CHRIST, both theirs and their rulers: unwittingly fulfilling the prophecies of CHRIST'S sufferings, which GOD foretold by the mouth of *all his Prophets*, ver. 17, 18.

3. He admonished them to *repent* and be *converted;* and to wait for the promises of GOD made by all his holy Prophets, which should be fulfilled in *the seasons of refreshment*, and *times of restitution of all things*, at CHRIST'S second coming in *glory*, to *restore* again the kingdom to *Israel*, and establish the kingdom of the *saints* upon earth; until which *times* and *seasons*, CHRIST was to remain in *Heaven*, ver. 19—21. Compare Acts i. 6, 7.

4. He impressed on them the necessity of immediate *repent-*

whereas that relates to CHRIST'S *atonement*, ver. 23, as *Gilpin* has judiciously remarked, σωζομενοι, "*the reformed*," are contrasted with απολλυμενοι, "*the abandoned*," 1 Cor. i. 18, 2 Cor. ii. 15.

ance and *reformation*, for that CHRIST was the *Prophet like Moses*, to whom they were bound to *hearken* in all things that he should speak unto them, under the penalty of excision from his people, ver. 22—24.

5. He reminded them of their high privileges as *sons of the Prophets*, and *heirs of the covenant* made with the Patriarchs, *Abraham*, &c. their ancestors; and that GOD raised up a SAVIOUR to them, in the *first* instance, his Son JESUS, and sent him to *bless* them that believed in him, by turning away every one from his iniquities, ver. 25, 26.

This most impressive and conciliatory discourse, encreased the Church to *five thousand* souls, by the additional converts it made *, Acts iv. 4.

TRIAL BEFORE THE SANHEDRIM.

For this they were seized and imprisoned by the *Priests* and *captain* of the temple, and the party of the *Sadducees*, and brought next day before the *Sanhedrim*, to account by what *power*, or by what *name* they had acted.

Then *Peter*, *filled with the Holy Spirit*, boldly said unto them, "Ye rulers of the people, and elders of *Israel*, if we are questioned this day respecting the relief of the impotent man, by what means he hath been healed, be it known unto *you all*, and to all the people of *Israel*, that by the *name* of JESUS OF NAZARETH, whom *ye* crucified, but whom GOD raised from the dead, even by Him doth this man stand here before you sound, Acts iv. 7—10.

"This is THE STONE that was despised by *you builders*, which is become *the head of the corner*," (fulfilling prophecy, Psalm cxviii. 22, Isai. xxviii. 16, applied by CHRIST formerly to Himself and to you, Matt. xxi. 42, Rom. ix. 33, 1 Pet. ii. 4—7,) ver. 11.

"Neither is there salvation in any other; for there is *no other name under the heaven* given among men, whereby *we must needs be saved*," ver. 12.

The *frankness* of this speech astonished the council, especially when they understood that they were *unlettered* and *private* persons, and were informed that they had been with JESUS, and after consulting in private, and admitting that such a *notable*

* Jam enim numerus credentium accreverat usque ad *quinque virorum millia*.—*Erasmus*.

miracle could not be denied, they ordered the Apostles not to *utter a word*, nor *teach* in the name of JESUS. But *Peter* and *John* answered, and said unto them, "Whether it is right in the sight of GOD to hearken unto *you*, rather than unto GOD *, judge ye, for *we cannot but speak* what *we saw and heard*," ver. 13—20.

SECOND EFFUSION OF THE HOLY SPIRIT.

After the Apostles were dismissed, with only further threats, the council, being deterred from proceeding to severities by their popularity, they returned to their own company, and related what had passed. Who all, with one consent, burst forth into an expression of praise and thanksgiving to GOD, for fulfilling his prophecy, by the inspired *David*, in the second Psalm †, respecting the unavailing persecutions of CHRIST, by *Herod*, *Pontius Pilate*, and the *Romans* and *Jews*; and praying for further *spiritual aid* themselves, to encounter persecution likewise, and *speak* GOD'S *word with all frankness*, and to strengthen them with further *miraculous powers*. Much availed the energetic supplication of this pious company: the room was shaken, as before, on the day of *Pentecost*, and the effects of the Divine grace immediately appeared: 1. They were all filled with the HOLY SPIRIT, and spake *the word* of GOD with *frankness*; 2. They were possessed with the spirit of *unanimity* and *disinterestedness*; 3. With *great power of miracles*, they witnessed the *resurrection* and *ascension* of CHRIST, and 4. They continued to gain *great favour* with all the people, (ii. 47,) ver. 32, 33.

CHARITABLE CONTRIBUTIONS TO THE CHURCH.

These were continued with greater spirit than before. For "as many as were possessors of *lands* or *houses*, sold them, and brought the prices of the things sold, and laid them at the Apostles' feet: and distribution was made to every one, according as he had need," ver. 34, 35. This sale of the *lands* and *houses* is a remarkable circumstance: it was probably dictated by "THE SPIRIT, shewing them *things to come*," the future state of that country, that there was no *permanent* settlement of

* *Socrates*, on his trial, told his judges, πεισομαι τῳ Θεῳ, μαλλον η ὑμιν, "*I will obey* GOD rather than *you*," according to *Plato's* account.

† See the foregoing explanation of the *second* Psalm, by means of the Apostle's commentary thereon, Vol. II. p. 337.

the Church to be expected there, on account of the impending wars and desolations of *Judea*. The *money* was fitter for *present* subsistence. This was the ingenious remark of *Melchiades*. See *Hooker*, p. 377.

Among the pious contributors to the maintenance of the infant Church at this time, during the years A.D. 32 and 33, honourable mention is made of a *Levite* of *Cyprus*, who was surnamed *Barnabas*, ("son of exhortation*,") ver. 36, 37, and afterward chosen, (for his *zeal* and his *learning*, we may presume,) by the HOLY SPIRIT, as a supernumerary Apostle to the *Gentiles*, along with *Saul*, Acts xiii. 2. He was probably, therefore, one of the *seventy* disciples, or he must have seen CHRIST after his resurrection, in order to be qualified to act as an *Apostle*, (1 Cor. ix. 1.) Lord *Barrington* suspects that he was *Barsabas*, who had been rejected for *Matthias*, as an Apostle, in the room of *Judas*, Acts i. 23, but, perhaps, without sufficient foundation.

Thus, even in the *infant Church*, before its full growth and establishment in the *Roman* empire, by *Constantine* the Great, was OUR LORD'S prophecy partly realized in answer to *Peter's* enquiry, "*Lo, we have left all, and followed thee, what shall we have therefore?*"——"Verily I say unto you, There is none who hath left *house*, or *brothers*, or *sisters*, or *father*, or *mother*, or *wife*, or *children*, or *lands*, for MY SAKE and the GOSPEL'S, but shall receive a *hundred fold* now, *at this season*, houses, and brothers, and sisters, and mothers, and children, and lands, *with persecutions;* and in *the world to come, eternal life*," Matt. xix. 27, Mark x. 28—30. Thus beautifully prefiguring the enlargement of their *family* connexions, as members of the *Christian* Church, and the charitable *contributions* to its support, even in its *militant* state of *persecution*, by "the *free-will offerings* of *his people*, in the day of *his power*," as foretold, Psalm cx. 3.

ANANIAS AND SAPPHIRA.

This man and his wife had dedicated their property to the Church, and sold it accordingly, but he purloined part of the price, and gave in the remainder to the Apostles, as if it were the whole. He was guilty, therefore, of a double crime; 1. breach

* Παρακλησις, "*exhortation*," Rom. xii. 8, is distinguished from παραμυθια, "*consolation*," 1 Cor. xiv. 3. *Barnabas* was called "son of *exhortation*," as "a *Prophet*," or inspired preacher of the Church of *Antioch*, Acts xiii. 1.

of his *vow;* and 2. a deliberate *lie*, in asserting that he had paid all. To deter *hypocrites* and *liars*, therefore, from joining the infant Church from *mercenary* motives, in order to be maintained out of the common stock, THE HOLY SPIRIT, as the protector of the Church, took cognizance of this complicated crime, by means of that faculty of *discerning spirits**, with which he endued *Peter*, and punished himself, both the offenders with death, on the spot. *And great fear*, as was natural, *came upon all the Church*, and *upon as many*, out of the Church, *as heard this. And of the rest, durst no one join himself to them* fraudulently. But the people magnified them; and the stupendous miracles of healing the sick and the possessed, even *by the shadow of Peter passing over them in the streets*, contributed greatly to multiply the Church, Acts v. 1—16.

PROCEEDINGS OF THE SANHEDRIM.

Provoked at the rapid progress of the Apostles, the *high priest*, and all his party of the sect of the *Sadducees*, laid hands upon them, and put them into the public prison. But the Apostles were miraculously liberated, during the night, by an *angel of* THE LORD, who brought them forth and said, *Go ye, stand, and speak in the temple all the words of this life*, or doctrines of the Gospel. Accordingly they went into the temple about day break, and taught the people, ver. 17—21.

The whole council having assembled to try them in the morning, were astonished to hear, first, that they had some how been liberated from prison; and next, that they were teaching in the temple. They sent, therefore, to bring them before the council, but without violence, for fear of being stoned by the people. When they came, the high priest, reprimanded them for *teaching in this name*, after they had been prohibited; and for bringing public odium upon the council, *for this man's blood.* But *Peter*, in the name of the Apostles, vindicated their conduct in his third speech, still more animated than the preceding, ver. 21—28, "We must needs *obey the authority* of GOD, rather than of *men.* THE GOD OF OUR FATHERS raised up JESUS, whom ye *hanged upon a cross*, and *slew.* But GOD exalted

* This faculty of *discerning spirits*, was sometimes granted to the *Prophets* in the OLD TESTAMENT: as to *Elisha*, in the case of *Gehazi*, 2 Kings v. 25—27; to *Ahijah*, in the case of *Jeroboam's* wife, 1 Kings xiv. 5, 6.

him at his right hand, as a PRIME LEADER and SAVIOUR, to give *repentance* and *remission of sins* to *the Israel* [of GOD.]

"And *we* are his [chosen] *witnesses* of these things; and so is the HOLY SPIRIT also, whom GOD gave [*us*] who *obey his authority*," (πειθαρχουσιν αυτῳ,) ver. 29—32.

This intrepid answer, stating their credentials most concisely and comprehensively, vouching CHRIST'S *ascension* by their *own witness*, and the infallible witness of the HOLY SPIRIT, with which they were endued; and his *prophetic* functions, as PRIME LEADER, Micah v. 2, (explained by the former *Jewish* council, Matt. ii. 6,) and SAVIOUR, Isa. vii. 14, lxii. 11, lxiii. 1, (explained Matt. i. 21,) *cut to the heart as with a saw*, (διεπριοντο) the council, and they consulted to slay them: but they were dissuaded by the sage advice of *Gamaliel* *, president of the council, and a *Pharisee*, highly esteemed by all the people, who recommended to do nothing rashly respecting them.

"And now I say unto you, refrain from these men, and let them alone, lest haply ye be found *to fight against* GOD; for *if this council, or this work, be* (εαν η) *of men, it will come to nought*, like the foregoing factions of *Theudas* and *Judas* of *Galilee*, whose heads were slain, and their adherents dispersed; but *if it is* (ει εστιν) *of* GOD, *ye cannot overthrow it.*"

To him they agreed. So they only *scourged* the Apostles for disobeying their orders, and dismissed them, with fresh injunctions *not to speak in the name of Jesus.* But they departed from the presence of the council, *rejoicing* that they were accounted worthy to be *disgraced* for his name. And they ceased not, every day, in *the temple*, and *at home*, (Acts ii. 40,) *teaching* and *preaching* JESUS as THE CHRIST, ver. 38—42.

This decided countenance given by the respectable and dignified *Gamaliel* to the rising sect of *Christians*, partly we may suppose from *conviction*, if (according to *Prideaux*) he was the son of the pious old *Simeon*, who took CHRIST in his arms, when an infant, and hailed him, by inspiration, as the promised SAVIOUR, Luke ii. 25—32, and partly from *opposition* to the ruling sect of the *Sadducees*, produced a considerable revolution in the minds of the upper ranks. And to this we may, in

* *Gamaliel* was held in such high estimation, that at his funeral, *Onkelos*, the author of the *Targum*, is said to have burned seventy pounds weight of perfumes. And the Jews have a saying, that from the time *Rabban Gamaliel* the old died, the honour of *the law*, and the purity of *Pharisaism* failed. See his pedigree, Vol. II. p. 593.

good measure, ascribe the great progress the new religion made among the *priests*, of whom a great *crowd submitted* to THE FAITH, (οχλος—ὑπηκουον,) soon after, Acts vi. 7, and among the *Pharisees* likewise, whom we find, A.D. 48, among the *Judaizing* teachers of the Church, Acts xv. 5; and they further supported *Paul*, (the pupil of *Gamaliel*,) against the *Sadducees* in council, A.D. 59, and upon the very plea urged by *Gamaliel* on this occasion. "If a *spirit*, or *angel*, spake to him, *let us not fight against* GOD," Acts xxii. 3, xxiii. 2.

THE ELECTION OF DEACONS.

The Apostles, to be relieved from the drudgery of *serving at tables*, or superintending the daily distributions of the charitable fund, recommended to the Church the appointment of *Deacons*, to assist them as *almoners*. And accordingly, seven persons, of *approved* character, and *full of the* HOLY SPIRIT, (which was necessary to enable them to distinguish true from false objects of the public charity,) were proposed by the *brethren*, and after *prayer* and *imposition of hands*, appointed * by the *Apostles*, Acts vi. 1—6, about A.D. 35.

These *Deacons* acted also as *Evangelists*, and assisted the *Apostles* in preaching the Gospel. *Stephen*, the first of them, *full of faith* and *power*, did great signs and wonders among the people, ver. 8. *Philip* preached the Gospel in *Samaria*, &c. soon after, Acts viii. 5, xxi. 8. And the last, *Nicolas*, a proselyte of *Antioch*, is said to have founded the heresy of the *Nicolaitans*, censured in the *Apocalypse*, Rev. ii. 6—15. The HOLY SPIRIT sometimes admitting a *false Deacon* into the Church, as CHRIST himself a *false Apostle* among the twelve; that "the *approved* might be manifested," by resisting the *heresies* and *schisms* of such, 1 Cor. xi. 18, 19. Need we then wonder, or complain, that such subsist at the present day in THE CHURCH?

STEPHEN'S TRIAL AND MARTYRDOM.

There was then in *Jerusalem* a body of *African* and *Asiatic* Jews, who had a synagogue called "*the Libertines*," most pro-

* It is remarked by *Gilpin*, that, whether by accident or design, in eight or nine editions of the English Bible, between A.D. 1650, and A.D. 1680, the word καταστησομεν, "*we appoint*," is mistranslated "*ye appoint*;" transferring the appointment from the *Apostles* to the *brethren*.

bably from *Libertina*, a city of *Africa*. These zealots for the *Mosaical law*, disputed with *Stephen*; and "not being able to resist the *wisdom* and *spirit* with which he spake," when foiled in argument, as was natural*, they formally *prosecuted* him before the *Sanhedrim*, having formed a party of the people against him, and suborned false witnesses to charge him with blasphemy against the *Holy place*, or temple, and against the *law of Moses* and of GOD; for that "they had heard him say, that this JESUS OF NAZARETH, whom he preached, should *destroy the temple*, and *change the law*," Acts vi. 9—14.

When *Stephen* was brought before the council, to answer these charges, GOD himself was pleased to witness their vanity or falsehood, by shewing the same singular and uncommon sign of his approbation of *Stephen*, as formerly of *Moses*, after his second conference with God on *Sinai*, whose *face* then *shone* with great brightness, Numb. xxxiv. 29—35. For all the council, looking stedfastly upon *Stephen*, saw his face resembling the *face of an angel*, ver. 8—15. This was a *glory* which none of the *Apostles* ever received.

On this occasion, *Stephen* received also a double portion of the Divine *wisdom* and *spirit*; for he most undauntedly *retorted* their own charges upon the accusers themselves; convicting them of *fighting against* GOD; and by *murdering* HIS SON, and *breaking* HIS LAW, contributing themselves to *destroy their temple*, and *change their law*. This he proved, by entering into a copious detail of their *rebellions*, from the first origin of their race, in a most masterly *historical* speech, which is a perfect commentary on our Lord's last speech in the temple, Matt. xxiii.

1. He celebrated the *piety* and *faith* of *Abraham*, their illustrious ancestor, when the GOD OF GLORY was pleased to call him from the idolatry of his fathers, at first from *Ur* of the *Chaldees* to *Charran* †, and again, from thence to *Canaan*; and to establish with him and his chosen seed, the covenant of *circumcision*, and the promise of the future inheritance of the land of *Canaan*, Acts vii. 1—8.

2. The *evil spirit* of their *ancestors* first broke out in the

* *Solinus*, in his Natural History of the *bear*, observes, Ursis *caput* debile est, vis maxima in *lumbis*. An apt description of *disputants*, "weak in *head*, but strong in *arms*," to *stone* those whom they cannot *confute*.

† See those *two calls* explained before Vol. I. p. 108, 109.

case of the renowned patriarch *Joseph*, whom the *envy* of his brethren sold as a slave into *Egypt;* but who afterwards proved the *saviour* and *protector* of his family, when he relieved them in the famine, and settled them in *Egypt*, seventy-five souls *, where they flourished till their subsequent bondage after his death, which continued till the time of *Moses;* who was wonderfully preserved at his birth, and adopted by *Pharaoh's* daughter, and educated in all the *wisdom* of the *Egyptians*, ver. 9—22.

3. He next shewed the *ingratitude* of their *ancestors*, and their *rejection* of this great *deliverer*, *Moses*, at first, when he offered to mediate between them, *Who made thee a ruler and a judge over us?* and their subsequent *rejection* of him, and *rebellion* against their TUTELAR GOD, the *angel that appeared to him in the bush*, under whose guidance *Moses* brought them forth out of *Egypt*, with great signs and wonders, to Mount *Sinai*, where they received *the lively oracles* of THE LAW; but during *Moses'* absence in the Mount, they made the *golden calf*, to lead them back to *Egypt*, in his stead, and offered *idolatrous* sacrifices thereto.

That even *Moses* himself, at the first promulgation of THE LAW, communicated to the *Church*, or congregation in the wilderness, GOD'S intention of raising up to them another *prophet like Moses*, "in *word* and *deed*," in *legislation* and *miracles;* to whom they should be bound to "*hearken*," under pain of incurring Divine chastisement.

This Prophet, from the resemblance, he plainly intimated to be JESUS OF NAZARETH, ver. 23—41.

4. That for the rebellion of the *golden calf*, or worshipping the true God under an *Egyptian* idolatrous symbol, he gave them up to worship false gods, to *serve the host of heaven*, during their wanderings of *forty years* in the *wilderness*, with which they were punished, when they worshipped the gods of the *Moabites* and *Midianites*, "*Moloch* †," or "*Baal peor*," the *sun*, as the procreative power of nature; and "*Chiun* †," or "*Remphan* †," the dog-star, the fertilizing power of the

* See this number of seventy-five souls, reconciled with the seventy of the OLD TESTAMENT, Gen. xlvi. 27, before, Vol. I. p. 143, 144.

† See this difficult prophecy of Amos, v. 25—27, explained and reconciled with *Stephen's* account, Vol. II. p. 405. And compare Deut. iv. 15—19, and Numb. xxv. 3, 2 Kings xxiii. 5.

Nile, described by the Prophet *Amos*; and that even after their settlement in the *promised land*, they retained and enlarged their *Egyptian* idolatries, adding thereto those of the neighbouring nations, the *Sidonians*, *Syrians*, &c. on the other side: for which repeated idolatries and rebellions, GOD threatened them with "captivity, beyond *Damascus* and beyond *Babylon*," which was fulfilled in the *Assyrian* captivity of the ten tribes, and the *Babylonian* of the two remaining, foretold even from the time of *Moses**; which should lead them, as he plainly intimated, to dread the last, or *Roman* captivity, foretold also by him, which was destined to destroy their *holy place* and *nation*, and to change their *laws*, unless they repented, ver. 42, 43.

5. To lessen their superstitious veneration for their *temple*, he recounts its origin, whence it appeared,

1. That *Abraham* and the *Patriarchs* worshipped GOD acceptably before either *tabernacle* or *temple* was built. 2. That the *tabernacle* was not built till the time of *Moses*; and that, after a model furnished by GOD himself, and therefore equally venerable as the temple, and that this moveable tabernacle continued all the days of *Joshua*, and the succeeding *judges*, till *David's* reign, without any want of a *temple*. 3. That *David* was precluded from building the temple, because he had been a *man of blood*; which was therefore reserved for his son *Solomon*, who was a man of peace. 4. That *Solomon* himself, in his dedication, and the *prophets*, corrected their gross ideas of THE DEITY, as if THE MOST HIGH, whom the *heaven of heavens* could not contain, whose *throne is heaven*, and *the earth his footstool*, could be confined within the precincts of an earthly temple, built with *men's hands*; or that He would accept any but a *pure* and *spiritual worship*, (1 Kings iii. 27—30; Isa. lxvi. 1, 2,) such as was *really* inculcated by *the law of Moses*, ver. 44—50.

From these premises he draws his most severe and pointed conclusion:

"*Ye stiff necked*, or stubborn *generation*, boasting of your *carnal* circumcision, as *Abraham's* children, but *uncircumcised* in *heart* and *ears*, in spirit and in obedience, ye do *always*,

* See the foregoing explanation of *Moses'* prophecies, Vol. II. p. 209, &c.

from the earliest times to the present, *struggle against* the HOLY SPIRIT, following the example of *your fathers.*

" Which of the *Prophets* did not *your fathers persecute?* and even *slay* those that *foretold* of the coming of the JUST ONE? of WHOM *ye* have now become *betrayers* and *murderers**;" *ye* who boast that ye received THE LAW through innumerable *ranks* of *angels,* with the utmost pomp of Divine majesty, (Deut. xxxiii. 2,) but have not *kept it!*———It is *ye* therefore, and not I, that are *destroying the temple,* and *changing the law,* ver. 51—53.

" *When they heard* these bitter but unanswerable reproaches, *they were cut through their hearts, as with a saw,* and *they gnashed on him with their teeth,*" in token of the most ungovernable rage and fury; but still they could not convict him, because his vindication was grounded throughout upon their OWN SCRIPTURES, and they could not deny the *historical facts* with which he charged them, ver. 54.

But as GOD had attested his innocence at the beginning of the trial, so now THE HOLY SPIRIT, *of which he was full,* THE FATHER and THE SON, rewarded him at the close of it, with the beatific vision, for his *good confession,* which he also witnessed as a *faithful witness,* treading in the steps of his LORD and MASTER; for looking stedfastly into the heaven he saw the glory of GOD, and JESUS *standing at the right hand of* GOD, and said, "*Lo, I behold the heavens opened,* and THE SON OF MAN *standing on the right hand of* GOD," thus fulfilling, early, in part, OUR LORD'S prophecy at his iniquitous trial, Matt. xxvi. 64. See p. 210 of this volume.

Without waiting any longer for the deliberation and judgment of the council, or for any formal sentence of death, as in CHRIST'S case, these frantic zealots, *exclaiming with a loud voice,* that he had spoken *blasphemy,* and *stopping their ears,* not to hear a word more in his defence, *rushed unanimously upon him,* in a tumultuous manner, and *hurrying him out of the city,* for fear of being prevented by *Pilate* and the temple guard, they *stoned Stephen, calling upon* †, and *saying,* LORD

* How strikingly does this resemble OUR LORD'S reproachful conclusion, Matt. xxiii. 32—38.

† The English Bible supplies " calling upon GOD;" but the context plainly requires,

JESUS, *receive my spirit!* And falling on his knees, he exclaimed with a loud voice, LORD, *lay not this sin to their charge!* And having said this he *fell asleep.*——His devout friends, however, were suffered to carry his dead body to burial; and they made great lamentations for him, ver. 55—60, viii. 2.

FIRST JEWISH PERSECUTION.

The martyrdom of *Stephen* was probably one of the last outrages that disgraced *Pilate's* latter timid administration; who, even if he had time to interpose, and rescue this innocent victim from the rage of the *zealots*, probably was afraid of incurring the resentment of the *Sanhedrim*, who certainly were consenting to the deed, though they might not avowedly authorize it. But *Pilate* was displaced and recalled about this time, upon the complaint of the *Samaritan senate* to *Vitellius*, the president of *Syria*, for putting to death some of the heads of the *Samaritans*, in a sedition at Mount *Gerizim*, as we learn from *Josephus*, Ant. XVIII. 5, 2. *Caiaphas*, the high priest, his coadjutor, was also deposed by *Vitellius* soon after, who appointed *Jonathan*, son of *Ananus*, or *Ananias*, in his room. Ant. XVIII. 5, 3.

Availing themselves of this change of government, to *Marcellus*, and of the favour of *Vitellius*, who attended the passover of A.D. 35 at *Jerusalem*, and was entertained with great magnificence by the *Jews;* in return for which he remitted a part of their tribute, and restored to the temple the sacred robes of the high priest, which had been kept in the tower of *Antonia*, Ant. XVIII. 5, 3, the *Sanhedrim* set on foot a *great persecution against the Church*, in which all but the *Apostles* were scattered from *Jerusalem* throughout the regions of *Judea* and *Samaria;* which contributed to propagate the Gospel in those parts, Acts viii. 1—4.

In *Samaria*, *Philip* the deacon was very successful in preaching the Gospel; and the miraculous cures he wrought converted many, who were baptized; and among them *Simon Magus*, who for a long time had astonished the *Samaritans* with his sorceries, professing that *he was the great power of God*, (either their expected CHRIST, or THE HOLY SPIRIT, according to

" calling upon THE LORD JESUS." This is so express an act of worship addressed to CHRIST, " to receive his spirit," that it can neither be denied nor evaded by any but such *bigots* in infidelity, as *stopped their ears* and stoned *Stephen*.

Irenæus,) but was himself astonished at the signs and great powers wrought by *Philip*, ver. 5—13.

Hearing of this *early* spiritual harvest, (foretold by OUR LORD, John iv. 35,) the Apostles at *Jerusalem* sent *Peter* and *John* to confirm them in the faith, who, by *prayer* and *imposition of their hands*, communicated to the converts THE HOLY SPIRIT, enabling them to speak in *divers tongues*, to *prophesy*, or preach by inspiration, and *work miracles* also; which was the sole prerogative of the *Apostles*. This tempted *Simon Magus* to offer them money for conferring on him the same privilege. But *Peter*, with great indignation, rejected the offer, and rebuked him for supposing that the gift of God could be purchased with money; and exhorted him to repent, and to pray to GOD to forgive the wickedness of his heart. *Simon* seemed penitent, and intreated that they would pray to THE LORD for him, to avert the punishment which they had threatened, ver. 14—24. He might, perhaps, have dreaded the fate of *Ananias* and *Sapphira*.

PHILIP THE EVANGELIST.

Meanwhile *Philip* was sent by THE SPIRIT to join a pious foreigner, the chamberlain of *Candace*, Queen of *Ethiopia*, or *Abyssinia*, at *Gaza*, on the border of the desert, southward between *Palestine* and *Egypt*, who was returning home from *Jerusalem*, and was reading in his chariot the prophecies of *Isaiah;* whence he appears to have been a proselyte to *Judaism*. The passage he was reading was the description of CHRIST'S sufferings, at his iniquitous trial, Isaiah liii. 7, 8. *Philip* asked him, *Understandest thou what thou readest?* He modestly answered, How can I without an *instructor?* whereupon *Philip* explained to him the prophecy, as relating not to *Isaiah*, but to CHRIST*; and upon confession of his faith, *I believe that* JESUS CHRIST *is* THE SON OF GOD, baptized him, and then suddenly disappeared; being caught away by THE SPIRIT OF THE LORD, northwards to *Azotus:* perhaps to afford the chamberlain a miraculous attestation of the truth of the new religion he had now gladly embraced. He, therefore, went on his way *rejoicing;* and we may presume, contributed to plant the Gospel in *Ethiopia*, ver. 26—40.

* See the foregoing translation and exposition of the 53d chapter of *Isaiah*, Vol. II. p. 404, &c.

CONVERSION OF SAUL.

THIS forms a remarkable *epoch* in THE HISTORY OF THE CHURCH, and begins its second *chronological* division, A.D. 35.

Saul was a *Jew*, of the tribe of *Benjamin*, a native of *Tarsus* in *Cilicia*, where was a celebrated school of philosophy*. He was educated at *Jerusalem*, under the famous *Gamaliel* the Old, and bred a *Pharisee;* and was excessively zealous for THE LAW, Romans ii. 1, Gal. i. 14, Acts xxii. 3, xxvi. 5. He had been consenting to the martyrdom of *Stephen*, and actually took care of the clothes of the witnesses who stoned him, Acts vii. 58, viii. 1.

Afterwards, he took an active and violent part in the ensuing persecution of the *Christians*, Acts viii. 3, xxii. 4, xxvi. 10. And having received authority from the *chief priests*, he dragged the saints, both men and women, from their houses to prison, and frequently punished them in all the Synagogues; and compelled them to *blaspheme* or abjure CHRIST throughout *Judea*, xxvi. 11.

And being excessively enraged against them on account of the progress made by the New Religion in *foreign cities*, and that, in consequence of the persecution which scattered the disciples; still breathing out threatening and slaughter, he applied to the *high priest*, and got letters of *commission* from him and the *Presbytery*, or *Sanhedrim*, addressed to the *Jewish* Synagogue at *Damascus*, the capital of *Syria;* that if he found any *Christians* there, men or women, to bring them prisoners to *Jerusalem*. He also got letters to the *governor* of *Damascus*, we may presume, to permit them to be brought from his jurisdiction, Acts ix. 2, xxii. 5, xxvi. 12, 2 Cor. xi. 32.

* "The *Tarsic* eloquence" was celebrated for sudden unpremeditated harangues, and prompt and ready replies: in which *Paul* excelled.

On his journey thither, as he approached to *Damascus*, at the Syrian town *Caucabe*, according to tradition, (so named by the people from *Cochab*, " a star," or the luminous glory that then appeared to him) suddenly, at mid-day, a *great light* from the Heaven, exceeding the brightness of *the Sun*, *shone round about* * him and his company, at which they *all fell* to the ground, upon their faces. And *Saul* heard a voice saying unto him, in the *Hebrew* dialect, *Saul, Saul, why persecutest thou me?* And he said, *Who art thou*, LORD? and the Lord said, " *I am* JESUS OF NAZARETH *whom thou persecutest: It is hard for thee to kick against the goads* †."

Then *Saul*, trembling and astonished, said, LORD, *what wilt thou have me to do?* And THE LORD said unto him, *Arise, and go into the city; and it shall be told thee what thou oughtest to do.*

During this, his fellow-travellers stood astounded and affrighted, *seeing the light*, and *hearing*, indeed, *the voice*, (though not *the words*, or else, not understanding their meaning, 2 Cor. xiv. 2,) but *seeing no one.* And *Saul* arose from the ground, and when he opened his eyes, he saw no one, being blinded by the glory of that light; and his companions, leading him by the hand, conducted him to *Damascus*, Acts ix. 3—8, xxii. 6—11, xxvi. 13—15.

There he continued *three days* without *seeing;* during which he neither *ate* nor *drank.* So great was the agony of his mind, and so sharp his compunction. When, probably, he considered his *blindness*, alone of all the company, as a *just judgment* upon him for that *mental blindness* under which he had so long laboured; and for his *deafness* to the discourse, and to the declarations of the martyred *Stephen;* and for his utter *insensibility* to all the *signs* and *wonders* wrought in support of the *Christian Faith;* which even his own preceptor *Gamaliel* respected. That these were, indeed, the subject of his meditations, we may reasonably collect from the result, " *his praying*"

* This *celestial light* resembled that which appeared to the pious *Shepherds* near *Bethlehem*, on the night of the *Nativity*. See p. 55 of this volume.

† This was a proverbial expression of *impotent rage*, (like the *ox* kicking against the *goad*,) which hurts only itself, not those against whom it is levelled. It is used by the ancient *Greek* writers; προς κεντρα μη λακτιζε τοις κρατουσι σου. " *Kick not against the goads*, with those who have you in their power." *Æschylus Prometh.* 322. And also by *Pindar*, Isth. ii. 173. And by *Terence*, Nam quæ inscitia est, *adversum stimulos calces.* " For what folly is it for you *to kick against the goads*." *Phormio.*

for pardon with heartfelt sorrow and penitence to that LORD whom he had ignorantly persecuted, in persecuting his disciples, Acts ix. 9—11.

No sooner did that symptom of his *conversion* take place, though in secret, than that same gracious LORD, who had "separated him as a *chosen vessel* for the *ministry*, to which he intended him, even from the womb, (Gal. i. 15,) appeared in vision to *Ananias*, a pious disciple at *Damascus*, and sent him to *Saul*, with commission to restore him to sight; who went accordingly, in obedience to this command, and entering into the house, and laying his hands upon him, said, "Brother *Saul*, the LORD JESUS, *who appeared to thee on the way by which thou camest, hath sent me, that thou mightest recover thy sight*, and *be filled with* THE HOLY SPIRIT. And immediately, there fell from his eyes, as it were scales; and he *instantly recovered his sight*. And *Ananias* said, THE GOD *of our Fathers* chose thee *to know his will* and *to see that* JUST ONE, and *to hear the voice of his mouth*; because *thou shalt be his witness unto all men, of what thou hast seen and heard*. And now, *why delayest thou? Arise, be baptized, and wash away thy sins, calling upon the name of* THE LORD." And he arose, and was baptized; and after his baptism, we may presume, *was filled with* THE HOLY SPIRIT. Then he took food and was strengthened, Acts ix. 11—19, xxii. 12—16.

The blindness with which *Saul* alone, of all the company, was struck during this astonishing vision, was a significant chastisement; but designed in mercy to bring him to his right mind, and to impress on him, indelibly, a conviction of the *reality* of the vision; in addition to the evidence of the rest of the party, to which he twice solemnly appealed in public afterwards, at his trials before the *Jewish* council, and before King *Agrippa*. *Ananias* also, though not present at it, proved an additional voucher, by communicating from immediate revelation, that circumstance of CHRIST'S appearance to *Paul*, which none but himself knew. While *Ananias*, by his expostulation with THE LORD, deprecating a commission so apparently hazardous to such a notorious persecutor, shewed, that he was calm and collected, in full possession of the powers of his mind during the vision. The miracle also of restoring *Saul* to sight by the imposition of his hands, was sufficient to satisfy both *Ananias* and *Saul* that it was the same LORD JESUS who ap-

peared to both. Nothing, therefore, is wanting to establish the evidence of this stupendous transaction throughout upon the firmest basis.

Saul, indeed, as THE LORD told *Ananias*, was " His *chosen vessel*, to bear his name, or propagate his religion before *Gentiles* and *Kings*, and sons of *Israel;* and to *suffer greatly* for his name's sake," Acts ix. 15, 16.

And, for this arduous office, he was eminently qualified and gifted. He was deeply versed in *Jewish* and *Heathen* philosophy, and from his education in both, was, perhaps, the most learned man of his own, or of any age: and he spoke, by inspiration, in *more tongues*, and languages than any, or than all the *Apostles*, or the most highly gifted *converts*, 1 Cor. xiv. 18. He was also the *most powerful witness* of CHRIST; for he saw him in *glory*, after his ascension, which none of the other *Apostles* did, until that last, most distinct, and most glorious appearance to the beloved *John*, in *Patmos*, A.D. 95, crowning all the preceding manifestations of THE GOD OF GLORY from *Abraham's* days, B.C. 2093.

Thus, by a singular and most unexpected and surprizing dispensation of *Him*, " whose *ways* are not as our ways, nor HIS *thoughts* as our thoughts," was *Saul* " the *blasphemer*" of CHRIST, and "*persecutor*" of his *saints*, made the *first fruits* of the dying martyr *Stephen's* intercession for his murderers, in the true Spirit of his Divine Master, " LORD lay not this *sin* to their charge;" as a *brand plucked out of the fire!* and also, the first voucher to the truth of his testimony of seeing JESUS CHRIST *in glory at the right hand* of GOD, by what he himself soon after saw and heard on his journey to *Damascus*. But *Saul*, as he afterwards candidly and humbly confessed, after he had been *the chief of sinners*, obtained mercy, for these reasons, 1. Because *he sinned ignorantly in disbelief*, in disbelief of the GOSPEL, and ignorance of the *elementary* nature of the LAW, designed as a *schoolmaster* to bring us to CHRIST; and 2. That in his most striking case, and for the encouragement of the greatest sinners not to despair, JESUS CHRIST might shew forth to the world a pattern of his *long sufferance* to future *believers*, unto *eternal life;* by graciously entrusting, even to this *blasphemer* and *persecutor*, THE GLORIOUS GOSPEL of THE BLESSED GOD, and enabling and strengthening him to suffer so greatly for his sake, by undauntedly and perseveringly encountering *trials* and *persecutions*, enough to have made him of

all men most miserable in this life, if he attested *a falsehood* in the sight of God, and in the face of the world; were it not for the animating hope of inheriting that *crown of righteousness*, reserved for *him* and for the *faithful* in the great day of *retribution*, after he had *fought a good fight, kept the faith*, and *finished his course*, after he had *laboured more abundantly* in planting the Gospel of the *uncircumcision*, than any of the Apostles of the *circumcision*; and withstood even to his face, *Peter*, the first of the Apostles, when his practice was inconsistent with his doctrine, 1 Tim. i. 11—16, 2 Tim. iv. 6—8, 1 Cor. xv. 15—19, 2 Cor. xi. 21—31, Gal. ii. 11—14.

Saul, after his baptism, remained *some days* with the disciples at *Damascus*; and *immediately* proclaimed in the Synagogues, JESUS * as THE CHRIST, THE SON OF GOD, Acts ix. 20, xx. 21. Gal. i. 15.

And all that heard him were amazed, and said, Is not this he who persecuted at *Jerusalem* them that called upon this name? and who came hither on purpose to bring them prisoners to the *chief priests?* But *Saul* was *strengthened* [*in spirit*] still more, and confuted the *Jews* residing in *Damascus; proving, by comparing* the prophecies (συμβιβαζων) that JESUS is THE CHRIST, Acts ix. 19—22.

This, indeed, was his usual mode of debating with the *Jews* every where, Acts xvii. 2, 3, xviii. 28, xxvi. 22, 23, xxviii. 23.

SAUL RETIRES TO ARABIA.

During the persecution of the Church in *Judea*, *Saul* went into the heathen country of *Arabia Petræa*, as a place of security from the *Jews*. There he probably preached the Gospel also, Gal. i. 16.

Three years after his conversion, he returned to *Damascus*, A.D. 38, Gal. i. 18, corresponding to *Luke's* account, *when many days had been fulfilled*, Acts ix. 23. A phrase used also to express *three years* precisely, in the *Old Testament*, 1 Kings xi. 38, 39.

Here, the *Jews* rejected his testimony, as an Apostate, and conspired to kill him, and watched the city gates day and night

* The insertion of Ιησουν, in the present text, is warranted by the two *Syriac* versions, the *Vulgate*, *Ethiopic*, *Arabic*, *Armenian*, *Coptic*, and several ancient MSS. It is also absolutely required by the context. For the *Jews* admitted CHRIST to be THE SON OF GOD; they only doubted or denied that *Jesus of Nazareth* was he.

for that purpose, and procured the *Syrian* governor's concurrence. But the plot being made known to *Saul*, the disciples let him down from the city wall in a basket, by night; and so he escaped out of their hands, Acts ix. 23—25, Gal. i. 17, 18, 2 Cor. xi. 32, 33.

Though *Luke*, in the *Acts*, passed over in silence *Saul's* visit to *Arabia*, he was evidently well acquainted therewith, and with *Paul's* account of it in the Epistle to the *Galatians* and *Corinthians*, with which his own so exactly, though tacitly, harmonizes. He purposely *omitted* this early part of *Paul's* history, as he did afterwards his voyage to *Crete*, as being both inconsiderable, compared with his more public ministry in the populous cities and countries of *Asia* and *Europe;* which form the principal part of the *Acts;* and to *which* he *hastens*, after a *cursory* view of the *earlier* transactions. *Medias in res rapit.*

SAUL'S FIRST VISIT TO JERUSALEM.

After his escape from *Damascus*, *Saul* went up to *Jerusalem*, A.D. 38, for the first time since his conversion; chiefly as he says, *to get acquainted** (ιστορησαι) with *Peter*, Gal. i. 18. This, indeed, was a natural wish, from the *resemblance* of their dispositions and characters †, as marked by similar zeal and similar situations: both had *erred*, both had been *converted; Peter*, by a pitying, but penetrating *look* of his suffering LORD; *Saul*, by the *brightness* of *his glory; Peter* had been restored, upon repentance, to his *Apostolic* rank; *Saul* had been also, upon repentance, raised thereto. Both were susceptible of the warmest attachments.

" ——— Mihi mens juvenili *ardebat amore*,
Compellare virum, et dextræ conjungere dextram.

" *Great souls*, by instinct to each other turn,
Demand alliance, and *in friendship burn.*"

We need not, however, be surprized at the shyness of the brethren at *Jerusalem* to associate with *Saul*, at first, when he proposed himself. They knew him to have been a most furious bigot and

* *Josephus* celebrates the uncommon valour of a *Roman* centurion, *Julian*, at the siege of *Jerusalem*, with whom, says he, " *I got acquainted* (ιστορησα) during that war." Bell. Jud. vi. 1, 8.

† Estque ea *jucundissima amicitia* quam *similitudo morum conjugavit.—Dispares mores, disparia studia* sequuntur, quorum *dissimilitudo dissociat amicitias. Cicero*, De Offic. I. 17. De Amicit. 20.

persecutor; and were probably quite unacquainted with his miraculous conversion; there being then but little intercourse with *Damascus*, during *Herod's* war with *Aretas;* and less between *Jerusalem* and *Arabia*, to which he had retired. But *Barnabas*, who is said to have been his fellow-student under *Gamaliel*, and knew him early, took him by the hand, and introduced him to the Apostles, *Peter* and *James*, the LORD'S brother, who then were at *Jerusalem*, and recounted all the circumstances of his conversion. Whereupon, they admitted him freely to their society, Acts ix. 26—28, Gal. i. 18, 19.

In *Jerusalem*, *Saul* spake boldly in the name of THE LORD JESUS, and debated with the *Grecising Jews;* but they attempted to kill him, Acts ix. 28, 29.

At this time, while *Saul* was praying in the Temple, he fell into an *ecstacy*, or *trance*, and saw CHRIST, who said unto him, *Hasten* and *depart quickly* out of *Jerusalem;* because *they will not favourably receive thy testimony concerning me.* But *Saul* pleaded for a longer stay, alledging that his former persecution of the *Saints*, and concurrence in the martyrdom of *Stephen*, contrasted with his present conversion to CHRIST, could not fail to persuade the *Jews.* THE LORD, however, knew their bigotry better, and that his labour among them would be in vain; and replied, "*Go, for I will send thee forth as an extra-Apostle,* (εξαποστελω) *to the remote Gentiles,*" Acts xxii. 17—21, "*selecting thee* (εξαιρουμενος σε) from the people of the *Jews*, and from the *Gentiles, to whom* [the latter] *I am now going to send thee forth,* (νυν αποστελλω) *to turn them from darkness to light, and from the jurisdiction of Satan unto* GOD; in order that they might receive *remission of sins*, and an *allotment* among those that *are sanctified* by *faith toward* ME," Acts xxvi. 17, 18 *.

Not disobeying therefore the heavenly vision, *Saul* staid this time only *fifteen* days in *Jerusalem*, Gal. i. 18. And the *brethren* also, well knowing the malice of the *Zealots*, escorted him to *Cæsarea;* and sent him away by land through the Churches of *Judea*, to *Tarsus*, his native city in *Cilicia*, Acts ix. 30, Gal. i.

* This is introduced in *Paul's* apology before King *Agrippa*, as if it immediately followed the *first vision* of Christ in the way to *Damascus;* the Apostle passing over the second *vision* or *trance* at *Jerusalem*, at which it really happened, when CHRIST said, "But *arise*, and *stand upon thy feet:* for to this end *I appeared unto thee*, [at first, ωφθην] to ordain thee *a minister* and *witness* of what *thou sawest* [then, ειδες] and of *my future appearances* to thee" (ὡν οφθησομαι σοι.) xxvi. 16.

21, 22. There he remained three or four years, till *Barnabas* summoned him to assist in preaching the Gospel, Acts xi. 25.

REST OF THE CHURCHES IN JUDEA, &c.

After the first persecution had raged about four years, an unexpected persecution of the *Jews* themselves put a stop to it. *Caius Caligula*, the Roman Emperor, about A.D. 39, commanded that his statue should be set up in the temple of *Jerusalem:* and sent *Petronius*, president of *Syria*, with a large army from *Antioch*, into *Judea*, to enforce obedience to his edict, under pain of death to the opposers, and of slavery to the whole nation unless they submitted thereto.

This was, indeed, a thunderstroke. And the universal consternation produced thereby, absorbed all inferior concerns. They desisted from persecuting the *Christians*, to deprecate this outrageous contempt of their laws and sacrilegious profanation of their temple. And when *Petronius* had advanced as far as *Ptolemais*, they earnestly besought him to suspend the execution of the order until they could send an embassy to Rome, and endeavour to deprecate and prevent this abomination. *Petronius*, unwilling to proceed to extremities, granted their request, and they sent an embassy accordingly; the history of which has been written by *Philo*, one of the deputies. But this only provoked the tyrant's rage—he was much displeased with *Petronius* for his delay, and threatened to go in person to *Alexandria* to enforce obedience. But fortunately for them, he was assassinated before he could fulfil his intentions, A.D. 40. *Josephus* has given a circumstantial account of his assassination. See also *Lardner*, Vol. I. p. 97—100.

During this time the *Churches throughout all Judea* and *Galilee* and *Samaria*, *had peace*, or respite from persecution; and *being edified*, or instructed by the *Apostles*, in the *fundamental* doctrines of THE GOSPEL, and walking in *the fear* of the LORD, and in the *comfort* of the HOLY SPIRIT, were *multiplied*, Acts ix. 31.

Peter in particular, took a circuit through the home Churches of *Judea* to confirm them in the faith; and at *Lydda*, a town between *Jerusalem* and *Joppa*, he cured a patient who had been confined eight years to his bed with a palsy. "*Æneas*, said he, JESUS CHRIST *healeth thee, arise, and make thy bed*," and he arose immediately; and all the inhabitants of *Lydda*,

and of the vale of *Sharon*, saw him, and turned to THE LORD, Acts ix. 32—35.

Proceeding to *Joppa* *, on the sea coast, about ten miles from *Lydda*, in compliance with a message brought by two of the disciples there, requesting he would come to them without delay; he restored to life a female disciple, called *Tabitha* in Hebrew, or *Dorcas* in Greek, (signifying the *Gazel* or *Antelope*, remarkable for its fine eyes) who was laid out in an upper chamber. For, excluding all the mourners, he fell on his knees, and *prayed* TO THE LORD, (προσηυξατο) and then turning to the body, said, *Tabitha, arise!* And she opened her eyes, and seeing *Peter*, sate up. And giving her his hand, he raised her, and then calling the saints and the widows that had been cloathed by her bounty, he presented her alive. And this miracle was made known throughout all the region of *Joppa*, and many believed ON THE LORD. This spiritual harvest probably induced *Peter* to spend *many days* at *Joppa*, where he lodged with one *Simon*, a tanner, Acts ix. 36—43; and we may observe, in the neighbourhood of *Jabneh* or *Jamnia*, where the *Sanhedrim* sometimes sate; the very center of *Judaism*.

CONVERSION OF CORNELIUS.

This also forms a memorable epoch in the History of the Church as the *first fruits* of the conversion of the *Gentiles* to CHRIST. We may date it A.D. 41, with the *Bible Chronology*.

Cornelius was a devout *Roman* centurion of the *Italian* band, or cohort, which was probably the life guard of the Roman governor residing at *Cæsarea*; "who *feared* GOD with *all his house*; and gave *much alms to the people* of the *Jews*, not confining his bounty to his own countrymen, and *prayed to* GOD continually †," Acts x. 1, 2.

* *Joppa*, was the nearest sea port to *Jerusalem*, and about 40 miles distant. It is now called *Jaffa*, recovering its ancient name, *Japho*, belonging to the tribe of *Dan*, Josh. xix. 46. As it lay between *Azotus* and *Cæsarea*, it was probably one of the towns in which *Philip* preached the Gospel, Acts viii. 40.

† From the admirable character of this *Roman*, we are strongly inclined to suspect, (though the conjecture is unwarranted by any of the commentators) that this was the *centurion* who attended CHRIST'S crucifixion; and was evidently converted thereby. See the foregoing remarks, p. 234 of this volume. It was only *ten* years after. And he might have been permanently stationed at *Cæsarea*, the seat of the *Roman* government. If so, we can humbly see an appropriate reason why he should be so highly distinguished and honoured by GOD on this occasion, after having been a *blasphemer* and

About the ninth hour of the day, or stated hour of *evening prayer*, he saw in vision plainly, an *Angel of God* entering into the house to him at his private devotions, and saying unto him, *Cornelius!* And he looking stedfastly at the Angel, and being possessed with fear, said, *What is it*, LORD? And he said, *Thy prayers and thine alms are ascended* like the fragrant incense, *for a memorial before* GOD, (Levit. ii. 2, Rev. v. 8;) and *now send messengers to Joppa*, and call for *Simon*, surnamed *Peter; he lodgeth with one Simon, a tanner, whose house is by the sea side. He shall declare unto thee what thou oughtest to do* [to attain *eternal life*] ver. 3—6.

When the Angel had departed, *Cornelius* accordingly sent two of his servants and a *devout soldier* of his band*, to *Joppa*, with the message; about thirty miles southward of *Cæsarea;* who arrived there next day about noon, ver. 7—9.

While they were approaching to the city, *Peter* went up on the house top to pray, about the sixth hour of noon, fasting. And after he had finished his devotions, he was hungry and wished to take some refreshment; but while the family were preparing it, he fell into an *ecstacy*, or trance; and beheld the heaven opened, and a certain vessel or receptacle, resembling a great square *sheet*, tied with four *cords* †, let down upon the earth, wherein were all sorts of tame and wild beasts, reptiles, and birds. And there came a voice to him saying, *Arise, Peter, sacrifice, and eat.* But *Peter* said, *By no means,* LORD; *for I never did eat any thing common or unclean.* And the voice again said to him a second time, *What* GOD *hath purified, count not thou common.* This was done thrice. And the vessel was taken up again into the Heaven, ver. 9—16.

While *Peter* was perplexed in himself, what could be the de-

persecutor in ignorance, like *Saul* himself. To him, only, *an Angel* appeared, perhaps *Gabriel*, Dan. viii. 16, Luke i. 19.

* The original expression, *των προσκαρτερουντων αυτῳ*, "*of those that adhered to him*" in his *belief* and *practice*, is very remarkable; and tends to justify the foregoing conjecture, by pointing out this *devout soldier* also as one of the *Roman* guard, attendant on *the crucifixion*, who was then converted, p. 234 of this volume.

† Τεσσαρσιν αρχαις. *Diodorus Siculus* uses the phrase, *αρχας στυπινας*, "*hempen strings*," or *cords*, in describing the mode of harpooning the *Hippopotamus*, *ειθ' ἑνι των εμπαγεντων εναπτοντες αρχας στυπινας, αφιασι, μεχρις αν παραλυθῃ*, Edit. Rhod. p. 32, as ingeniously noticed by *Wakefield*. If *αρχαις* signified "*corners*," (as in the English Bible) the article *ταις* should be prefixed, as in Matt. xxiv. 31, *των τεσσαρων ανεμων*. *Middleton*, p. 400.

sign of this *allegorical* vision, and was ruminating thereon, THE HOLY SPIRIT, as soon as the messengers of *Cornelius* arrived, and enquired for *Peter;* desired him to arise, descend, and go with the *three men* that sought him, without hesitation; for that they were sent by HIMSELF. Then *Peter* descended, and having asked the reason of their coming, and received their message, he entertained them hospitably that day; and went with them the next, accompanied by *six* of the brethren from *Joppa*, (Acts xi. 12,) ver. 17—23, a prudent precaution, not only consistent with his *apostolic* rank, which made it improper that he should go unattended; but also, that they might be joint *witnesses* of what might happen, and *advisers* of what ought to be done in such a singular and unprecedented case.

In SACRED HISTORY, no circumstance, even apparently the slightest, is insignificant. "From *Joppa*, the prophet *Jonah* was sent to preach to the Gentiles at *Nineveh;* and from thence the Apostle *Peter*, (probably his descendant) was sent to preach the Gospel to the Gentiles of *Cæsarea;*" according to the ingenious analogy noticed by *Benson.*

When *Peter* and his attendants, who had stopped by the way on the third night, were entering into *Cæsarea*, the fourth morning, *Cornelius*, (having received notice of his approach,) came to meet him, through respect, accompanied by his *kinsmen* and *intimate friends;* and *falling at his feet, was going to worship him*, as more than mortal; a most extraordinary instance of veneration from those proudest of mortals, the *Romans;* but *Peter* stopped and raised him, saying, *I also myself am a man.* He then freely conversed with him, entered into his house, and found *many others* there assembled, ver. 24—27.

And *Peter* said unto them, Ye know that it is unlawful for a *Jew* to associate with a *foreigner;* but GOD hath *shewed* me to call *no man common or unclean.* Therefore, also, without gainsaying, came I, when sent for. *I ask, therefore, upon what account ye sent for me?* ver. 28, 29. Though *Peter* knew beforehand, by the messengers, upon what account in general; yet he wished to learn the particulars more fully, both for his own and his companions' information.

Cornelius then recounted all the circumstances of the vision; and concluded with his thanks to *Peter* for coming, and a solemn request to receive divine instruction from him. "*Thou hast well done in coming hither. Now, therefore, are all we*

here present, ready and desirous *to hear all* GOD'S *commands to thee* respecting us," ver. 30—33.

Then *Peter opened his mouth* with much solemnity, and said, *In truth,* "I *now comprehend,* that GOD is *no respecter of persons;* but *in every nation, whosoever feareth* HIM, *and worketh righteousness, is acceptable unto* Him," ver. 34, 35.

This noble declaration of the *impartiality* of GOD, seems to have been a new light or unexpected illumination suddenly bursting upon his mind, to dispel the mists of his *national* prejudices. For though CHRIST had commissioned his Apostles to *discipline* and *baptize all nations,* in his final instructions; yet, several circumstances had prevented them from comprehending the spirit of the Gospel hitherto.

1. OUR LORD himself had early declared, that "*salvation was of the Jews;*" and, according to their narrow interpretation, confined to the *Jews.* 2. He also declared, that "*he was not sent, but unto the lost sheep of the house of Israel;*" to "*feed the children,* not *the dogs;*" and 3. He charged his disciples, on their first circuit during his ministry, neither *to go into the way of the Gentiles,* nor *enter into any city of the Samaritans,* but rather, *to the lost sheep of the house of Israel,* and 4. in his last instructions, to be HIS *witnesses* in *Judea* and *Samaria,* and *unto the ends of the earth,* they might have understood "*the earth*" in the limited sense of the *Holy Land.* And that they did, indeed, so understand him, is evident; 1. from the conduct of *Peter* himself, and of the *Apostles* at *Jerusalem,* who preached only to their own nation; 2. and of the *Disciples* and *Evangelists* dispersed by the first persecution of *Stephen,* in *Phœnicia, Cyprus,* and *Antioch,* who *preached the word to none but Jews only,* Acts xi. 19; and 3. from the *equal surprize* expressed by *Peter's* company, and the rest of the *Apostles,* and Mother Church as *Jerusalem,* at the effusion of the HOLY SPIRIT upon these first fruits of the Gentile converts *before* their baptism, *putting no difference between them and the Jews* themselves on the day of Pentecost; for so *Peter* remarked and pleaded in his apology. "And when they of *Jerusalem* heard the whole account, they *were silent;* and *glorified* GOD, saying, *Then* (αρα) *hath* GOD *granted to the Gentiles also repentance unto life* eternal!" xi. 18, as a matter of surprize and astonishment. The same, indeed, is the purport of *Peter's* declaration; "I now at length comprehend, what I did not,

before I had seen the *allegorical* vision, as now explained by the application of these *Gentiles* for information respecting that *perfect rule of faith*, prescribed in THE GOSPEL; that GOD hath not confined his mercies to a *particular nation* only, but that *all* are capable of receiving the higher privileges of the GOSPEL, even *eternal life*, who are *duly prepared*, by *the fear of* GOD, and the *practice of righteousness;* upon the conditions of *repentance* toward GOD, *faith* toward JESUS CHRIST, as THEIR LORD, and *baptism* in the name of THE TRINITY."

The speech of *Peter* was worthy of the exordium; but it bears unequivocal marks of unusual agitation of mind in the involution, or embarrassed construction of its first periods, so different from the concise simplicity of his former speeches; this rather resembles *Paul's* style.

"*The word*, (τον λογον) or *Gospel*, which GOD sent forth to the children of *Israel*, publishing peace, by JESUS CHRIST, (who is LORD OF ALL) ye know; [namely,] *the oracular word* (το ρημα), (that was [spread] through all *Judea*, beginning from *Galilee*; after the *baptism* which *John* proclaimed) [concerning] JESUS OF NAZARETH: how GOD *anointed* him with THE HOLY SPIRIT and with POWER. Who went about doing good, and healing all those that were tyrannized over by *the Devil:* because GOD *was with Him.*

"And *we* are *witnesses* of all that *He did* in the country of the *Jews* [*Judea* and *Galilee*,] and in *Jerusalem;* whom they [of *Jerusalem*] *hanged upon a cross*, and *slew.*

"THIS same GOD raised up, the third day; and shewed Him openly: not to *all the people*, but *to us, the witnesses previously chosen by* GOD, who did *eat with him* and *drink with him*, after his resurrection from the dead.

"And *He* commissioned us to *proclaim* to *the people*, [of the *Jews*,] and to *testify thoroughly*, that it is *He himself* who is *ordained* by GOD, JUDGE *of quick* and *dead.*

"To HIM, *testify all the prophets;* that *every one who believeth on Him*, [whether *Jew* or *Gentile*,] shall receive, *through his name* or religion, *remission of sins*," ver. 36—43.

1. In this speech, *Peter* appeals to the *general knowledge* even of *the Gentiles*, in the regions through which the GOSPEL was preached, of the *active benevolence* and *miracles of mercy* performed by JESUS CHRIST, in the course of his ministry, as the surest test that GOD *was with him.*

2. He vouches the reality of his *miracles*, of his *crucifixion*, and of his *resurrection*, by the testimony of the *Apostles*, his *chosen witnesses;* who, from their *number*, *knowledge*, and *integrity*, were sufficient to satisfy the most scrupulous enquirers; whereas, *all the people of Jerusalem* were as *unfit* as *unworthy* of such a special *revelation;* as was, indeed, evinced already in the *mockery* of the *vulgar*, on the day of *Pentecost;* and in the subsequent *persecutions* by the *Sanhedrim*, after the most stupendous *miracles*, and the most indisputable by their own confession, wrought in the name of CHRIST.

3. He supports the testimony of the *Apostles* to these facts, (in which they did not volunteer, but were expressly *commissioned* by GOD and CHRIST,) by the whole series of *ancient prophecy*, addressed to the *Jews*, indeed, but foretelling the *universal redemption* of mankind through *faith* in CHRIST.

The stupendous issue of this speech, uttered in all the plenitude of divine inspiration, accorded therewith. While *Peter* was still speaking these *oracular words* (ρηματα), THE HOLY SPIRIT fell upon all the hearers, (probably with a visible illumination.) And they of the *circumcision* who accompanied *Peter* were astonished, because *the gift* of the HOLY SPIRIT was *poured out also* upon the *Gentiles;* for they heard them *speaking in tongues*, and *magnifying* GOD, ver. 44—46, as on the day of *Pentecost.*

Then answered Peter, Can any one object, why *water* should not be brought, that these might be *baptized* who have now received the HOLY SPIRIT, as well as *we*, originally? And he commanded them to be baptized in the name of THE LORD, ver. 47, 48, and he afterwards thus apologized for doing so before the Church at *Jerusalem;* "Forasmuch then, as GOD *gave them the like gift as he did unto us who believed on the* LORD JESUS CHRIST; *what was I, that I could withstand* GOD?" Acts xi. 17.

Cornelius has been represented by Lord *Barrington*, and several commentators, as a lower *proselyte* to *Judaism*, which they call "a *proselyte* of the *gate*," supposed to be uncircumcised, and bound only to the observance of the seven *Noachic* precepts; as distinguished from a perfect proselyte, or *proselyte* of *justice*, who was circumcised, and bound to keep the law of *Moses.* But there is no foundation for this distinction of *proselytes* in Scripture; for every *uncircumcised* person was consi-

dered as an "*alien* from the commonwealth of *Israel*," Eph. ii. 12; not being entitled to possess *land;* nor to enjoy the privileges of *citizens.* The *proselyte of the gate* was no other than the "*stranger within thy gates*," who was permitted to *sojourn* in the land, on submitting to circumcision and the observance of the law of *Moses*, Exod. xx. 10, Deut. v. 14; and was clearly distinguished from the *alien*, or *foreigner*, Deut. xiv. 21. But *Cornelius* was an *alien*, or *foreigner* (αλλοφυλῳ), with whom, *Peter* observed, that it was unlawful for a *Jew* to associate *hospitably*, as the word κολλασθαι implies; nor even *to go into their houses*, as implied by προσερχεσθαι, ver. 28, as confirmed by the censure of the *Judaizing* Christians at *Jerusalem*, "*Thou wentest in to men uncircumcised, and didst eat with them*," Acts xi. 3 *.

Some *freethinkers* have grafted a dangerous error upon *Peter's* declaration of the *terms of acceptance with* GOD, to undervalue or exclude CHRISTIANITY; as if to *fear* GOD, and *work righteousness*, were the only duties every where essentially necessary to *salvation;* but that these were as *old as the creation*, inculcated by NATURAL RELIGION, and adopted by the PATRIARCHAL, Heb. xi. 6; Job xix. 25; and by the MOSAICAL, Matt. xxii. 40.

This may be refuted, and it should seem fully and satisfactorily,

1. By the case of *Cornelius* himself, who, though he possessed these requisites, was further, by a special *revelation*, required to embrace CHRISTIANITY.

2. By the general commission to the *Apostles*, to *publish the* GOSPEL throughout the *whole world*, or glad tidings of *salvation* upon the further terms of *faith* and *baptism* in the name of THE TRINITY.

3. Upon both accounts, therefore, *Peter* required *Cornelius* to be *baptized*, or admitted into the *Christian Church*, and entitled thereby to its higher benefits and privileges.

4. *Paul* has clearly stated the higher privileges of *Jews* above *Gentiles*, and of *Christians* above both, in his *doctrinal* epistles to the *Romans* and to the *Hebrews*.

* See this subject fully discussed by *Lardner*, VI. p. 522—530; who has satisfactorily shewn that this distinction between the two sorts of Jewish *proselytes* was not found in any *Christian* writer before the fourteenth century, or later.

5. NATURAL RELIGION, if opposed to REVEALED, is a mere fiction of *false philosophy*. "*The world* by [human] *wisdom*, *knew not* GOD," at any time, from *the creation*; as we learn from that profound philosopher *Paul*, expressly asserting the fact to the first philosophers of *Greece*, 1 Cor. i. 21. Such *knowledge* being *too wonderful* and *excellent* for the attainment of *mankind* by the confession of the *Patriarchs* and *Prophets*, Job xi. 7, xxxvii. 23; Psalm cxxxix. 6; and of the wisest of the Heathen philosophers themselves, *Socrates*, &c.

6. The *Patriarchal* and *Mosaical dispensations* were only "school-masters to the *Christian*," designed to train the *world* gradually for its reception in the fulness of time: as subordinate parts of one grand scheme of REDEMPTION, embracing *all mankind*; instituted at the *creation*, Gen. iii. 15, and gradually unfoding to the *end of the world*, John iii. 16; Rev. i. 18.

> "All are but *parts* of one stupendous *whole*."—*Pope*.
>
> "*Parts*, like *half sentences*, confound; *the whole*
> Conveys the sense; and GOD is understood;
> Who, not in *fragments* writes to human race:
> Read his *whole volume*, sceptic, then reply!"—*Young*.

Thus did *Peter* first exert the power of "*the keys*," granted to him by his gracious Master, Matt. xvi. 19, by being made the foremost of the Apostles, to *open the door of faith* to the *first fruits* of the *Jews*, on the memorable day of *Pentecost*; and of the *Gentiles*, on this equally memorable day of their conversion. With whom, on their entreaty, he remained some days, Acts x. 48.

While *Peter* was thus employed on his circuit through *Judea*, the disciples dispersed on *Stephen's* persecution, spread the Gospel to *Phœnicia*, *Cyprus*, and *Antioch*, in *Syria*, speaking the word to none but *Jews* only. But hearing of the conversion of *Cornelius*, some of them, men of *Cyprus* and of *Cyrene*, preached the LORD JESUS to the *Greeks* *, or idolatrous *Gentiles*, at *Antioch*; and the hand of THE LORD was with them, and a great number believed, and turned [from their *idols*] unto THE LORD, Acts xi. 19—21. Compare Acts xv. 19; 1 Thess. i. 9.

* Instead of the received reading, Ἑλληνιστας, *Griesbach* substitutes Ἑλληνας, upon the authority of several ancient MSS. and most of the ancient versions. Which is also evidently required by the context, because they were *idolaters*; whereas the *Hellenists* were *Jews*.

When the report of their success reached the ears of the Mother Church at *Jerusalem*, they sent, as usual, *Barnabas* to confirm the new converts in the faith, who was himself a *good man*, and *full of the* HOLY SPIRIT and *of faith*. Finding a considerable increase in their numbers, he went to *Tarsus* to seek *Saul* as an associate in the ministry, and brought him to *Antioch*. In that capital city they spent an *entire year*, which became the *Mother Church* of the *Gentile* converts; who then were first denominated *Christians*, ver. 22—26, while they were denominated *Nazarenes* by the unbelieving *Jews*, Acts xxiv. 5. We may date this occurrence, A.D. 43.

SAUL'S SECOND VISIT TO JERUSALEM.

During those days, some *prophets*, or inspired preachers, came down from *Jerusalem* to *Antioch*, among whom was *Agabus*, who predicted a great famine throughout the whole land of *Judea*, which accordingly took place next year, A.D. 44, in the fifth year of *Claudius Cæsar*. *Josephus* has noticed this famine, and the relief which the people of *Jerusalem* obtained from *Helena*, queen of *Adiabene*, and her son *Izates*, Ant. XX. 2—6, which is recorded also in the Rabbinical Work, *Joma*, p. 66.

To relieve the suffering brethren in *Judea*, a collection was made by those of *Antioch*, each contributing according to his ability, and sent to "*the Presbyters*," or Church at *Jerusalem*, by the hand of *Barnabas* and *Saul*, ver. 27—30.

SECOND JEWISH PERSECUTION.

Herod Agrippa, the grandson of *Herod* the Great, by his son *Aristobulus*, had been appointed king of the Tetrarchies of *Philip* and *Lysanias*, by *Caius Caligula*, upon his accession to the empire, on the death of *Tiberius*, A.D. 36, at the same time that *Marullus* was appointed procurator of *Judea*, Joseph. Ant. XVIII. 7—10. After the assassination of *Caligula*, and the accession of *Claudius*, A.D. 40, the new emperor, to reward *Agrippa's* services on that occasion, granted him all his grandfather's dominions of *Judea* and *Samaria*, added to what he possessed before, Ant. XIX. 5—1. We may date this full grant A.D. 41. But he reigned three years after it, Ant. XIX. 8—2. And in the last year of his reign, A.D. 44, soon after the commencement of the famine, in order to please his new subjects the

Jews *, " *Herod*, the king, stretched forth his hands to molest certain [*Presbyters*] of the Church. And he slew *James*, the brother of *John*, with the sword; and seeing that this was acceptable to the *Jews*, he proceeded further to seize and imprison *Peter* also, at the time of the *passover*," intending to bring him forth to execution after the passover *, Acts xii. 1—4.

The historical accuracy of *Luke* on this occasion is remarkable. This short interval of *Agrippa's* reign was the only time from the deposal of *Archelaus* that the *Jews* had a *king* of their own, till the end of their state.

Thus was our Lord's prediction fulfilled respecting *James*, the elder of the sons of *Zebedee*, that *he should drink of his master's cup*, as the first martyr among the *Apostles;* while he graciously spared *Peter*, that main *pillar* of the Mother Church, for further services and sufferings when he should *grow old*, as he promised. Upon this ground, perhaps, *incessant prayer was made by the Church to* GOD *for his deliverance.* And their prayer was heard; for on the very night before *Herod* intended to have brought him forth to execution, while *Peter* was *sleeping*, with all the calmness of conscious innocence, *between two soldiers*, having each hand bound with a single chain to each soldier, according to the *Roman* custom, (Acts xxviii. 20; Ephes. vi. 20,) he was suddenly liberated by an *Angel of the* LORD, who brought him out of the prison, and through the *iron gate* of the city, and then left him near the house of *Mark* the Evangelist. After sending an account of his miraculous deliverance to *James*, (his successor in the superintendance of the Mother Church, as first *Bishop* of *Jerusalem*,) and to the *brethren*, he retired to *another place*, out of *Herod's* dominions, to avoid the tyrant's fury; probably to *Antioch*, (Gal. ii. 11,) to visit that first *Gentile* Church, whose bounty he had so recently shared, ver. 5—17.

Herod, probably, to counteract the report of this miracle, condemned the guards to be put to death, as if they had betrayed their trust, and soon after was smitten himself by *an Angel of* THE LORD, because he accepted the acclamation of the Tyrians, *It is the voice of a God and not of a man*, without giving GOD

* Josephus represents *Agrippa* as a munificent prince, who courted popularity, resided much at *Jerusalem*, and was zealous for the law, Ant. XIX. 7—3; which corresponds exactly with the Evangelist's account. *Agrippa* was, probably, afraid to execute *Peter* during the *passover*, for fear of exciting an insurrection in *Galilee*, where *Peter* was most popular, or a rescue by the *Galileans* at the feast.

the glory; and was devoured by vermin, and expired miserably, ver. 18—23, on the fifth day after he was struck, according to *Josephus;* who states, that for not rejecting *this impious adulation,* (την κολακειαν ασεβουσαν) he perceived over his head, *an owl, the messenger of ills* *, and was instantly struck with insupportable pains in his bowels; and exclaimed, weeping to his friends, *I your God, am summoned to leave the world; and I, called by you, immortal, am now hurried away to death!* Ant. XIX. 8—2. *Josephus* unquestionably had seen *Luke's* account, which he thus parodied, and varnished the plain simple narrative in the Acts, with his *Heathenish* gloss.

SAUL'S VISION AND REVELATIONS.

During *Saul's* stay at *Jerusalem*, A.D. 44, "*fourteen* years before he wrote his second Epistle to the *Corinthians*," A.D. 58, he was favoured with some remarkable *visions* and *revelations* of THE LORD; when, (whether *in the body* or *out of the body*, he knew not, GOD only knew) he was rapt, at one time, into the *third Heaven;* and at another time, into *Paradise;* where he heard "*unutterable words*, which it is *not permitted man to speak*," 2 Cor. xii. 1—4.

These different scenes of future glory, the higher, in the highest Heaven, with GOD, and *all his holy Angels*, after the *general resurrection;* the lower, in *Paradise*, or that *place of glory* † also, set apart in *Hades* (or the general receptacle of

* *Virgil* represents a *fury* in the form of an *owl*, appearing to *Turnus* during his combat with *Æneas*, and terrifying him by screaming and flapping his shield with her wings.

Hanc versa in faciem, *Turni*, se, *Pestis*, ob ora
Fertque refertque, sonans, clypeumque everberat alis. Æneid. xii. 865.

† See the foregoing note, on "*Judas* going to *his own place*," Acts i. 25, which was considered by the *ancient Fathers, Clemens Romanus, Irenæus, Justin Martyr*, &c. as a place of "*torment*," with Luke xvi. 33. See also bishop *Bull's* two learned and excellent Sermons, on the *intermediate state of the soul after death*, Vol. I. p. 39—134. In which he has ably traced the origin of the *Popish* doctrine of *Purgatory*, from its embryo, a *Platonic* notion of *Origen*, that the *faithful*, not excepting the Apostles themselves, shall undergo a *purgation* in the *great conflagration* to precede the general judgment; but which *Augustine* doubted might take place earlier, between death and the resurrection, as to the souls of more *imperfect Christians;* this was adopted by the superstitious Pope *Gregory* the Great; and at length turned into an *article of faith*, by the council of *Florence*, in 1439. And fiercely maintained ever since, more for its *gain* than its *Godliness*. A gross imposition, that hath been, I am persuaded, says bishop *Bull*, the eternal ruin of thousands of souls, for whom our blessed Lord shed his most precious blood: who might have escaped *Hell*, if they had not trusted to a *purgatory!*

departed spirits) for the spirits of the good and just; who are there *gathered to their Fathers*, with *Abraham*, *Isaac*, and *Jacob*, and are there "*comforted*," and "*live before* GOD in a state of *joy* and *felicity*;" awaiting their perfect consummation of bliss, both in body and soul, in *Heaven*, after the *general resurrection*; seem to have been designed for *Paul's* comfort, support, and encouragement under his ensuing trials and persecutions, by giving him a foretaste, as it were, of that *fullness of joy* and *pleasures for evermore*, at GOD'S *right hand* in *Heaven*; and that antecedent *bliss* with CHRIST, which *eye hath not seen nor ear heard*, nor *hath entered into the heart of man to conceive*, in *Paradise*, Psalm xvi. 11, Isai. lxiv. 4, 1 Cor. ii. 9, Phil. i. 23, Luke xxiii. 43.

They seem also admirably calculated to instruct the *infidel* world; refuting by anticipation, that mischievous heresy of the *Novellists*, about the middle of the third century, mentioned by *Eusebius*, Eccl. Hist. VI. 37, who held, that *the souls of men die with their bodies, but are restored to life together with the same bodies at the resurrection*; nearly analogous to which, is the supposed *sleep of the soul* during the interval between death and the resurrection. For it is evident, from the Apostle's doubts, whether he saw these visions *in the body*, or *out of the body*, that he clearly held the different natures of the *soul* and *body*, and that the former might subsist in a sentient state, totally separate, or detached from the latter; and that it is, indeed, actually separated from the body at death, he asserts elsewhere, "*We prefer rather to be absent from the body, and to be present with* THE LORD," or I prefer death to life, 2 Cor. v. 8. "I am desirous to *depart* [from *the body*,] *and to be with* CHRIST; for *this is better for me by far*; but to *remain in the flesh*, is more necessary for *you*;" or for your improvement in the faith, Phil. i. 23, 24. But how would it be *far better* for the Apostle to *die*, if his *soul* was then to be deprived of all sense, and sink into a total lethargy, and utter oblivion of things, as in *profound sleep*? or, how could such a state of insensibility gratify his ardent wish to be *with* CHRIST in *Paradise*?

To prevent the Apostle, however, from being *over-elated* by this *excellency of Revelations*, vouchsafed to him, and to remind him constantly of the imperfection of his nature, he was *tried* with a *thorn in the flesh*, an *Angel of Satan* permitted to *buffet him*, through the whole course of his ministry, 2 Cor. xii. 7.

What this " *thorn in the flesh*" was, the Apostle has no where precisely explained, though he has repeatedly alluded thereto. From what he has said, however, we may collect, that it was some remarkable *bodily infirmity*, which rendered his " *presence weak*, or *sickly*, (ασθενης;) or *impediment*, which rendered *his speech contemptible*," (εξουθενημενος,) 2 Cor. x. 10.

And this *thorn in the flesh* goaded him from the beginning of his ministry. " *Ye know*, says he to the *Galatians*, how through *infirmity of the flesh*, I preached the Gospel to you at the first. And *my trial in the flesh* ye despised not, nor rejected; but received me as an *Angel of* GOD, even as CHRIST JESUS," Gal. iv. 13, 14. And this *bodily infirmity*, he represented as a great impediment to his preaching; to the *Corinthians* especially. " And I was with you, in *weakness* and in *fear*, and in *much trembling*," 1 Cor. ii. 3. Whence some have suspected, that he was subject to the *epilepsy*, or falling sickness, or to the *palsy*, which might have affected his speech or utterance *. And, perhaps, might have been occasioned by the *glory* of those very *revelations*, proving too mighty for his weak frame; as he was deprived of sight by the first overpowering vision of CHRIST, on the way to *Damascus*.

This painful " *thorn in the flesh*," (or " *trial in the flesh*," or " *infirmity of the flesh*," which are all synonymous,) is called also " an *angel*, or *messenger of Satan*, sent to *buffet* him," for they are plainly set in apposition to each other, by the want of a copulative particle between them, (which is improperly understood, by some commentators, reckoning the latter to be the *false Apostle*, who principally opposed *Paul* at *Corinth*.) It was therefore denominated a " *messenger of Satan*," as a *disease* inflicted on him by *Satan*, with the Divine permission and appointment, as formerly on *Job*, or on that " *daughter of Abraham*, or pious *Jewess*, whom *Satan* had bound with a *spirit of infirmity* for eighteen years, before JESUS compassionately loosed her from her bond," Luke xiii. 11—16.

But when *Paul*, though one of the most excellent of the *sons of Abraham*, repeatedly and earnestly " besought THE LORD *thrice*, that he might be relieved therefrom," he was refused, as

* It seems to be a confirmation of this conjecture, that *Paul* twice prayed for " *utterance*," Eph. vi. 19; that " GOD would open to him a *door* of *utterance*," Col. iv. 3, as if he laboured under some hesitation or difficulty of speech, like *Moses* formerly.

he declares, " For THE LORD said unto me, MY GRACE is sufficient for *thee;* for MY POWER is perfected in *infirmity.*"

" Most willingly then," proceeds the Apostle, " will I rather *glory* in *my infirmities*, that *the power of* CHRIST may *reside* upon me *," like the *Divine glory* on *the tabernacle* in the wilderness, which seems to be the import of επισκηνωσῃ επ' εμε, 2 Cor. xii. 8, 9.

This very important passage, 1. warrants *direct prayer to* CHRIST; which is acknowledged even by the Socinian, *Slichtingius.* Nota exemplum precum ad CHRISTUM directarum; —whence, concludes *Whitby*, " Ergo, say I, here is an instance of HIS DIVINITY."

It teaches, 2. that whom THE LORD *loveth*, he *chasteneth* for their good.

3. That even the *best men*, and the most *highly gifted*, are liable to *pride*, or *over-elation* of mind, in consequence of those very endowments †. " Few men indeed, have such steady heads, as to be able to stand upon the spires and pinnacles of *glory*, without giddiness." The sin of *pride* is generally supposed to have ruined *Satan* himself, and his *host of angels;* " Those once glorious spirits, walking upon the battlements of heaven, grew dizzy with their own *greatness*, and fell down into a state of utter darkness and extreme misery." According to the ingenious, but startling imagery of Bishop *Bull*, p. 210.

But it may be asked, are the best of saints, the most excellent persons, *only* subject to this worst of vices, *pride?* No certainly. It flourishes with greater rankness and luxuriance among " many *schoolmasters in Christ*," founders of *sects*, and

* The *English Bible* has injured the force of this short, but very important passage, by variously rendering δυναμις, " *power*" and " *strength*," and ασθενεια, " *infirmity*" and " *weakness.*" See Dr. *Myles Smith's* awkward Apology in the *Preface* to the English Bible, for such *diversity of translation*, embarrassing the sense.

† *Calvin*, (himself not the *humblest* of men,) has a very apposite note on this passage. *Consideremus diligenter qui hic loquatur*, &c. " Let us diligently consider *who* it is that here speaks. *A man* that had conquered infinite dangers, torments, and other evils; that had triumphed over all the enemies of CHRIST; that had shaken off the fear of death; and lastly, had renounced the world: and yet *this man* had *not yet* wholly subdued his *propensity to pride.* Nay, he was *still* engaged in so *dreadful a conflict* with it, that he could not conquer, without being himself *beaten* and *buffeted!*"——*Pride*, as it was the *first sin* of man, so is it his *last.* It has been called, not unfitly, *indusium animæ*, " the *inner garment of the soul*," that sticks most closely, like a *shirt;* and the last, and hardest to be *put off.* Whence the frail *Peter* recommended, " *Be cloathed with humility!*" It is truly remarkable, that *pride* ranks foremost in the *Romish* catalogue of *mortal sins.*

leaders of *schisms*, (1 Cor. iv. 15, James iii. 1,) who, utterly destitute of the profound *learning* and *illumination* of St. *Paul*, arrogate to themselves his *visions* and *revelations*, by the most revolting enthusiasm; and *methodize* his difficult writings, according to their *private fancies* *, *deceived* themselves, and *deceiving* their blinded followers, (2 Tim. iii. 13, James i. 22,) whom this spirited Apostle, had they subsisted in his time, would, without scruple, have *delivered over unto Satan*, for the mortification of their *flesh*, that *the spirit* might be saved in the day of the LORD. There is still many a "*Diotrephes*" in the Church, that "*loveth to have the pre-eminence, prating against their betters with malicious words*," who would provoke the castigation of the meekest of the Apostles.

"The *revelations* whose *excellence*" the Apostle here records, (if we may presume to pry into such,) in which "he heard *inexpressible words*," might perhaps have disclosed to him those future *mysteries* of the *Church militant*, and *triumphant*; which were afterwards *revealed* to the beloved disciple *John*, in the *Apocalypse*. The harmony between the mysterious doctrines of both, seems to warrant this supposition.

To remove the imputation of *vain glory* from the Apostle, however, for disclosing such to the *Corinthians*, we must reflect that the disclosure was extorted from him after *fourteen years* silence, by the great *opposition* and *contempt* he, more than all the Apostles, met with from the *Judaizing* teachers every where, and particularly in that Church. The *true reason* of their hostility was, that he, first of all, avowedly taught and preached the utter abolition of *circumcision* and the *Mosaic law*, to *Jews* as well as *Gentiles*. But their *pretext* was, that he was not one of the twelve *original* Apostles, called by CHRIST himself when on earth; nor afterwards *formally* elected an Apostle, in the room of any of that number, and acknowledged by the Mother Church, as *Matthias* was; but a *supernumerary Apostle*, thrusting himself into that sacred office, (as they asserted,) clandestinely, they knew not *how*, nor by *what authority*.

Against such calumniators, he strenuously asserts and vindicates, as in duty bound, his *Divine mission* and *Apostolical*

* Ὁς *αν μεθοδευῃ τα λογια του Κυριου προς τας ιδιας επιθυμιας, λεγῃ μητε αναστασιν μητε κρισιν ειναι, ουτος πρωτοτοκος εστι του Σατανα.* "Whosoever *methodizes* the Oracles of THE LORD according to his *private* fancies, and says that there is neither *resurrection* nor *judgment*, this is *Satan's first born*." *Polycarp.*

authority, in the following animated expostulations and apology, breathing all the *vehemence* of *Demosthenes'* oratory, and all the *closeness* of his reasoning, 1 Cor. ix. 1—23.

"Am not I an *Apostle?* Am not I a *freeman?* Have not I seen JESUS CHRIST OUR LORD? Are not *ye my work* in THE LORD, [as a Christian Church?] Supposing I am not an *Apostle* to *others*, [the *Jews*,] yet surely I am to *you*, [*Gentiles:*] for *ye* are *the seal*, or ratification of *my Apostleship* in THE LORD," ver. 1, 2.———"But, though I preach the Gospel, I have no reason for *boasting* therein; for a *necessity* of doing so, *is imposed on me* [by CHRIST *himself*, equally with the *Apostles* of the *circumcision*, Acts iv. 20;] yea, a *woe is* due *to me*, *unless I preach the Gospel*," ver. 16.———"Though a *freeman* in respect of all, [and even a *Roman citizen* by birth, of no mean city, *Tarsus*, Acts xxi. 39,] yet made I myself *a slave* to all, to gain the more [*converts*,] ver. 19. To *the Jews* I became as a *Jew*, to gain *Jews*, [by complying with their *ceremonies* '*under the law*,' as in the *circumcision* of *Timothy*, Acts xvi. 3, and the *legal* performance of his own *vow*, Acts xxi. 26,] to the *Gentiles*, *not under the law*, as *not under the law* myself, (not being *exempt*, however, from *the law* of obedience *to* GOD, but rather *under the law* to CHRIST,) to gain them that are *not under the law*. To the *weak*, [or *scrupulous*,] I became *as weak*, to *gain the weak;* to *all men I became all things;* that *by all means*, *I might save some*. And this I still do, for the sake of THE GOSPEL; that I may become a *joint partaker* of its inestimable blessings, along with *my converts*," (Dan. xii. 3, 2 Tim. iv. 8,) ver. 20—23.

This is a fair specimen of the Apostle's energetic mode of reasoning; extremely diffusive and digressive, and yet extremely concise and elliptical, as may appear from comparing the *digressions* here omitted, and the *ellipses* here supplied, with the difficult and involved original, in order to exhibit the chain of his argument, unbroken, in succession. His digressions from the main argument, form a *subsidiary* argument, designed to prove the Apostle's *disinterestedness*, that he sought their gain, not his own, in the true spirit of *charity;* which also may be thus represented, supplying ellipses.

"My *apology* to my examiners is this:

"1. Have not we, *Barnabas* and I, the Apostles of the *uncircumcision*, a right to *eat* and *drink*, &c. or to a maintenance

for *ourselves* and our *families*, (if we have such,) as well as the other Apostles of the *circumcision*, even *James* and *Jude*, THE LORD'S *brothers*, and *Peter*? Or have not *we* an equal right *not to work*, unless we also be maintained by our flocks? ver. 3—7.

"2. Is this *my doctrine* only, or is it not warranted by THE LAW? Thou shalt not muzzle the *ox*, &c. Doth GOD take care of *oxen*, and not of his *Apostles*? If we have sown to you *spiritual* goods, is it a great matter that we reap your *temporal* goods? ——But GOD himself ordained, that the *priests* that serve at the altar, should partake of the sacrifices of the altar; and even so, that the *Apostles* who preach the Gospel, should live by the Gospel, ver. 8—14.

"3. If your *Judaizing* teachers, or *false apostles*, partake of this right to your goods, [and even *devour* you, 2 Cor. xi. 20,] shall not *we* rather, your *faithful pastors*? But how different is *our* conduct from *theirs*? We have *not used* this right, but rather *endure all* privations, not to give *any hindrance* to the GOSPEL OF CHRIST, by affording a *pretext* to impute our labours for your sake to *mercenary* motives. I, in particular, have *used none* of your goods. But I wrote not thus to claim them in *my own case:* for I would much rather *die*, than that any one should render void my *boasting* in my own disinterestedness," ver. 12—15.

By thus interweaving his apology with the *main argument*, the Apostle embarrassed both, to ordinary readers. But how natural was it for a generous mind, feeling indignation at an unfounded charge, with all the warmth of conscious innocence, to bring forward a refutation of it, in the foreground, which, on cooler consideration, deserved to be thrown into the back ground, as distinct, and of inferior moment. But what he lost in *method* he gained in *force*, oppressing his opponents with an accumulation of interrogations, not giving them time to breathe *.

And the "*pillars* of the Mother Church," or leading Apostles of the *circumcision*, *James*, the Bishop of Jerusalem, *Peter* and *John*, did allow his and *Barnabas*' claim as *Apostles* of the

* *Virgil* thus represents a veteran pugilist overpowering his younger antagonist, with a shower of *blows*, as thick as *hail*.

Nec *mora*, nec *requies:* quam *multâ grandine* nimbi
Culminibus crepitant, sic *densis ictibus, Heros*,
Creber, *utráque manu*, pulsat, versatque *Dareta*. Æn. v. 458.

uncircumcision, and *gave them the right hand of fellowship*, at their second visit to *Jerusalem*, as he asserted to the *Galatians*, ii. 7—9.

FIRST MISSION OF BARNABAS AND SAUL.

Having discharged their commission, *Barnabas* and *Saul* returned from *Jerusalem* to *Antioch*, taking with them *Mark*, the nephew of *Barnabas*, (afterwards the Evangelist,) as an assistant in their approaching mission to the Gentiles, which took place soon after, by the solemn and express appointment of the HOLY SPIRIT, to the *leaders* of the Church of *Antioch*, namely, the *prophets* and *teachers*, *Barnabas*, *Simeon*, surnamed *Niger*, *Lucius* the *Cyrenian*, *Manahen*, who had been bred up with *Herod* the Tetrarch of *Galilee*, and *Saul*, the youngest, or last appointed, Acts xii. 25, xiii. 1.

" *Separate* unto me *Barnabas* and *Saul*, for the work whereunto I have now called them."

Then the leaders, having *fasted* and *prayed*, [TO THE LORD,] and having laid their hands upon them, (commending them to his grace,) dismissed them, after they had been first chosen *Apostles* by THE HOLY SPIRIT himself, ver. 2—4.

Thus the election of these two *supernumerary Apostles*, in the room of *James* the elder, who was slain, and *James*, THE LORD'S brother, who was appointed *resident Bishop* at *Jerusalem*, in order to complete the original number of the twelve *itinerant* Apostles, as observed before; was equally valid with the election of *Matthias;* and even distinguished above it, by the more immediate appointment of the HOLY SPIRIT himself, signifying his pleasure by *declaration*, not by *lot*. We may date this election, A.D. 45, with the *Bible chronology*.

Under HIS guidance immediately, they *went down* to the sea-port of *Seleucia*, fifteen miles below *Antioch*, (κατηλθον,) near the mouth of the river *Orontes;* whence they sailed to *Cyprus*, the native country of *Barnabas*, and preached the word of GOD at *Salamis*, the nighest port to *Syria*, at first in the *Jewish* Synagogues, according to their custom. Thence they crossed the island to *Paphos*, the capital, at the western end, where the *Roman* proconsul, Sergius *Paulus*, resided. He also, like *Cornelius*, sent for the Apostles, desirous to hear the word of GOD. But a Jewish *false prophet*, *Barjesus*, surnamed *Elymas*, in Arabic, or *Magus*, " *the Magian*," opposed them, and

sought to pervert the proconsul from the faith. But *Saul, full of the* HOLY SPIRIT, struck the *Magian* with blindness, for a season, as a punishment for his wicked interference. This astonishing judgment, confirming the doctrine of THE LORD, converted the proconsul to the faith, ver. 4—12.

This signal miracle, resembling *Peter's* in the case of *Ananias* and *Sapphira*, proved that *Saul* was not a whit inferior to the chief Apostles of the *circumcision*. And henceforth, in the course of the history, he takes the lead of *Barnabas*, although junior to him. He here, also, dropped his Jewish name, *Saul*, and in future adopted his Roman, *Paul*, as likely to gain him more respect with the Gentiles, ver. 9—13.

From *Paphos*, "*Paul* and *his party*" sailed to *Perga*, a town of *Pamphylia*, where *Mark* separated from them, and returned to *Jerusalem*, probably through dislike of the fatigues and dangers of the mission, ver. 13.

From *Perga* they proceeded to *Antioch*, in *Pisidia*. Here the Apostles, as usual, went into the *Jewish* Synagogue, on the sabbath day, and sat down in the seat of the doctors: and when called upon by the rulers of the Synagogue to speak a word of exhortation, or preach to the people, after the reading of the *Law* and the *Prophets* was over, *Paul* made that excellent speech to the *Jews* and religious *proselytes*, which is the counterpart of *Peter's*, at *Jerusalem*, on the day of *Pentecost*.

1. Beginning with their deliverance from *Egyptian* bondage, he recounts GOD'S providential care of their nation, from their settlement in *Canaan* till the reign of *David*, ver. 16—22.

2. That CHRIST was foretold to come of *David's* seed, as a SAVIOUR, implied in the name JESUS, ver. 23.

3. That *John* the *Baptist* testified his actual coming, and his high dignity. That the *Jews*, through ignorance, rejected and crucified him; but that God raised him from the dead, no more to return to corruption like *David*, his ancestor; whose prophecies respecting Christ, (Psalm ii. 7, xvi. 10,) he explains, as *Peter* had done before, ver. 24—37.

4. He states the doctrine of *justification by faith*; that "through Him *every believer* was *justified*, or saved from the punishment of *all those sins*, from which *they could not be justified* by the LAW OF MOSES," ver. 38, 39. This forms the basis of his argument in the three Epistles to the *Galatians*, *Romans*, and *Hebrews*.

He warns them of the judgments foretold to be inflicted on the unbelieving nation of the *Jews*, (Isa. xxviii. 14, Heb. i. 5,) ver. 40, 41.

Here they had much greater success with the *proselytes* and with the *Gentiles*, than with the *Jews*; who filled with *envy*, or false zeal, contradicted *Paul's* arguments, and blasphemed CHRIST. Whereupon *Paul* and *Barnabas*, speaking freely, said, "It was necessary that the word of GOD should be first spoken to *you*; but since ye reject it, and *judge yourselves unworthy of eternal life*, lo, we turn ourselves to the *Gentiles*," (as enjoined by prophecy, Isa. xlix. 6, xlii. 6.) When the *Gentiles* heard this, they rejoiced, and glorified THE WORD OF THE LORD, and as many as were *well disposed* *, or *prepared for eternal life*, believed. And though the *Jewish* zealots stirred up a persecution against *Paul* and *Barnabas*, and expelled them from their borders, (for which the Apostles gave them up to the *judgment* of GOD, by the ceremony of *shaking off the dust of their feet against them*, according to our Lord's injunction, Matt. x. 14,) yet GOD did not desert the Church now planted in *Pisidia*, for the disciples were *filled with joy* and with THE HOLY SPIRIT, ver. 42—52.

The *Bible chronology* dates this departure from *Antioch* in *Pisidia*, the same year, A.D. 45. But it is probable that they made some stay there, because *the word of* THE LORD *was spread throughout the whole country*, ver. 49, and the considerable progress of the Gospel, at length excited the *envy* of the *Jews* to counteract it. We may, therefore, with more propriety, date it A.D. 46, a year later.

After their expulsion the Apostles went to *Iconium*, a town of *Lycaonia*, bordering on *Pisidia*, where, according to their stated custom, they first preached the Gospel in the *Jewish* Synagogue. And a great multitude of *Jews* and *Greeks* believed, in consequence of their freedom of speech, and the *signs* and *wonders* wrought by their hands, during a considerable stay there. This success, as before, provoked the infidel *Jews* to prejudice the minds of the *Gentiles* against the brethren, as

* τεταγμενοι is unnecessarily rendered in a *prædestinarian* sense, "*ordained*," in the English Bible. It is evidently contrasted with the *obduracy* of the *Jews*; απωσαντο —εαυτους ουκ αξιους εκριναν—which is represented as their *own act* and *deed*. *Luke* uses the compound, διατεταγμενος, in the sense of *disposed*, Acts xx. 13. See *Mede's* Works, p. 21; *Whitby, Dodd, Wetstein, Parkhurst, Gilpin*, &c.

Christians; so that a *schism* was produced in the city, one party siding with the *Jews*, the other with the *Apostles:* the former, however, having gained over the *rulers*, intended to ill treat and *stone* * them; but being aware of it, they fled to the other cities of *Lycaonia*, namely, *Lystra* and *Derbe*, and the surrounding region, where they preached the Gospel, Acts xiv. 1—7.

At *Lystra*, *Paul* performed that signal miracle of curing a cripple from his birth; which so astonished the multitude, that they exclaimed, in their vernacular tongue, (which is supposed to have been a dialect of the *Syriac) The gods are descended to us in the likeness of men!* And they called *Barnabas*, *Jove;* and *Paul*, for his eloquence, *Mercury*. And this, perhaps, from the traditional fable of *Jupiter* and *Mercury*, visiting their ancestor, *Lycaon*, as travellers, and turning him into a *wolf*, for his inhospitality. *Ovid's Metamorph.* But the Apostles, expressing their grief and horror, by rending their clothes, with great difficulty restrained the priest of *Jupiter's* temple, outside the city, from offering them sacrifices of oxen, crowned with garlands. *Paul's* short speech on this occasion is admirable.

Disclaiming their intended worship, he declared that he and *Barnabas* were not *gods*, but *men* of *like infirmities* with themselves; who, by preaching the Gospel, wished to turn them from their *vain idols* to the LIVING GOD, who made the heaven, the earth, and the sea, and all things therein.

2. That although GOD, for many generations past, had suffered *all the heathen* to *walk in their own ways*, and follow their own *inventions*, Eccl. vii. 29, yet that He had never left himself *unwitnessed*, by the continued "*providence of his goodness*," (αγαθοποιων,) by sending us refreshing *showers* from heaven, and *fruitful seasons*, filling our hearts with "*food* and *gladness* †," ver. 13—18. From these premises, he left them to draw the obvious and necessary conclusion, that it was the height of *stu-*

* *Paley* has ingeniously adduced this *intention* to *stone* the Apostles, as a proof of the critical accuracy of the *history*, and its exact correspondence with the Apostle's declaration, "*Once* was I *stoned*," 2 Cor. xi. 25, namely, afterwards at *Lystra*, as *Luke* relates, Acts xiv. 19. Had *Paul* been represented as *actually* stoned at *Iconium*, it would have *contradicted* his declaration.

† *Newton*, in the *Scholium generale* of his immortal *Principia*, has finely improved this argument of the Apostle.—"From blind *metaphysical necessity*, which is always and every where the *same*, there arises no *variation* of things," p. 529; or no *variety* of *moist* and *fruitful;* of *dry* and *barren* seasons, produced by GOD'S PROVIDENCE only; in order to reward or punish his *rational* creatures, Psalm cvii. 31—43.

pidity and *ingratitude*, to transfer to the *creature* the worship, due only to THE CREATOR; as more fully stated in his Epistle to the *Romans*, i. 19—25.

But the unbelieving *Jews* from *Antioch* and *Iconium*, coming to *Lystra*, soon changed the sentiments of the fickle multitude from veneration to persecution; insomuch that having stoned *Paul*, they dragged him out of the city, supposing he had been dead. However, when the *disciples* came about him, to mourn over him, we may presume, *he arose*, as it were, from the dead, and *entered into* the city, after his *miraculous* resurrection; for such we may deem it, when he was *immediately* able to walk, after all his *bruises*, and to quit the city *next day*, and retire with *Barnabas* and his party to *Derbe*, ver. 19, 20.

It is truly remarkable, that *Paul* here suffered the fate of *Stephen*. And the same zeal for GOD and CHRIST, now drew down on him alone, the fury of that tumultuous assembly; for *Barnabas*, *Timothy*, and the rest, were not molested. The Apostle himself refers to this, 2 Cor. xi. 25; and to his persecutions at *Antioch*, *Iconium*, and *Lystra*, "out of all which THE LORD *delivered* him," 2 Tim. iii. 10, 11.

Having preached the Gospel with considerable effect in *Derbe*, they undauntedly retraced their steps, and returned through *Lystra*, *Iconium*, and *Antioch*, confirming the new converts in the faith, notwithstanding those *persecutions* which were to be their passports to heaven. And attending no less to *discipline* than to *doctrine*, they ordained *presbyters* in every Church, to regulate its concerns. And so, having traversed all *Pisidia*, they went to *Pamphylia*, and having preached in its capital, *Perga*, they took shipping at *Attalia*, and returned to *Antioch* in *Syria*, the mother Church, after a circuit of about two years. There they recounted to the congregation, how GOD had prospered their mission, and opened to the *Gentiles* a *door of faith* for the reception of the Gospel.

At *Antioch*, their head quarters, they remained *no little time* with the disciples, probably about two years more, ver. 21—28. The wisdom of Providence appointing their chief residences in *capital* cities, *Jerusalem*, *Antioch*, *Ephesus*, *Corinth*, *Rome*, &c. where there was the greatest number of well-informed persons, and the greatest resort of strangers.

FIRST COUNCIL AT JERUSALEM.

This was assembled to counteract and censure the first remarkable *heresy* that disturbed the harmony and concord which had hitherto prevailed in the infant Church.

The rise and progress of this *heresy* may thus be collected from the NEW TESTAMENT.

OUR LORD, during his ministry, warned his disciples "to beware of the leaven of the *Pharisees*," meaning their *doctrine*, Matt. xvi. 6—12. After his death, a considerable revolution took place in the sentiments of the *Pharisees*, (probably through the influence of *Gamaliel*, as we have seen,) and numbers of them believed in CHRIST, and were converted to his Church. But they brought with them their Jewish prejudices, and their *proselyting* spirit. "And *some* of their sect, who believed, *had stood up* * at *Jerusalem*, (even at the time of *Herod's* persecution, A.D. 44,) saying, that it was necessary for the *Gentile* converts to be *circumcised*, and to keep the LAW OF MOSES, that they might be saved, in *addition* to the GOSPEL, and a party of them went down to *Antioch* from *Jerusalem* and *Judea*, to teach this doctrine," Acts xv. 1—5.

After *Paul's* second return from *Jerusalem* to *Antioch*, Acts xii. 25, he and *Barnabas* had no small contest and controversy with these *Judaizing* teachers, whom he found there, and describes as "certain intermeddling *false brethren*, who came to spy out the *freedom* of the *Gentile* Church in JESUS CHRIST, to *enslave* them to the *law of Moses*," Gal. ii. 4. And such was their influence, that *Peter*, who came to *Antioch*, after his deliverance from *Herod*, although he had freely associated, at first, with the *Gentile* converts, and did eat with them, yet now withdrew, and separated himself, fearing these *Judaizing* teachers; who came, as they pretended, with commission from *James*, the Bishop of *Jerusalem*. And the rest of the *Jews* also, or *Jewish* Christians at *Antioch*, *temporized* with him, so that even *Barnabas* was drawn away by their *hypocrisy*, Acts xv. 2, Gal. ii. 4, 11—13.

But *Paul* did not yield in deference to them, not even for

* Εξανεστησαν should be rendered, "*had stood up*," Acts xv. 5, marking the origin of this *heresy* at *Jerusalem*, which was afterwards endeavoured to be introduced, from *Judea*, at *Antioch*, ver. 1, according to *Lardner's* judicious remark, Vol. VI. p. 273.

a moment; that the truth, or genuine doctrine of the GOSPEL might thoroughly continue, with respect to the *Gentile* Church. —And he withstood even *Peter* himself, publicly to his face, because he was *blameable*. "For," says he, "when I saw that they walked not rightly, according to the truth of the GOSPEL, I said unto *Peter*, *before them all*, If thou thyself, who art a *Jew*, livest in the *Gentile*, and not in the *Jewish* fashion, why compellest thou the *Gentile* converts to *Judaize*?"——why deny them that liberty you at first took yourself?——But this *building* of *the Law* upon *the Gospel*, he proved to be sinful: "for if," says he, "I *build up again* what I *had pulled down*, I render myself a *transgressor*: we *(Christians)* knowing that *a man is not justified* by the *works* of *the law*, *but only through faith* in JESUS CHRIST.——For if *justification* is to be procured by *the law*, then CHRIST *died in vain*," Gal. ii. 14—21. This seems to be the drift of the Apostle's argument in this most perplexed and involved chapter, as summed up afterwards, chap. v. 1—6.

Peter himself appears to have been convinced of his error, for he then meekly made no reply; and nobly retrieved his character afterward, by publicly supporting *Paul's* doctrine.

PAUL'S THIRD VISIT TO JERUSALEM.

At length the Church of *Antioch*, (probably by *revelation*,) sent a deputation, consisting of *Paul* and *Barnabas*, and some others of their body, to *Jerusalem*, in order to have the decision of the *Apostles* and *Presbyters*, or heads of the Mother Church, on this important controversy. And in a General Council held thereon, after much debate, *Peter* stood up, and spoke decidedly against the *Judaizers*; recounting the first establishment of the Gentile Church, in the case of *Cornelius*, by the HOLY SPIRIT, by the baptism of the Spirit, conferred on them *without circumcision*; and concluding with this warning: "And now why tempt ye GOD, or resist the decree of the HOLY SPIRIT, by endeavouring to impose a *yoke* upon the necks of the disciples of the *uncircumcision*, which neither *we* nor *our fathers* were able to bear, Ezek. xx. 25, Gal. iii. 19, instead of the comparatively *light yoke* and *easy burden* of the *Christian* covenant, Matt. xi. 30. For we, [*Jewish* converts,] believe that we shall be saved, after the same manner as they, [the *Gentile*,] *only* through

the *grace* of OUR LORD JESUS CHRIST, (Ephes. ii. 5,) Gal. ii. 1, Acts xv. 2, xv. 6—11.

This was precisely *Paul's* doctrine, in its full extent, rejecting *circumcision* and the law of *Moses*, as unnecessary even for the *Jews* themselves. But the *council* did not go so far; following the prudent advice of *James*, their president. They endeavoured to *moderate* between both parties; and passed a decree, that the *Gentile* Churches should no more be *disturbed*, nor their *minds unsettled*, about the question of *circumcision*; only requiring of them to abstain from gross violations of the *Mosaical law*; such as, 1. partaking of meats sacrificed to *idols*; 2. *fornication*; the usual handmaid of idolatry, Exod. xxxii. 6, Numb. xxv. 1, 2; 3. eating *blood*, or *strangled* animals with the blood in them, which was also a primitive precept, Gen. ix. 4.

And while they censured these *proselyting*, *Pharisaical* teachers, as acting without any commission from the *Apostles* and the Mother Church, they commended their "beloved *Barnabas* and *Paul*, as men who had *hazarded their lives* for the name of OUR LORD JESUS CHRIST," and sent this decree by them, jointly, with two of their own leaders, *Judas* and *Silas*, to the Gentile Churches of *Antioch*, *Syria*, and *Cilicia*, Acts xv. 13—29, which was received with great joy, ver. 30, 31.

This temperate decree, dictated, indeed, by the HOLY SPIRIT, afforded a perfect model to all future *general councils*, how to maintain the *harmony* and *communion* of the *Catholic*, or *universal Church*; thus rejecting and censuring a mischievous *heresy*, erring in *fundamentals*, and subversive of CHRISTIAN FAITH; and yet mildly respecting the prejudices of weak and scrupulous brethren, still attached to the *Mosaical* institutions. The *Gentile* Churches being only required to avoid such gross violations of *the law of Moses*, as would necessarily offend their *Jewish* brethren, so as to break off all communion between them, and produce an irreconcileable *schism*; while the latter were bound to insist no more upon the necessity of *circumcision* to salvation, and of abstaining from *other unclean* meats, forbidden by the *Levitical law*. And by this sage decree, *Paul* appears to have governed the Churches which he planted, shewing the most considerate attention to their prejudices in matters indifferent; holding that *all things lawful* were not at all times *expedient* to be required, 1 Cor. vi. 12, as not tending to *edification*, 1 Cor. x. 23.

This will, we trust, be found a plain and consistent account of this most intricate, perplexed, and embarrassed period of the *Apostolical history* from A.D. 44 to A D. 49, and also a just and necessary vindication of the first of the Apostles, *Peter*, from a charge of the most revolting inconsistency of *conduct* with his own *doctrine;* if, according to common opinion, we date his tergiversation at *Antioch, after* the magnanimous speech he made in the council of *Jerusalem* against the *Judaizers;* supposing (with the *commentators,*) that *Peter* went down to *Antioch*, Gal. ii. 11, about the same time with *Paul* and *Barnabas*, Acts xv. 30—35. Whereas, by dating it *before* the council, (with *Basnage* *,) and so early as the time of *Herod's* persecution, when *Peter* first went to *Antioch*, A.D. 44, Acts xii. 17, and was then followed by *Paul* and *Barnbaas*, Acts xii. 25, we may consider his speech as a *public recantation* of his former *hypocrisy*, and a proof of the most exemplary *candour* and *humility*, submitting patiently at the time, without reply, to the public correction administered to him, by the superior *wisdom* and *spirit* of the illustrious Apostle and advocate of the *Gentiles;* and afterwards manfully supporting him at the council, by the great weight of his authority, which silenced the *Judaizers*, and disposed the whole council to listen to *Paul's* statement. And how honourably did he speak of him afterwards?—"Our *beloved brother* Paul, according to the *wisdom* given to him," 2 Pet. iii. 15, thus tacitly acknowledging his superior knowledge of the *mystery* of the Gospel, whom he *loved without dissimulation*, and gave him cordially *the right hand of fellowship*, to the end of their lives; and in *death they were not divided.* Both finishing their glorious career at *Rome*, A.D. 65. Great, indeed, was the *regenerating* and *renovating* influence of the HOLY SPIRIT upon the hearts and minds of those naturally *high-minded* and *impetuous* Apostles.

PAUL'S SECOND MISSION.

After the council of *Jerusalem*, A.D. 49, *Paul* and *Barnabas* returned to *Antioch*, and made *some stay* there, probably during the remainder of that year, teaching and preaching the word of THE LORD, with many other assistants also, Acts xv. 30—35.

* *Basnage* judiciously remarks, that it must have happened *before* the council, for that *Peter* otherwise might have opposed the authority of their decree, as a *shield* against all the attacks of the Judaizers. See *Lardner*, VI. p. 538.

About the beginning of A.D. 50, *Paul*, who now decidedly took the lead, proposed to *Barnabas* another circuit through the Churches they had planted in *Asia Minor*. But *Barnabas*, wanting to take with them his nephew *Mark*, as an assistant, *Paul* objected thereto, upon the score of his deserting them on the former circuit, in *Pamphylia*, (Acts xiii. 13.) *Barnabas*, however, jealous perhaps of *Paul's* ascendancy, persisted. This occasioned a *quarrel*, so that they parted company; *Barnabas*, taking with him *Mark*, proceeded to sail to *Cyprus*, his native country, and we hear of him no more: while *Paul* took to assist him *Silas*, the deputy from *Jerusalem*, who chose to remain at *Antioch*, and had been zealous in exhorting and confirming the Church there; and setting out with the approbation of the Church, commending *him* to the grace of GOD*; he passed through *Syria* and *Cilicia*, confirming the near Churches, and delivering to them the Apostolic decree. And the Churches were confirmed in the faith, and encreased in number daily, ver. 36—41, xvi. 4, 5.

At *Lystra* he also took another assistant, *Timothy*, his favourite pupil, whom he *circumcised*, (with his own consent,) because his mother was a *Jewess;* through a spirit of accommodation to the prejudices of the *Jews* in those quarters. Though he would not suffer *Titus* before to be circumcised, because both his parents were Gentiles, in order to assert the liberty of the *Gentiles* from the yoke of *circumcision*. Compare Acts xvi. 1—3, and Gal. ii. 3.

From *Cilicia* they passed through *Phrygia* and the regions of *Galatia*, where *Paul* had planted one of his earliest Churches. But he was mortified to find that the *Galatians* had been perverted from the simplicity of the faith which he preached, by the *Judaizing* teachers. This produced his expostulatory epistle to them soon after, as explained before.

On this circuit, as well as the former, their motions were guided by the HOLY SPIRIT. They intended next to preach the word in the adjacent district of *Asia*, (the ancient *Lydia*, or proconsular *Asia*, the capital of which was *Ephesus*,) but they were prevented by THE SPIRIT, and likewise from proceeding to *Bithynia*. So, passing to *Mysia*, they came to *Troas*, on the

* This circumstance, omitted in the case of *Barnabas*, tacitly marks the Church's disapprobation of his *schism*, or separation from *Paul*.

sea coast, near the *Hellespont*, the HOLY SPIRIT not suffering them to waste time in *Asia Minor*, but intending that they should pass over to *Europe*, in order to sow a more abundant spiritual harvest. And this was signified to *Paul* by an allegorical vision at this sea port, by night. A *Macedonian* appeared to *Paul*, and besought him, saying, *pass over* into *Macedonia*, and *help us* *, ver. 6—9.

This was interpreted by *Paul* and his company, (whom *Luke* the Evangelist now joined at *Troas*, and henceforth continues the narrative in his joint person,) as an invitation from THE LORD. "Immediately," says *Luke*, "*we sought* to go from thence to *Macedonia*, collecting from the circumstances, that THE LORD had called us to preach the Gospel to them," ver. 10.

Setting sail, therefore, from *Troas*, they went straight across to the Isle of *Samothrace*, and from thence to *Neapolis*, in *Macedonia*; and next to *Philippi*, the chief city of the first district of *Macedonia*, and a *Roman* colony. It was formerly called *Crenides*, from the numerous springs which join and form a *river*, noticed by the Evangelist, (Acts xvi. 13,) though not in the maps; and affording a specimen of his *geographical* accuracy. Here THE LORD *opened the heart of Lydia*, to become the first fruits of the Church of *Philippi*, with her family, who hospitably entertained the company, after a pressing invitation, ver. 11—15.

Here *Paul* performed that signal miracle of dispossessing the damsel that had *a spirit of Python*. See Vol. II. p. 325. This drew on him a persecution from her masters, who had turned her possession to their own gain; for they stirred up the magistrates

* This vision bears a striking analogy to that noticed before, to *Alexander* the Great, at *Dios*, in *Macedonia*, Vol. II. p. 533. As the *Macedonian* was invited over to *Asia* by a person in the dress of the *Jewish high priest*, to conquer the *Persian* empire, so was *Paul* the Apostle of CHRIST invited over from *Asia* to *Macedonia* by a seeming native, to deliver his country from the bondage of *sin* and *Satan*, by a spiritual conquest, more difficult, but more glorious; in which *Daniel's* "*stone*" was destined to smite in pieces the *temporal* kingdoms, which were *Satan's* seat, and the strength of which then lay in *Europe*, with the *Roman* empire.

And this analogy seems to be supported by the first fruits of the *spiritual* conquest, in the dispossession of the damsel at *Philippi*, who, though she had a *spirit of Python*, or of the *old serpent*, was yet compelled, by a superior controul, to render homage to the ambassadors of CHRIST——*These men are servants of* THE MOST HIGH GOD, *who announce unto us the way of salvation!*——Thus did the *demons of Europe*, as well as of *Asia*, believe and tremble!

and the multitude to scourge and imprison *Paul* and *Silas*, as disturbers of the peace. But they were miraculously freed from their chains at night, and the *jailor* and his family converted by the signal miracle of the earthquake, and opening of the prison doors also; prefigurative, perhaps, of the *spiritual* deliverance of the people from the bondage of *sin* and *Satan*.

On this occasion *Paul* shewed the spirit of a *Roman citizen*, and intimidated the magistrates for their rash and illegal proceedings, in scourging such without trial; so that they came *themselves* in person to take them out of prison, and entreated them to quit the city, ver. 16—40. Here *Luke* seems to have left them, from the change of person in the narrative.

From *Philippi* they travelled through the country to *Amphipolis* and *Apollonia*, and came to *Thessalonica*, a maritime city, and the metropolis of that district of *Macedonia* where was a considerable *Jewish* settlement. In this city some of the *Jews*, and a great number of the pious *Greeks*, and women of rank believed, and joined *Paul* and *Silas*. But the unbelieving *Jews* stirred up a tumult against them and their friends, so that they were forced to quit the city, and go to *Berea*, (near *Pella*, where *Alexander* the Great was born.) The *Jews* here were more *liberal minded* than at *Thessalonica*, and better disposed to receive the Gospel, for *they searched the Scriptures daily*, whether the *prophecies* respecting THE MESSIAH were fulfilled in JESUS OF NAZARETH, whom *Paul* preached. Therefore *many* of them believed, and not a few of the respectable *Greeks*; both women and men. But the unbelieving *Jews* from *Thessalonica*, following him thither, stirred up opposition to *Paul* among the multitude, so that the brethren sent him away, and escorted him along the sea side to *Athens*, while *Silas* and *Timothy* remained behind with directions to follow him as soon as possible, Acts xvii. 1—15.

PAUL VISITS ATHENS.

While *Paul* waited for them at *Athens*, he was highly provoked in his spirit at the extravagant superstition of the city, which he saw "filled with *temples*, *altars*, and *idols*," (κατειδωλον.)

There he debated in the Synagogue with the *Jews* and *Proselytes*; and in the market place daily, with the people whom he met; and preached JESUS and the *Resurrection*.

But some of the *Epicurean* and *Stoic* philosophers encountered him; and some said, *What meaneth this babbler to say?* but others, *He seemeth to be a setter forth of strange demons.* The former were probably *Epicureans*, who denied a *resurrection;* the latter, *Stoics*, who counted JESUS a *demon*, or *hero* *, according to their Theology, ver. 16—18.

The Greeks held, that *demons* were a middle class of beings between *Gods* and *Men*, and regarded them as *mediators* or *agents* between both. "GOD," says *Plato*, "doth not associate with *Man;* but all the commerce and conversation between them is carried on by *demons.* These are interpreters and carriers from *men* to *Gods*, and from *Gods* to *men*, of the prayers and sacrifices of the one; and of the commands and rewards of sacrifices from the other." And *Apuleius* states, that "all things are done by the will, power, and authority of the *celestial Gods;* but by the obedience, service, and ministry of *the demons.*"

Of these *demons*, they held two sorts; *terrestrial* and *celestial.* *Hesiod*, the earliest perverter, perhaps, of their *Theology*, reckoned, that the former were the spirits of the men of the *golden age*, deified after death, by JOVE, the supreme God. (See Vol. I. p. 243, of this work.) And *Plato* approves his doctrine; "*Hesiod* says well; he, and many other poets, who say, that when a *good man* dies, he hath great honour and dignity, and is made a *demon.*"—"And we ought for ever after, says *Plato*, to serve and adore *their sepulchres* as the sepulchres of *demons.*"

The *celestial demons* were supposed to be a higher order of spirits; who were never subject to the incumbrances of the body; out of whom, rather, according to *Plato*, (correcting *Hesiod's* doctrine) were appointed the respective *guardian Angels* † of *men*, during the course of each man's life; such as the *demon of Socrates*, see p. 36 of this Volume.

This heathen "*doctrine of demons*," was well understood by *Paul*, so well skilled in the *learning* and *philosophy* of the *Greeks*, and thus combated by him in his Epistles.

* Αναξιφορμιγγες ὑμνοι,
Τινα Θεον, τιν' Ἡρωα
Τινα δ' Ανδρα κελαδησομεν;
Pindar. Olymp. 2.

Quem *Virum* aut *Heroa*, lyrâ, vel acri
Tibiâ, sumis celebrare, *Clio?*
Quem *Deum?*
Horat. Od. I. 12.

† This was also a popular doctrine among the *Jews*, and seemed to be countenanced by some passages of Scripture, Gen. xviii. 1—10, xix. 1—22, Ps. xci. 11, Dan. xi. 22, x. 13, Tobit xii. 15; and our BLESSED LORD finely applied it to promote *universal benevolence* toward the *least*, or meanest of our brethren, Matt. xviii. 10.

"There is no other GOD but ONE [SUPREME] for though there are others, called *Gods*, whether *in heaven*, or *in earth*, [whether *celestial* or *terrestrial demons*] (as there are *Gods many* of the former class, and *lords many* of the latter, held by you, *Greeks)* yet we, *Christians*, hold only ONE GOD, THE FATHER, *from whom* are all things, and *we* dedicated *unto Him*, [or to whom we are to direct *all* our *services* and *devotions*] and ONE LORD JESUS CHRIST, *by whom* are all things, and we *through him*" [only have *access*, by one Spirit, to THE FATHER,] 1 Cor. viii. 4—6, Eph. ii. 18. "For there is but ONE GOD; and ONE MEDIATOR between GOD and *man;* the man CHRIST JESUS; who gave himself a *ransom for all*, (the *proof* of it in due season:) to publish which, I was appointed an *Apostle* and a *teacher* of the *Gentiles* in the true faith. I speak truth in CHRIST, I lye not," 1 Tim. ii. 5—7.

The *Jews*, however, and the later *Greek* philosophers, *Plutarch*, &c. used the word *demons* in a bad sense, as denoting evil or *infernal* spirits. See the foregoing article of *Demoniacs*, p. 104 of this Vol. And it is so understood every where else in the NEW TESTAMENT, except the foregoing passages, according to the observation of Bishop *Newton* in his masterly Dissertation, XXII, on St. *Paul's doctrine of demons*, and *apostacy of the latter times*, foretold, 1 Tim. iv. 1—3, Vol. II. p. 437—445.

The charge of "setting forth *strange demons*," brought against *Paul* by these *philosophers*, was of a very serious nature, as disturbing the *national religion*. On this charge, *Socrates* was condemned to death; as we learn from *Xenophon*. "*Socrates* is guilty of not holding those to be *Gods*, whom *the city* holds; and of introducing *other new demons;* he is guilty also of *corrupting the youth*," Mem. I. i. 1.

And that it was meant *judicially*, appears from their *laying hold on him*, (επιλαβομενοι, probably, after they were foiled in argument) and bringing him before the supreme court of *Areopagus* for trial; while that inquisitive *people*, and the *strangers* sojourning there for education, *who spent their leisure time in telling, or hearing news;* (as *Demosthenes* often reproached them in his orations; see *Grotius'* learned notes on this chapter) wished to gratify their curiosity in terms of more civility than the insolent and haughty philosophers. "May *we* know what is this *new doctrine* spoken by thee? for thou introducest *some*

strange notions to our hearing. We wish, therefore, *to know what these mean?*" ver. 19, 20.

Then, *Paul*, in a masterly apology, which cannot be too highly admired by the most learned, denied and retorted the charge of his opponents, while he instructed the people; for having been *stationed* in the midst of the court of *Areopagus*, (σταθεις) he said,

"*Athenians*, I observe, in all quarters, that *ye* are *over-religious*, or rather too much addicted to the worship of *demons*, *yourselves*, (ὡς δεισιδαιμονεστερους, ὑμας.) For, as I was going through the city, and reviewing the several *objects of your worship* (σεβασματα,) among them, I saw an *altar*, on which was inscribed, ΑΓΝΩΣΤΩι ΘΕΩι. To THE UNKNOWN GOD *.

* Αγνωστῳ Θεῳ. The whole inscription according to *Theophylact* and *Œcumenius*, is supposed to have been, Θεοις Ασιας και Ευρωπης, και Λιβυης, Θεῳ Αγνωστῳ και νεῳ, which *Jerom*, with some variation, translates, *Diis Asiæ et Europæ et Africæ, Diis ignotis et peregrinis. Reinesius*, though he gives it the first place in his *Syntagma*, p. 1682, believes it to be a forgery: which is highly probable, from the inversion of the terms in the corresponding part, Θεῳ Αγνωστῳ; for the genuine inscription is more conformable to the ancient Greek mode, which frequently puts the adjective before the substantive; as τον εμον πεπλον, in the *Saite* inscription. And to the genuine simple inscription, and order of the words, *Chrysostom*, *Isidore* of *Pelusium*, and *Lucian* bear witness. In the *Philopatris*, a speaker is introduced, swearing, Νη τον Αγνωστον, εν Αθηναις, "*by* THE UNKNOWABLE, at *Athens*." *Lucian's* works, Vol. III. p. 594, who is mentioned again, p. 617, *Lardner* VIII. p. 112, 113.

Because the inscription is anarthrous, *Wakefield* renders it, "To *an* unknown God," and *Middleton* accedes to his translation, because, in some inscriptions, like this, where the adjective is put first, he has found the article prefixed; as, τον λαμπροτατον ανθυπατον, "*the most illustrious proconsul*;" *Spon.* Vol. II. p. 270, οι θειοτατοι αυτοκρατορες, "*the most divine emperors*," Vol. I. p. 320; τῳ σωτηρι Θεῳ, "*to the Saviour God*," p. 306, where he considers σωτηρ as an adjective. *Doctrine of the Greek Article*, p. 411—414.

To this, it may be objected,

1. That these inscriptions are comparatively modern; whereas the primitive Greek frequently omits the article, even when it is unquestionably understood, as in the first word of the Iliad, μηνιν, signifies "*the* anger" of *Achilles*.

2. "The *title* of a book, as *prefixed* to a book, should be anarthrous; but when the book is *referred* to, the article should be inserted." This is *Middleton's* own judicious rule, founded in the *philosophy of language*, p. 288. Thus, the title of *Hesiod's* poem, is Ασπις Ηρακλεους; but *Longinus* refers to, την Ασπιδα, "*the* shield," expressing the article, evidently understood in the title. And does not this rule equally apply to the *inscription* upon an altar, which is in fact its title? Precisely in the same way, the swearer in *Lucian* invokes τον Αγνωστον "*the* unknowable," expressing, what was, indeed, understood in the inscription, the article, τῳ.

3. That the article is *actually* understood in the inscription, is evident from the context; for Αγνωστῳ Θεῳ, is clearly in apposition to, ὁ Θεος, whose nature the Apostle proceeds to explain immediately after in the next verse.

Whom, therefore, ye *rightly worship*, though *without knowing* him, (αγνοουντες, ευσεβειτε) HIM declare I unto you," ver. 22, 23.

This exordium, after a well-turned compliment to their *religious zeal*, (in which favourable sense, δεισιδαιμονια, is frequently used) completely refuted the charge; by shewing, even from their own altar, that he introduced no *strange demon*, but the old established GOD, whose *right worship* they had *ignorantly* debased by the wrong worship of a multitude of *demons*, or *new gods*, whom their fathers knew not*. Whose *hidden*

Αγνωστῳ should be rendered *unknowable*, or, with the *Syriac* version, "*hidden*." For the *Egyptians*, whence this title was derived, held the first cause of all things to be σκοτος αγνωστον, "*darkness unknowable*," which they explained, ὑπερ πασαν νοησιν, "*above all comprehension*;" this was thrice repeated in their mysteries. See *Cudworth*, p. 354, (incorrectly paged, 414,) which is well expressed by *Josephus*, Θεον, δυναμει μεν ἡμιν γνωριμον· ὁποιος δε κατ' ουσιαν, αγνωστον, "GOD, indeed, is *made known* to us by his *power*: but is *unknowable* as to his *nature*." Contr. *Apion*. 2, 16, p. 1377, Hudson, which is the substance of the Apostle's argument, Romans i. 19, 20. And the meaning of αγνωστον is unequivocally shewn by the following sentiment, which *Lucian* puts in the mouth of *Socrates*: "*we* seem to be utterly *purblind* judges (αμβλυωποι) both of possibilities and of impossibilities. We judge according to *human power*, of THAT [POWER] which is *unknowable* and *incredible*, and *invisible*," (αγνωστον ουσαν, και απιστον, και αορατον.) *Halcyon*. Vol. I. p. 179. Still, however, as the term *unknowable* is not in common use, and that *unknown*, by the usual latitude of speech, sometimes implies the same, it may be still retained.

Here the combination of epithets ascertains the meaning of the first.

* The purity and simplicity of the *primitive religion* of *Greece*, and its gradual corruption, by *Egyptian* Polytheism, and afterwards by the *poetic* fictions of *Hesiod* and *Homer*, *Orpheus*, &c. are well explained by that judicious and accurate historian *Herodotus*, in the following curious passages, reporting candidly the information he received from the priests of *Dodona*, by far the most ancient *oracle* of *Greece*. Its name was evidently derived from *Dodan*, one of the sons of *Javan*, or *Ion*, who originally settled in *Greece*, and was the son of *Japheth*, or *Iapetus*, the eldest son of *Noah*; whence the Greek proverb, "*older than Iapetus*," to express the remotest antiquity. See the primitive record of the settlements of *Japheth's* family, Gen. x. 1—5.

These primitive settlers were called from *Javan*, or *Ion*, Ιαονες, or *Ionians*, (see Vol. I. p. 353, 354, of this work,) and the first colonists after them were the *Pelasgi*, a roving tribe, probably *Cushites*, or *Cuthites* of *Ham's* race, Gen. x. 6—20, who arrived at *Samothrace* from *Phœnicia*, before the reign of *Cecrops*, which began B.C. 1558, and introduced a barbarous dialect; as we learn from *Herodotus*, B. i. 56, viii. 44.

"Formerly," said the priests, "when the *Pelasgi* prayed to the *gods*, they sacrificed all things to all in common, but gave none of them either *name* or *surname*; for they were hitherto unacquainted with either. They only called them Θεοι, "*disposers*," because "they *disposed* and *held* in order *all things* and all *countries*," (ὁτι κοσμῳ θεντες τα παντα πρηγματα, και πασας νομας, ειχον.)

"It was not until a *long time after* that they learned the *names* of the *gods*, from *Egypt*.——Upon this subject, they consulted the *oracle* of *Dodona*, (at that time, the only one in *Greece*,) whether they might, with propriety, adopt these names from the *Barbarians*? The oracle answered, that they might. So, from that time they in-

nature, implied in the inscription, required and justified explanation.

Socrates is supposed by *Wellwood* to have erected this famous altar; but he, on the contrary, rather sanctioned the *national idolatry*. He offered sacrifices himself, and recommended the same to others. Even his dying words expressed a *vow*, or religious wish, that his friends would *sacrifice a cock to Æsculapius*, the god of Medicine.

The *antiquity* of the altar seems to be indicated by the simplicity of the inscription. And if we may be allowed to hazard a conjecture concerning its history, it was probably erected by *Erechtheus*, the principal founder of their state and religion, whose reign began B.C. 1399, according to the rectified table of the *Athenian* kings, Vol. I. p. 123.

The city of *Athens* was colonized early, from *Sais* in *Egypt*, where was a celebrated temple dedicated to the Goddess of *Wisdom*, called in the *Egyptian* language, Νηιθ, or Νηιθας; which read backward *, gave the name of the Grecian goddess,

voked the gods in their sacrifices under *distinct names*. From the *Pelasgi*, they were communicated to the *Greeks*." Herodot. B. 2, § 51, 52.

After this relation of the priests of *Dodona*, the judicious historian proceeds to deliver his *own* sentiments, (not those of the *priests*, according to *Beloe's* translation)

"But from whence *each* of the *gods* derived his origin, or whether they have been *all* from *eternity*, or under what *forms* they existed, were *matters unknown*, as I may say, *till yesterday*, (or very recently;) for, in *my opinion*, the first persons who framed a *Theogony*, (or *Genealogy* of the gods,) and gave them *surnames* (or *epithets*), distinguishing their *honours, functions*, and appropriate *forms*, [male or female,] were *Hesiod* and *Homer*; who lived, I believe, *four hundred* years, and *not more*, before myself," [about B.C. 884,] § 53.

The priests of *Dodona* and *Herodotus*, being then *Polytheists* themselves, speak of the *primitive gods* of *Greece* in the plural number. But how could *Polytheism* subsist without *proper names* of those gods? and yet, by their own account, there were none in use. Unquestionably, therefore, the first *settlers*, and even the first *colonists* for a long time after, worshipped only THE PATRIARCHAL GOD, (τῳ πατρωῳ Θεῳ, Acts xxiv. 14,) as the sole CREATOR and DISPOSER of the universe; according to the learned poet *Sophocles*, born B.C. 497; thus recording the true *Patriarchal Cosmogony*, as distinguished from the false of later times.

Εἷς, ταις αληθειαισιν, εἷς εστιν Θεος,
Ὁς ουρανον τ' ετευξε, και γαιαν μακραν,
Ποντου τε χαροπον οιδμα, κ' ανεμων βιας.

"There is ONE, in truth, but ONE GOD,
Who made *the Heaven*, and spacious *Earth*,
And azure waves of *sea*, and blasts of *winds*."

* This is the ingenious conjecture of the profoundly learned *Cudworth*, p. 309—341.

Αθηνη, *Minerva;* and of the city itself, Αθηναι, *Athens,* dedicated to Αθηνη πολιας, "*Minerva,* protectress of the city," by *Erechtheus.* He built a temple to the goddess in the *Acropolis,* or citadel of *Athens;* and was himself deified for his public services, and honoured with a temple by his subjects; as we learn from *Homer,* Il. 2, 548, and *Herodotus,* B. 5, § 82, B. 8, 55. And *Diodorus Siculus* informs us, that he instituted the festivals, and taught the *Egyptian* rites and mysteries of *Ceres* at *Eleusis,* B. 1. His temple was subsisting in *Cicero's* time, who saw it. —*Erechtheus,* cujus *Athenis* et *delubrum* vidimus, et sacerdotem. De *Nat. Deor.* iii. 39.

On the *Saite* temple of *Neith,* was this inscription, Εγω ειμι ΠΑΝ το γεγονος, και ον*, και εσομενον· και τον εμον πεπλον ουδεις πω θνητος απεκαλυψεν. "*I am* ALL that *hath been,* and *is* *, and *shall be:* and *my vail* no mortal yet uncovered."

Pan was the most ancient of the *Egyptian gods,* according to *Herodotus,* B. 2, § 145, symbolical of the *universe.* And in the grand festival of the *Panathenæa,* celebrated every five years at *Athens,* the noble virgins, carried in solemn procession, the sacred πεπλος, or "*vail,*" of a white colour, embroidered with gold, on which were pourtrayed the achievements of the *goddess* against the *Giants* of old; and then placed it on her statue in the *Acropolis.* See *Potter's* description of the *Panathenæa,* Vol. I. p. 421, of his *Antiquities of Greece.*

This symbolical *Egyptian* inscription, and the *Athenian* ceremony, evidently founded thereon, furnish the best comment on the *Athenian* inscription, as denoting the *hidden* or *incomprehensible* nature of DIVINE WISDOM in the formation and government of the *universe.* And the ceremony was retained long after its original *hieroglyphical* signification was lost. Mistaking the meaning of *Pan, Plutarch* supposed that the *Panathenæa* were not instituted till the reign of *Theseus,* which began B.C. 1236, to commemorate the union of "*all*" the people of *Attica,* in the one state of "*Athens.*" See his life of *Theseus.*

I. After the exordium, the Apostle proceeds in the first part of his argument to explain the *true nature* and *worship* of THE DEITY.

* See some observations on the universally primitive name of THE SUPREME BEING, ON, in my *Dissertations,* p. 218—223.

1. "THE GOD who made the *world* and *all things* therein, He being LORD of heaven and earth, dwelleth not in *temples* made with hands, neither is served [with *sacrifices*, &c.] by *men's* hands, as if he wanted any thing [from them:] who HIMSELF gave to *all*, *life*, and *breath*, and *all things*, [at the *creation*, Gen. i.:] and [again, after the *deluge*] made of *one blood*, [or *family*, *Noah's*,] every *nation* of men to inhabit the whole face of the earth; having *preordained* the appointed *times* and *boundaries* of their respective settlements, [in regular and orderly succession, Gen. x. 1—32, Deut. xxxii. 8, 9.] ver. 24—26.

2. The grand design of *man's* creation, he informs them, was to be a *religious Being*—"*to seek* THE LORD," so far as he is discoverable; "if haply, they could *grope out* * and *find* HIM"

* Ψηλαφησειαν, (Aor. I. *Æolice*, pro, ψηλαφησαιεν.) This passage is well rendered by the *Syriac* version, "To *seek* GOD, and *search Him out*, and *know Him* from *his creatures*," or his works of *creation*. Compare Rom. i. 19—22.

The Apostle seems to have borrowed this remarkable verb, ψηλαφαω, "to *grope out*," or *feel*, as if in the dark, from *Socrates*, who so uses it in a parallel passage of *Plato's Phædo*, wherein he censures the blindness and stupidity of the philosophers of his age for ascribing to *second causes*, the works of THE FIRST CAUSE; and of course *forgetting* GOD, and "worshipping the *creature* instead of the CREATOR," Rom. i. 23—25.

"They are unable to distinguish, that it is one thing to be the [*secondary*, or immediate] *cause* of the existence of something, but another to be THAT [PRIMARY] CAUSE, without which, the other could not be a cause at all. In this respect, indeed, *the many*, seem to me *groping*, *as it were*, *in darkness*, (ψηλαφωντες, ὡσπερ εν σκοτει) using other's eyes instead of their own; so as to denominate [the *secondary*] THE CAUSE ITSELF," [or THE PRIMARY.]

How appositely does this abstruse passage of the *Phædo*, (here attempted to be more closely rendered and explained) censure the absurd *Cosmogonies* of the Greeks; some supposing with *Aristotle*, that the *world* was *uncreated*, or *eternal*; others with *Epicurus*, that it was made by *chance*, or by a fortuitous concourse of atoms! while the *popular* belief was, that they themselves were αυτοχθονες, originally "*sprung from their own soil*," hatched like *mushrooms* or *reptiles*, by the *sun's* heat; forgetting their true CREATOR, according to *primæval tradition*, Gen. ii. 7.

The following extracts from *Plato* furnish an advantageous specimen of the *wisdom* of *Socrates*, born B.C. 470, who was called "the *wisest* of men" by the *oracle*; because, as he explained it, he professed to know nothing but his *ignorance* of divine things.

I. The first, from the *Phædo*, thus states the insufficiency of *human reason* for the discovery of DIVINE TRUTH, and the necessity of some DIVINE REASON, or ORACLE.

"SOCRATES. Concerning such, to *know clearly* (σαφες ειδεναι) in the present life, is either *impossible*, or *extremely difficult*.—One of these two things then we should endeavour to effect: either to learn from *others*, or to find out *ourselves* THE TRUTH. Or, if this be *impossible*, to take the best and most unexceptionable of *human oracles* (ανθρωπινων λογων) as our guide; and borne on this, as on a *raft*, sail through the

by the glimmering light of *reason*, even aided by *revelation*: the latter assuring us, "although" it is incomprehensible by the

hazardous [*ocean*] of life: unless we might be enabled to pass through more securely and safely on some firmer *vessel*, or DIVINE ORACLE," (Λογου Θειου.)

2. And that this ORACLE was conceived to be a *person*, and even a *man*; we learn from the following curious passage of the *Alcibiades*, in which *Socrates* is thus introduced, instructing that favourite pupil.

SOCRATES. We must needs wait then, *Alcibiades*, until we can learn *how* we ought to behave toward GOD and toward *men*.

ALCIBIADES. *When* shall this time come, *Socrates*? and *who* shall be *the instructor*? for I long to see *this man* (τουτον τον ανθρωπον) whosoever he is.

SOCRATES. *He* it is *who careth for thee*: (ᾧ μελει περι σου) and I think, that as *Minerva* [the goddess *of Wisdom*] in *Homer* (Iliad. 5, 127) removed the *mist* from the *eyes* of *Diomedes*, that he might *well know* both *gods* and *men*; so is it necessary in the first place, that He should remove *the mist* from *your soul* that is now attached thereto; and next, that He should apply *the means* by which you shall know both *good* and *evil* in future: for now, indeed, you seem not to be able.

ALCIBIADES. Let Him remove the mist, or whatever else it is, since I am prepared to decline none of his directions, *whosoever this man is*, (ὁστις ποτ' εστιν ὁ ανθρωπος) provided I may be enabled to *become better*.

SOCRAT. Truly *that same person* (κακεινος) *hath a wonderful regard for thee*.

ALCIBIAD. I think then, the best way will be to *postpone sacrificing* until that time.

SOCRAT. You think right, for it is safer, than to run so great a risk [of sacrificing improperly.]

ALCIBIAD. Then, indeed, shall we give to THE GODS *crowns*, and other *legitimate offerings*, when I see that day coming. And *it will come, in no long time*, THE GODS *willing*.

3. And further, we learn from *Eupolis*, about B.C. 440, the pupil also of *Socrates*, that this ORACLE or DIVINE TEACHER was to be *associated* with THE DEITY, in the providential care and instruction of mankind, in the following extract from his admirable HYMN TO THE CREATOR, translated by Mr. *Samuel Wesley*, (father of the founder of *Methodism*,) not having access myself to the original *Greek*. The translation, generally esteemed excellent, is given entire in Doctor *Coke's* life of Mr. *John Wesley*, p. 20, and well deserves attention.

" AUTHOR OF BEING, Source of Light,
With unfading beauties bright,
Fulness, Goodness, rolling round
Thy own fair orb without a bound;
Whether Thee, thy suppliants call,
TRUTH, or GOOD, or ONE, or ALL,
EI, or IAΩ: Thee we hail,
ESSENCE THAT CAN NEVER FAIL.
Grecian or *Barbaric* name,
Thy stedfast BEING still THE SAME:——
Thee will I sing, O FATHER, JOVE,
And *teach* the world to *praise* and *love*.——

And yet, a greater HERO far,
(Unless great *Socrates* could err)
Shall *rise* to *bless* some *future day*,
And *teach* to *live*, and teach to *pray*.

former, yet, that "He is subsisting not far from *every one* of us," as THE UNIVERSAL SPIRIT, and THE FATHER OF SPIRITS: "for in HIM we *live*, and *move ourselves*, and *are*;" as even some of their own poets had said, "For *we* also are HIS OFFSPRING*," ver. 27, 28.

Come UNKNOWN INSTRUCTOR COME!
Our leaping hearts shall make thee room;
THOU, with JOVE *our vows shalt share*,
Of JOVE and THEE *we are the care.*
O FATHER, KING, whose Heavenly face
Shines serene on *all thy race*, [in *heaven* and *earth*]
We thy magnificence adore,
And thy well known aid implore,
Nor vainly for thy help we call,
Nor can we want, for THOU ART ALL!"

Here "the *Grecian* name," EI, "THOU ART," inscribed on the temple of *Apollo*, (the god of *Wisdom*) at *Delphi*; seems to be taken from the *Saite* inscription, "I AM," which corresponds to the sacred name of the *God of the Hebrews*, "I AM, WHO AM," Exod. iii. 14; intimating his *sameness* or *unchangeableness*. And "the *Barbaric* name," IAΩ, was the *Hebrew*, IAHOH, intimating his *unity*; whence was derived the *Phœnician*, IEYΩ, and from thence, the *Grecian*, ZEYΣ. See my *Dissertations*.

* Τον γαρ και γενος εσμεν. This is an express citation from a *Cilician* poet, and countryman of the Apostle's, *Aratus*, in his *Astronomical* poem, about B.C. 278. Which begins thus.

"From JOVE let us begin; of whom, we *men*
Ought not to be silent: for *all*, are full of JOVE,
The ways and haunts of *men*, the *sea* and *lakes*,
JOVE's bounties every where, we all enjoy.
For *we* also, are HIS *offspring*."

The particle "also," intimates, as well as *gods*; even according to the usual epithet of THE DEITY in *Hesiod* and *Homer's* poems, those grand corrupters of the *Patriarchal Theology*, Θεων πατηρ ηδε και ανδρων,—πατηρ ανδρων τε θεων τε. "*Father* both of *gods* and *men*."

But the Apostle did not mean to confine himself singly to *Aratus*, from his citing plurally, "some of their own *poets*." The same sentiment was implied in the foregoing HYMN of *Eupolis*; and more expressly in another devout HYMN TO THE DEITY, by *Cleanthes*, an *Athenian*, and most celebrated *Stoic* philosopher, the successor of *Zeno*, their founder; who, after leading a life of extreme poverty, as a *drawer of water*, at length voluntarily starved himself, B.C. 240; but for his great merit, was honoured by the *Athenians*, *after his death*, with a statue! to their own disgrace. Virtutem incolumem odimus, &c. He begins in the same strain.

"*Most glorious* of *immortals*, THOU *many named*,
Always *Almighty*, *prime ruler of Nature*,
Governing all by Law, JOVE, *hail!*
For mortals all, THEE to address is meet;
For *we are* THY *offspring*. But the lot
Of [puny] mortals, who, upon this earth,
Do *live* and *creep*, is only like

3. Hence, the Apostle concludes, that *all mankind* are bound to worship GOD as "OUR FATHER;" and not with false and idolatrous, but with true and spiritual worship, as subsisting "*in the heavens;*" which seems to be the drift of the sequel: "Being then GOD'S *offspring* ourselves, we ought not [even from our own *spiritual* nature] to think that THE DEITY * (το Θειον) is [*material*, in his nature; or] like *gold* or *silver*, or *stone* [*images*] wrought and engraved by *human* art and device, [as *idols*, or objects of worship] ver. 29.

II. In the second part of his argument, he proceeds to explain the subjects of his preaching, "JESUS and *the resurrection.*"

1. To promote their *love* of GOD, he informs them, that during the past *times* of their *ignorance* of his true nature and worship, "GOD was pleased to *overlook*," or regard with pity and compassion, their gross corruptions in *religion* and *morals;* and *now*, at length, to send his Son JESUS, (that *divine teacher;* so earnestly longed for by the *best* and *wisest* of their *own philosophers*, and *the desire of all nations)* to teach the world the *right worship* of GOD, (ευσεβεια) and to *save* them, upon the condition of *repentance* and reformation in future; for, that by

> The *image* of a *voice*, [an *echo*, or faint resemblance]
> Thee will I hymn, and ever praise *thy power.*
>
> THEE obeys the [*starry*] world, revolving round
> The *earth;* and following, where Thou leadest:
> For Thou with hand invincible, dost wield
> A *thunderbolt*, *two-edged*, *flaming*, and *everliving;*
> The stroke of which, all nature dreads, &c.

The originals of *Aratus* and *Cleanthes* may be seen in *Cudworth*, p. 475—482. A good poetic translation of the latter is given by *West* in his Translations from *Pindar*, p. 276.

The foregoing citation, "For in HIM we *live*, and move," &c.; both *Paul* and *Cleanthes* may have taken from an old *Iambic.*

> Ζωμεν δ' εν αυτῳ, ϑνητα, και κινουμεϑα,
> Και εσμεν.———

Here, the middle verb, κινουμεϑα, "*we move ourselves*," agreeably to the *Stoical* doctrine, attributes *motivity*, or the active power of moving, to *men*, as distinguished from mere *machines*, or instruments moved by others. *Cleanthes* has finely expressed its *slowness*, however, if compared with the FIRST MOVER, by ἑρπομεν, "*we creep;*" and *our* faint resemblance of THE DEITY, like the *echo* of a *voice.*

* Το Θειον. It is remarkable, that this is the only passage in the NEW TESTAMENT, in which the word is used in the *philosophical* sense of "THE DEITY." It elsewhere denotes, *sulphur*, or *sulphureous* fire, *lightning*, Luke xvii. 29, Rev. ix. 17, 18, xiv. 10, &c.

HIM, "GOD announced to *all men, every where,* to *repent,*" ver. 30.

2. At the same time, to excite also a well grounded *fear of* GOD, (δεισιδαιμονια) he informs them, that if they did not listen to JESUS, or his GOSPEL, they would incur condign punishment at the general *resurrection* and subsequent *judgment* to be administered by Him; "for, that GOD hath appointed a *day,* in which he is to *judge* the world *uprightly,* by *that man* JESUS, for whom he *ordained* the judgments."

3. He rests the proof of the *general resurrection* upon the resurrection of JESUS himself, as the *first fruits,* the sample and pledge of our own.—"Whereof HE gave *assurance* to *all,* by *raising Him* from the dead," ver. 31.

This admirable but most abstruse discourse, (which we have here humbly and imperfectly attempted to analyse, fill up, and expound,) exhibits a finished model of close reasoning, both in the *Socratic* and *Aristotelic* methods; the former in the exordium, or introduction; the latter in the sequel.

The effect produced thereby upon the *audience,* and upon the *court,* is thus described.

"And when they heard of the *resurrection of the dead, some mocked;* but *others* said, *We will hear thee again concerning this matter.* And so *Paul* [being *acquitted* of the charge] *went out from the midst of them* *." *Some* persons, however, [amidst the *general disbelief*] joined him, and believed. Among who was *Dionysius* the *Areopagite,* a woman named *Damaris,* and others with them, or, of their household, ver. 32—34.

Among the "*mockers*" we may conclude were the philosophers, both *Epicureans* and *Stoics;* whose tenets, though opposite, were equally adverse to the reception of *the Gospel,* (as we have shewn, in the preceding article, on *the spirit of the Gospel.)* Of the *audience,* some were better disposed, and expressed a wish of further information; and *one* among the *judges* was converted, and a *woman* of rank, with some others of inferior note. Thus was the Apostle's remark realized in this famous seat of *philosophy* and *human learning,* that "not many *wise,* according to *flesh,* (or human estimation,) not many *great,* not many *noble,* were called," 1 Cor. i. 26.

* This expression strongly resembles those in the Gospels, in which OUR LORD is said to have extricated himself, and escaped from his enemies, *passing through the midst of them.*

Dionysius the *Areopagite* was that illustrious convert, A.D. 51, whose remarks on the preternatural *darkness* that accompanied OUR LORD'S *crucifixion*, A.D. 31, were noticed before from *Suidas*, p. 230 of this Volume. It has been the fashion, indeed, with *Lardner*, and some *sceptical* hypercritics, to undervalue this evidence as *spurious;* because it is favourable to the cause of *Christianity!* Upon the same principle, we have seen the *authenticity* of *Josephus' character of* CHRIST, and even of the Epistle to the *Hebrews* disputed. But until they can produce better proofs of the *negative* than bare *assertion*, we are surely warranted to abide by the testimony of *Suidas*, and *the ancients*, wherever they do not *contradict* acknowledged facts, or established opinions. It is remarkable, that *Paul* did not repeat his visit to *Athens;* the pride of *philosophy* disdaining the lowliness and humility of the GOSPEL, as "*foolishness.*"

PAUL'S FIRST VISIT TO CORINTH.

From *Athens*, he proceeded to *Corinth*, the capital of *Achaia*. We may date this visit in the course of the year A.D. 51, Acts xviii. 1, rather than A.D. 54, with the *Bible Chronology*, for reasons stated in adjusting the chronology of the Epistle to *Titus*.

Here, he made a considerable stay of a *year* and *six* months; THE LORD having appeared to him in vision, and promised to prosper his preaching, and to protect himself from harm: for that HE *had much people in that city*, ver. 9—11.

His principal associates in the ministry, beside *Silas* and *Timothy*, were *Aquila*, a *Jew* of *Pontus*, with his wife, *Priscilla*, who had lately come thither from *Rome*, after the expulsion of the *Jews* by *Claudius*, the emperor, on account of their turbulence. With them, he worked at their common trade of *tent-makers*, for his livelihood. Indeed, the *disinterestedness* of the Apostle was a prominent feature in his character, as observed before. "*I seek not yours, but you,*" said he to the *Corinthians*, (2 Cor. xii. 14.) ver. 2—5.

The only occurrences noticed in the history during *Paul's* long stay at *Corinth*, are, the conversion of *Crispus*, the chief ruler of the *Jewish* Synagogue there, with all his household, whom *Paul* himself baptized, 1 Cor. i. 14; the conversion of many of the *Corinthians* there, and at *Cenchrea*, in the neighbourhood; and a tumult raised by the unbelieving *Jews*, who

rushed upon *Paul* with one accord, and brought him before *Gallio*, then proconsul of *Achaia*, and brother to *Seneca*, (*Nero's* tutor) accusing him of "*persuading the world to worship* GOD *contrary to the law* [of *Moses*"] ver. 6—13.

But when *Paul* was going to enter upon his defence, *Gallio* said to the *Jews*, "If it were a matter of *wrong*, or of *sinister fraud*, in reason, I should bear with you, [and hear your complaint:] but if it be a question about a *word*, particular opinion, or tenet, and about *names*, and your *own law*, look to it yourselves; for I will not meddle with such matters." And he dismissed them from the tribunal. Then all the *Jews* *, laying hold of *Sosthenes*, the chief ruler of their Synagogue, beat him before the tribunal for countenancing *Paul*. But *Gallio* took no notice of it, ver. 14—17.

Though *Gallio* was blameable for not noticing an outrageous breach of the peace; yet he was commendable for not interfering in *religious* disputes, that were not detrimental to the state, or community, such as the tenet, whether JESUS was the *Messiah* or not; whether his disciples should be denominated *Christians* in opposition to the *Jews;* and whether they should reject *circumcision*, prescribed by the law of *Moses*. Happy would it have been for themselves and for the world at large, if his successors, the *Roman emperors* and *magistrates*, had adhered to the same principles of *toleration!*

PAUL'S FOURTH VISIT TO JERUSALEM.

Some time after this disturbance, *Paul* left the port of *Cenchrea*, and returned to *Syria* by sea, and touched at *Ephesus;* where he left his friends, *Priscilla* and *Aquila*, and then continued his voyage to *Cesarea*, in order to "*go up*" and attend the passover at *Jerusalem*, and to salute *the Church*. And having done so, he returned to his head quarters at *Antioch*, ver. 18—22. We may date this fourth visit to *Jerusalem* in the spring of A.D. 54, rather than A.D. 55; with the Bible Chronology; because the fifth visit to *Jerusalem* was in A.D. 59, which is dated A.D. 60, by the Bible Chronology, a year too late.

* The received reading, οἱ Ἕλληνες, ver. 17, is evidently incorrect; for "*the Greeks*" were well disposed to the Apostle and his doctrine; and never attacked him, unless set on by the *Jews*. It is judiciously omitted in the *Vulgate, Copt. Arab. Erpen.* the *Alexand.* MS. and *Bede*.

PAUL'S THIRD MISSION.

After some stay at *Antioch*, *Paul* set out on his third circuit toward the end of that year, A.D. 54, or beginning of A.D. 55. with the Bible Chronology, and went through the country of *Galatia* and *Phrygia*, in order; confirming all the disciples in *the upper*, or northern regions of *Asia Minor*, ver. 23, xix. 1.

He then came to *Ephesus*, where he had left *Aquila* and *Priscilla* *, and returned to them by a *circuitous route* as he intended, (ανακαμψω, Acts xviii. 21.) Here, he found twelve disciples of the *Baptist's*, and asked them, *Have ye received* [*the gift of*] the HOLY SPIRIT, *since ye believed?* But they said, *We have not heard whether the* HOLY SPIRIT *is* [*given yet*, John vii. 39.] Then *Paul* explaining to them the nature of *John's* baptism, as preparatory to the *Christian*, they were baptized in the name of THE LORD JESUS; and then received the gifts of the Spirit by the *imposition of his hands;* for they *spake with tongues*, and *prophesied*, or preached by inspiration, like the original converts at *Pentecost*, ver. 2—7.

According to his usual custom of first proposing the Gospel to his own brethren, the *Jews*, he preached freely, and debated

* During their stay at *Ephesus*, waiting for *Paul*, *Aquila* and his wife converted a *Jew* of *Alexandria*, named *Apollos*, a disciple of John the Baptist, that came to *Ephesus:* an eloquent man, mighty in the Scriptures, and fervent in spirit, who spoke and taught in the Synagogue, the Scripture doctrine concerning THE LORD'S coming, but [*not*] *accurately*, and when they had taken him up, and instructed him *more accurately* in the Christian Religion, he left them and went to *Achaia*, with letters of recommendation to the disciples there to receive him. After he came to *Corinth*, he contributed much through divine grace to assist the brethren, for he strenuously confuted the *Jews* in public, shewing by the Scriptures, that JESUS was THE CHRIST, Acts xviii. 24—28.

This history of the conversion of *Apollos*, and the success of his preaching at *Corinth*, is here introduced by way of digression into the narrative of *Paul's* ministry, on account of the notice taken of *Apollos* in the Epistles, especially as a distinguished preacher of the Gospel among the *Corinthians*, 1 Cor. 3—6. This decides the question, that *Luke* did actually consult *Paul's* Epistles; and thence supplied such information in the *Acts*, as was necessary to render those Epistles intelligible to strangers; who were ignorant of the minuter *historical* facts well known to the Churches to which they were written.

We learn also from the Epistles, that *Apollos* declined going again to *Corinth*, when *Paul* solicited him; probably to avoid the remotest appearance of countenancing *any party* that might have been formed in that *factious Church*, even in his own favour; determined to await a *more favourable season*, or more settled state of its *discipline*, 1 Cor. xvi. 12. This is an honourable testimony in his favour, and tends to support the foregoing interpretations of 1 Cor. i. 12, iii. 4, iv. 6. That *Paul* did not mean to represent *Apollos* as the head of a party, but rather to adumbrate some *Judaizing* teachers under his name, not to give unnecessary offence.

for *three months* in the Synagogue at *Ephesus;* after that, when they were obstinate in their unbelief, and spoke ill of *the way*, or Christian religion, he separated from them, and withdrew the disciples, debating daily in the private school of one *Tyrannus*. This he did for *two years* longer, so that all the inhabitants of that district of *Asia*, both *Jews* and *Greeks*, heard the word of the LORD, and witnessed *no ordinary miracles* wrought by *Paul*, in performing cures by handkerchiefs, or napkins, which he had touched; and expelling evil spirits in this city, *Satan's* chief seat, ver. 8—12.

The great superiority of *Paul* above the *Jewish exorcists* appeared in the remarkable case of a *Demoniac*, whom they attempted to dispossess like him in the name of JESUS; but the wicked spirit rebuked them for their presumption, "JESUS *I know*, and *Paul* I am *acquainted with*, but *who are ye?*" and the person possessed fell upon them, (though *seven* in number, sons of a Jewish *chief priest,)* and mastered them all, and overpowered them, so that they fled out of that house, naked and wounded. When this was *made known* (γνωστον) to all the *Jews* and *Greeks* or Gentiles inhabiting *Ephesus*, great fear fell on them all, and the name of the LORD JESUS was magnified, ver. 13—17. Many also of them that practised *magic* and *sorcery* burnt their books, though of great value, and were converted to the faith, ver. 18, 19.

But *Demetrius* the silversmith, and others of his profession, who were employed in making *silver shrines* for images of *Diana*, to be inclosed therein, raised a great disturbance and long outcry against *Paul* and his companions for spoiling their craft, and despising their goddess; whom they extolled for *two hours* together *, in which *Paul* and his companions were in danger of being thrown to the wild beasts in the *theatre*, had not the riot been stopped by the authority and remonstrances of the *town clerk*, or *recorder* of the games; representing their proceedings as *illegal* and *seditious*, and likely to draw down punishment upon them from the *Romans*, ver. 23—40.

Before this disturbance *Paul* had intended to continue his

* "They all cried out with *one voice* about *two hours, Great is Diana of the Ephesians!*" Acts xx. 34. Perhaps, in this, we have an instance of the "*babblings*," or *vain repetitions* of the Heathens in prayer, censured by OUR LORD, προσευχομενοι μη βαττολογησητε, Matt. vi. 7. So exactly imitated by the *Romanists* in repeating ten *Ave Marias* for one *Paternoster* in their bead roll of prayers to the *Virgin*.

circuit through *Macedonia* and *Achaia*, and return from thence to *Jerusalem*; and afterwards to visit *Rome*, ver. 21. Accordingly, after it he took his final departure from the city, and his last *farewel* of the brethren there, and proceeded to *Macedonia*; and having gone through these parts, and exhorted the brethren, he went into *Greece* or *Achaia*, where he spent *three* months. But finding that the *Jews* had formed a conspiracy against him, (probably his inveterate foes of *Thessalonica*, Acts xvii. 13,) he changed his intention of going by sea to *Syria*, and resolved to return by land through *Macedonia*, and thence embark at *Philippi*, (that faithful Church,) for *Troas*. Which he did with *Luke*, who here joined him again; and they found before them at *Troas* others of his company who waited for him there, Acts xx. 1—5.

This second visit to *Macedonia* and *Greece* appears to have employed the latter part of the year A.D. 58, and the beginning of A.D. 59, when he left *Philippi* after the *passover*, ver. 6.

During his stay of seven days at *Troas*, *Paul* performed that signal miracle of restoring to life, *Eutychus*, ver. 7—12.

From *Troas*, *Paul* and his company proceeded by sea to *Mitylene*, from thence to *Chios*, *Samos*, and *Miletus*, ver. 13—15.

Not having time to call at *Ephesus*, because he was in haste to reach *Jerusalem*, if possible, before *Pentecost*; he sent for the Presbyters of the Church of *Ephesus* to attend him at *Miletus*, where he made them that admirable *apostolic charge* for the regulation of their conduct as overseers of the *Church of* GOD *, "which HE had purchased with his own blood," ver. 16—38.

From *Miletus* they sailed by a direct course to *Cos*, next to *Rhodes*, and from thence to *Patara*; and finding a vessel bound to *Phœnicia*, they embarked, and leaving *Cyprus* on their left, landed at *Tyre*, where they waited a week till the vessel had discharged her cargo, and then embarking again, they came to *Ptolemais*, and from thence to *Cæsarea*, where they lodged with *Philip* the *Evangelist*, one of the seven deacons, who had four daughters, *prophetesses*, or inspired preachers. During their stay there for several days, the prophet *Agabus*, who had fore-

* Instead of του Θεου, *Griesbach*, upon strong external evidence of *versions* and *manuscripts*, substitutes του Κυριου, as referring to CHRIST. But the received reading is admissible; του Θεου, being taken, not *absolutely*, but *relatively*. See the foregoing note, p. 67 of this Volume.

told the famine before, Acts xi. 28, again foretold that *Paul* should be bound by the *Jews*, and delivered up into the hands of the *Gentiles;* hearing this, both his own company and his friends at *Cæsarea*, intreated him not to go up to *Jerusalem*. But he refused, "*What mean ye, weeping thus, and breaking my heart? for I hold myself in readiness, not only to be bound, but even to die at Jerusalem, for the name of* THE LORD JESUS." So, says the historian, when he would not be persuaded, *we* desisted, saying, *The will* of THE LORD *be done!* Acts xxi. 1—14.

PAUL'S FIFTH VISIT TO JERUSALEM.

When *Paul* and his party, with their *baggage**, reached *Jerusalem* at *Pentecost*, A.D. 59, they were gladly received by the brethren. On this occasion *Paul* brought with him the contributions of the Churches of *Macedonia* and *Achaia*, to the poor of the Mother Church, (Acts xxiv. 17; Rom. xv. 25, 26;) ver. 15—17.

The next day *Paul* and his assistants recounted circumstantially to *James*, and *all the Presbyters* assembled, what GOD had done among the *Gentiles* by his ministry. Hearing this they glorified the LORD for this signal success, ver. 18—20.

It having been reported at *Jerusalem* that *Paul* had taught, in all the countries where he had been, an *apostacy from Moses* to all the *Jews* living among the Gentiles, saying, that they ought not to *circumcise* their children, nor walk according to the *Jewish* customs, which had given great offence to many myriads of *Jews* now in the Church of *Jerusalem*, all *zealots* of the law of *Moses;* they advised him, in order to disprove the charge, to join four other persons who were then under a *Nazarite* vow, and to purify himself with them, according to the legal ceremonies, (Numb. vi. 13,) and to be at joint expences with them for sacrifices, (ver. 14—17;) and shave his head, (ver. 18,) and thereby shew the whole Church that he *walked orderly himself, keeping the law.* That this could not in the least affect the *Gentile* believers, who were exempted by the late *apostolical* decree, ver. 20—25.

Paul's compliance with this *prudential* advice of the heads of

* Αποσκευασαμενοι, "having *collected their baggage*," or got mules for the conveyance of it. *Xenophon* has a similar expression, επει ηριστησαν συσκευασαμενοι επορευοντο. "When they had breakfasted, having *collected their baggage*, they proceeded," Anabas. p. 344, Oxf. Edit.

the Church at *Jerusalem*, brought him, however, by an unforeseen circumstance, into trouble *. For, while he was in the temple, near the end of the seven days' purification prescribed by the law, (Numb. vi. 2,) his enemies, the *Asian* Jews, from *Ephesus*, who happened to attend the feast of *Pentecost* also, seeing him in the temple, stirred up the multitude, and laid hands on him, crying out, " *Israelites, help! This is the man that is every where teaching all men*, 1. *against the people of the Jews;* 2. *against the law of Moses; and* 3. *against this holy place*, (the temple,) *that all shall be destroyed. And hath also*, 4. *profaned the temple by bringing into it Greeks*," or Heathens; for seeing *Trophimus* the *Ephesian* with him in the city, they hastily concluded that he had also brought him into the temple, contrary to law, ver. 26—29.

This threw the whole city into confusion, and occasioned a concourse of people, who laid hold on *Paul*, dragged him out of the temple, beat him, and were going to kill him, had he not been rescued by the *Chiliarch* or *tribune* † of the cohort, or temple guard, from the fury of the multitude, and brought into the castle of *Antonia* for security; who suffered him to make his

* *Gilpin*, *Paley*, &c. have blamed *James* and the *Presbytery* of *Jerusalem*, for giving this advice, and *Paul*, for following it, as sacrificing the truth of the GOSPEL to the prejudices of the Jewish *Zealots;* for why, (say they) should *Paul* offer *propitiatory sacrifices*, (as in this case, Numb. vi. 14,) inasmuch as by respecting the *type*, he shewed disrespect to the *antitype*, CHRIST? This, surely, was not an *indifferent* matter; and his submitting thereto, savoured of *unjustifiable* compliance, and a *temporising* spirit.

But the censure seems to be unfounded, for

1. The *Apostles* had no scruple of conscience in *conforming* to the *Jewish* rites. *Paul* celebrated the feast of *Pentecost* now, and the *passover* at his fourth visit to *Jerusalem*, (Acts xviii. 21.) And yet this highest *Jewish* rite was *virtually* superseded, when " CHRIST, *our passover*," was sacrificed on the cross; according to *Paul's* own doctrine, (1 Cor. v. 7, 8.) And the *Apostolic* decree did not *prohibit* the *Jewish* ritual to the *Zealots;* it only *exempted* the *Gentile* Christians from it, (except in the reserved cases,) as *unnecessary* to salvation.

2. The *doctrine* of *Paul* was perfectly conformable to the *Apostolic* decree, and to the GOSPEL. He maintained the insufficiency of *all rites*, whether of the " *circumcision*," or of the " *uncircumcision*," whether of *Jews* or *Christians*, without a " *new creation*," or *regeneration* of the inward man; without an operative " *faith*" in CHRIST, " productive of *love*" to *man*, Gal. v. 6, vi. 15, without " *circumcision* of *the heart* in *spirit*, not in *letter;* whose praise is not of *men*, but of GOD," Rom. ii. 28, 29.

3. Were not the *Apostles* and *Paul*, on this occasion, under the guidance of THE HOLY SPIRIT?

† Χιλιαρχος, a Roman *military tribune*, or commander of a *cohort;* of which there were six to a legion, John xviii. 12. *Josephus* and *Plutarch* use the word in this technical sense.

apology to the people in the *Hebrew dialect*, or vernacular *Syro-chaldaic* tongue, to gain the more favourable attention, ver. 30—40.

In this speech, addressed to the multitude, *Paul* openly and fully declared the miraculous circumstances of his conversion, after he had been a furious persecutor of the *Church* of CHRIST; and concluded with his *Apostolic* mission to the *remote Gentiles*, by CHRIST, in vision, Acts xxii. 1—21. This last circumstance strongly excited their indignation, so that they exclaimed, *Away with such [a wretch] from the earth; for it is not fit that he should live!* and to mark the extremity of their indignation and contempt, *they rent their garments, and threw dust into the air* *, Acts xxii. 1—23.

The *Roman* tribune, seeing the tumult renewed, and not being able to collect, from a *Hebrew* speech, what *Paul* had said or done to excite such outrageous violence, ordered him to be brought into the castle, and to be examined, with scourging. But as the executioner was binding *his arms extended*, to a post, (προετεινεν,) to receive the lashes, *Paul* enquired of the *centurion* attending, *whether it were lawful to scourge a Roman citizen, yet uncondemned?*——This put a stop to the summary way of examining *Paul*, after some enquiries on the part of the *tribune*, how he obtained his freedom; and he resolved to refer the prisoner for examination, to the *high priest* and *council*, in the temple next day, that he might know, with certainty, the ground of the accusations brought against him, ver. 24—30.

Paul, thus produced before the council, under the *Roman* protection, having attentively surveyed the members, and observed many *Pharisees* among them, who were now favourable to the *Christian* cause, and ill affected to the *Sadducees*, or the party of the high priest, *Ananias*, he began his speech by a denial of the leading charge urged against him, of exciting *sedition* or *tumult*. "Brethren, *I have lived as a citizen*, (πεπολιτευμαι,) *in all good conscience*, before GOD, *until this day*," Acts xxiii. 1.

Incensed at this undaunted assertion of his *peaceable* demeanour, the high priest ordered the bystanders to smite him on the *mouth*, as uttering an untruth. On which, *Paul*, with warmth, said to him, GOD *shall smite thee, thou whited wall* †,

* This is an expression of contempt among the *Arabians* at present, particularly to criminals, intimating that such were fit only to be covered with earth.

† This expression corresponds to "*whited sepulchres*," applied by our Lord to the

[or *hypocrite*:] *For sittest thou to judge me, according to law, and commandest me to be smitten, contrary to law?* (Levit. xix. 15.) ver. 2, 3.

But the bystanders, offended, said, Revilest thou GOD'S *high priest?* Then said *Paul*, apologizing for his warmth, *I considered* not, brethren, that he was the high priest:* for it is written, *Thou shalt not speak evil to a ruler of thy people,* (Exod. xxii. 28,) ver. 4, 5.

Though *Paul* apologized, as was fit, yet his sudden transport of passion seems to have been excited by a *prophetic* impulse, realized by the event. GOD did indeed, remarkably *smite* this wicked and *hypocritical* high priest, who, by an unjust judgment, slew the Apostle *James*, Bishop of *Jerusalem* about three years after; and sacrilegiously defrauded the inferior priests of their dues, so that some of them even perished for want. For when the *Jewish war* broke out, in the administration of *Florus*, six years after this, A.D. 65, during a violent insurrection in the city, excited by his son *Eleazar*, the seditious burned the house of *Ananias*, besieged him in the royal palace, to which he fled, and when they had taken it, dragged him out of an old aqueduct, in which he had endeavoured to hide himself, and slew him; as we learn from *Josephus*, Bell. Jud. II. 17, 9.

To protect himself from the fury of *Ananias* and his party, *Paul* professed himself adroitly of the opposite party of the *Pharisees*, and as holding their principles of the *hope* and *resurrection of the dead.* This immediately produced a division in the assembly, and a violent altercation between both parties, the *Pharisees* espousing his cause, so that the tribune, fearing *Paul* would have been pulled to pieces between them, ordered the guards to take him from them by force, and bring him back to the castle, ver. 6—10.

On this occasion *Paul* availed himself of "*the wisdom of the serpent*," to extricate himself from his enemies. Thus shewing that he was no rash *enthusiast*, who courted persecution. And THE LORD himself approved of his conduct, which has been censured by some hypercritics, for He appeared to him the following night, and said, "*Take courage, Paul, for as thou hast*

hypocritical Pharisees) fair without, and foul within. It was peculiarly apposite to the *high priest*, who on the great day of *atonement* for the sins of the people, wore a *large white robe*, or *surplice*.

* "*Israel* doth not *know*, my people doth not *consider*," Isa. i. 3.

testified of me at Jerusalem, so thou must needs testify of me at Rome," ver. 11.

Finding their measures frustrated by the *Roman* interference, above forty of the *Zealots* formed a conspiracy against *Paul*, binding themselves privily by oath, that they would neither eat nor drink till they had killed him in his way from the castle to the temple; to which they desired the *chief priests* to request that the tribune would bring him down again next day, for further examination. But their plot being discovered by a kinsman of *Paul's*, was, by the Apostle's direction, communicated to the tribune, who, to defeat it, sent off *Paul* the next night, under a strong guard to *Cæsarea*, the residence of *Felix* the governor; and wrote an excellent letter to him, stating the whole transaction, and making a favourable report of the prisoner, as having been accused merely for his *religious opinions*, but not guilty of any thing worthy of *death* or of *imprisonment*. *Felix* having read the letter, ordered *Paul* to be confined, till his accusers should arrive, ver. 12—35.

Five days after, the high priest, *Ananias*, with the *Presbyters*, or chief priests, and one *Tertullus*, an orator, came down from *Jerusalem* to *Cæsarea*, and preferred their accusation against *Paul*.

After a compliment to the governor, *Felix*, for the public peace and tranquillity they had enjoyed during his administration, for the seven last years, *Tertullus* brought his charges; 1. for *sedition*, 2. for *heresy*, as a ringleader of the *Nazarenes*; and 3. for *profanation* of the temple; complaining that *Lysias*, the tribune at Jerusalem, had violently interposed to prevent them from judging him according to their law. And the charges were assented to by the *Jews*, Acts xxiv. 1—9.

Then *Paul*, with the governor's permission, made his defence, in the order of the charges; after professing his satisfaction to plead his cause before so *experienced* a judge.

1. He denied the charge of *sedition*; because it was only *twelve days* since he came to *Jerusalem*, to keep the feast of *Pentecost*; during which he had neither debated with any one in the *temple*, nor excited sedition among the people, either in the *Synagogues* or in the *city*; and that they were unable to support their charge, ver. 10—13.

2. He confessed himself a *Christian*, but he denied that *Christianity* was a *heresy*; on the contrary, he maintained that it was

the *patriarchal religion*, and in all points conformable to the *Law* and the *Prophets;* and that he held the orthodox *hope*, as well as they, of a *general resurrection* of the dead, both of the just and the unjust; and that his practice was conformable to his profession: for that he endeavoured to maintain an *unoffending conscience* always, toward GOD and toward *men*, (as he had stated before,) ver. 14—16.

The phrase τῳ πατρωῳ Θεῳ, "THE PATRIARCHAL GOD," occurs only in this passage of the NEW TESTAMENT; but it is classical, and occurs frequently in *Thucydides*, and the best *Greek* authors, in the plural, πατρωοι θεοι, and in the *Latin* likewise.

DII PATRII, quorum semper sub *numine Troja* est.

"Ye PATRIARCHAL GODS, under whose constant *protection* is *Troy*."
Virg. Æn. IX. 757.

This was an argument equally addressed to the *Romans*, (the descendants of the *Trojans,*) as to the *Jews*. For the *Roman* law against *innovations*, in the established *religion*, was remarkably severe; punishing persons of a higher rank with banishment, and of a lower, capitally *. He therefore claimed protection under the *Roman* law, as he had formerly claimed protection under the *Athenian* law, before the court of *Areopagus*, for the worship of the same GOD, under a different title; now intimating, that *toleration* was to be equally-extended by the *Roman* government to the *Christians*, as well as to the *Jews* themselves, as being only different *sects* of the same *primitive religion*. See *Lardner*, I. p. 190.

3. He also denied the charge of *profaning* the *temple;* stating that he came, after a long absence, on a charitable mission, and was purifying himself peaceably in the temple, when he was assaulted by the *Asian* Jews, who ought to have appeared as witnesses on this trial, if they had any charge against him. Their absence he considered as a tacit acknowledgment of his innocence, ver. 17—19.

4. He challenged the *chief priests* themselves to bring forward any misdemeanor he had committed before the *Sanhedrim*, save his declaration, "*concerning the resurrection of the dead, am I*

* Qui *novas*, et usu et ratione *incognitas religiones* inducunt, ex quibus *animi hominum moveantur*, honestiores deportentur, humiliores capite puniantur. *Jul. Paulus* Sentent. Recept. de *Vaticinatoribus* et *Mathematicis*, Lib. V. tit. 21.

called in question by you this day," (Acts xxiii. 5,) which might indeed have offended the *Sadducees*, his enemies, but surely his *Roman* judge would not term it a crime, ver. 20, 21.

This masterly defence satisfied *Felix* of his innocence; but being unwilling to displease the *Jews*, and looking for a bribe from *Paul* himself, out of the contributions he brought, he would not dismiss him; but postponed the decision of the trial, under the pretext that he must wait for the testimony of *Lysias*, the tribune, in order to gain full information respecting the case.

He therefore ordered *the centurion* * to keep *Paul* in easy confinement, to let him have relaxation, and not prevent any of his friends from assisting and visiting him. And shortly after, probably to gratify the curiosity of his wife *Drusilla*, a *Jewess*, (whom he had seduced from her husband, on account of her extraordinary beauty,) he sent for *Paul*, to hear him concerning the *Christian faith*, ver. 22—24.

Upon this occasion *Paul* further inculcated the *practical* duties of "*righteousness*," or justice, "*temperance*," or continence, and "a *judgment to come*." The powerful effect of such awakening topics upon a guilty conscience, was shewn at least in *Felix*, if not in *Drusilla*. *Felix* could not conceal his terror, *he* "*trembled*." But they made no lasting impression on his corrupt and deceitful heart. He put off, and dismissed the Apostle. *Go thy way at present*, when *I have a convenient season, I will send for thee.* He sent, indeed, for him frequently, and conversed with him, in expectation of receiving a bribe from the Apostle for his enlargement; and two years after, when he was superseded by *Porcius Festus*, wishing to gratify the *Jews*, he still left *Paul* in confinement. But to no purpose, for he was disgraced for mal-administration, as observed before, A.D. 61. And soon after, *Drusilla*, and a daughter she had by *Felix*, perished in a volcanic eruption of Mount *Vesuvius*, ver. 25—27. Ant. XX. 6, 2.

Festus, immediately after his accession to the government, went up to *Jerusalem* from *Cæsarea;* there the high priest and chief of the *Jews* renewed their complaints against *Paul*, praying that *Festus* would send for him to *Jerusalem*, but plotting

* Τῳ ἑκατοντάρχῃ. The propriety of the article in this case, as intimating, of the *two centurions* of infantry and cavalry, who escorted *Paul* from Jerusalem, Acts xxiii. 23; *the* latter, who went the whole way with him, xxiii. 32, and to whose custody *Paul* was consigned by *Felix*, xxiii. 35, is ingeniously remarked by *Middleton*, p. 432.

to kill him by the way. The governor however, refused them, and said that he would hear their charges against *Paul* on his return to *Cæsarea*, which he did; the groundless accusation being nearly the same as before, as we may infer from *Paul's* apology, that "he had not in any respect offended against *the law* of the *Jews*, nor against the *temple*, nor against *Cæsar*," Acts xxv. 1—8.

Festus, however, by this time, coming to a better understanding with the *Jews*, and willing to gratify them, proposed a fresh trial at *Jerusalem;* which, as *Paul* was a *Roman* citizen, could not be done without his own consent. But *Paul* refused, alledging that he had done nothing to deserve to be delivered up to the *Jewish* Sanhedrim; that he was entitled to be tried by a *Roman* tribunal; and since he could not get justice at the provincial tribunal of *Cæsarea*, he appealed to *Cæsar*, or the Emperor's tribunal at *Rome*. And *Festus*, having advised with his council, allowed the appeal, ver. 9—12.

Soon after, *Agrippa*, king of *Chalcis*, and son of that *Herod Agrippa*, who had been the author of the second persecution, and perished so miserably, Acts xii. 1—23, came to *Cæsarea*, with his beautiful sister, and paramour, *Berenice* *, to compliment *Festus*. To gratify their curiosity, and also to collect a state of his case for the Emperor's information, the governor brought forth *Paul* to plead his cause before so experienced a judge of *Jewish* affairs, as *Agrippa*, ver. 13—27.

Paul having expressed his satisfaction in making his apology before a prince so well acquainted with the *Jewish* customs and doctrines, proceeded to state, as formerly, his way of life from his youth, and the miraculous circumstances that led to his conversion, and the persecution he underwent from the *Jews*, although his preaching was conformable to *Moses* and the *Prophets:* they foretelling that CHRIST should be *liable to sufferings*, (παθητος,) that he should be the first fruits of the *resurrection* of the dead, and announce *light*, or salvation, to both *Jews* and *Gentiles*, Acts xxvi. 1—23.

Here *Festus*, offended probably at *Paul's* classing the *Gentiles* with the *Jews*, whom he despised; and representing them

* *Juvenal* is supposed to have alluded to this *incestuous pair*, speaking of a rich diamond in her possession.

——————— Hunc dedit olim
Barbarus *incestæ*, dedit hunc *Agrippa* sorori.—Sat. vi.

alike in the darkness of error, unable to accomplish their salvation without a *crucified Saviour*, interrupting him, exclaimed, *Thou ravest, Paul, much learning is turning thy brain to madness!* He might, indeed, know that the Apostle, during his confinement, had spent much time in reading; this was the most discreet turn that could be given to such a charge, without offence to him or the audience. But *Paul* calmly replied, "*I do not rave*, most excellent *Festus*, *but utter the dictates* of *truth* and *soberness*," not the reveries of a visionary or enthusiast. Then he freely appealed to *Agrippa*, as a voucher of the notoriety of the *facts* he had stated, as *not done in a corner;* and also of the truth of the *doctrines*, as founded in prophecy. "King *Agrippa, believest thou the Prophets?*" then, with much address and urbanity, he answered for the King, "*I know that thou believest*," ver. 24—27.

This ingenuous frankness made a sensible impression upon *Agrippa*, who thus liberally acknowledged it to *Paul*, "*Thou almost persuadest me to become a Christian;*" ingenuously intimating the validity of his apology. With great readiness *Paul* returned the compliment, with a fervent wish that the King, and all the audience, were entitled to all his own privileges as a *Christian*, but without his *sufferings*: "*I would to* GOD, that not only *thou*, but *all who hear me this day* also, were both *almost*, and *altogether such as I am, except these bonds!*" pointing to his chain.

The assembly then broke up, and the King and *Festus* conferring apart, agreed as to his innocence. "*This man doeth nothing worthy of death or of bonds.*" And *Agrippa* then said to *Festus*, probably in the hearing of the audience, "*This man might have been dismissed, if he had not appealed to Cæsar.*" Ver. 28—32.

This public attestation of the *Apostle's* innocence, from so learned and noble a judge as *Agrippa*, was highly advantageous. It contributed to soften the prejudices of the *Jews* in general against *Paul*, as an apostate and subverter of the law of *Moses;* and to countervail the accusations of the *chief priests*, as false and malicious, which might follow him to *Rome;* while it tended to gain him greater indulgence from *Festus*, and a more favourable representation of his case to the Emperor, when sanctioned by so high and respectable a *Jewish* authority.

PAUL'S FIRST VISIT TO ROME.

The circumstances of *Paul's* voyage to *Rome*, are minutely detailed in the Acts, chap. xxvii. xxviii. 1—14, and have been noticed already, in the foregoing parts of this work. He arrived at *Rome* in the spring of the year, A.D. 62, where he was received with great respect and cordiality by the *Christians*, and kept in easy confinement until his trial, which did not take place for two years; when, on a hearing before *Cæsar's* tribunal, he was acquitted and discharged, either for want of prosecution on the part of the *chief priests*, or because they failed to substantiate their charges. The former is the more probable supposition; for after *Agrippa's* public declaration in *Paul's* favour, (whose influence and authority in *Jerusalem* was considerable, because he was entrusted with the nomination of the *high priest*, and the charge of the *sacred treasury;*) they had no encouragement to proceed in the prosecution; and were also liable to be punished at *Rome*, for bringing a false accusation against a *Roman* citizen; as *Syllæus* formerly was, with death, for bringing such against *Herod.* See p. 48 of this Volume.

During his stay in that capital of the world, and most advantageous station for preaching the Gospel; *Paul*, according to his uniform custom, first proposed it to his countrymen, the *Jews*, residing at *Rome;* who had not received any accounts to his prejudice, either by letter or otherwise, from *Jerusalem;* confirming the foregoing supposition, that no prosecution was intended to be carried on against him from thence; they only observed, that the *sect* of the *Christians* was "*every where spoken against*," Acts xxviii. 17—22.

Justin Martyr has accounted for the *popular odium* under which the *Christians* universally laboured, (foretold by OUR LORD, Matt. xxiv. 9,) as chiefly owing to the calumnies of the *Jews*, "who not only *cursed* them in their Synagogues, but sent out *chosen* men from *Jerusalem*, to acquaint the world, and more especially the *Jews*, every where, that the *new sect*, which sprung up from *Jesus* of *Galilee*, was *atheistical* and *wicked*, to be detested and avoided by all mankind." Dial. cum *Trypho.* p. 170, edit. Thirlby.

Paul held a long conference with their heads, on a day appointed, at his own lodging, from morning till evening, persuad-

ing them to believe in JESUS as the MESSIAH, from the fulfilment of the *types* and *prophecies* of *the Law* and *the Prophets*. A few of them were persuaded by what he said, but the majority disbelieved. Whereupon he applied to the latter *Isaiah's* famous prophecy of the obduracy of the *Jewish* nation, Isa. vi. 9, 10; which he had before applied to them in his Epistle, Rom. xi. 8; and to excite them to jealousy, assured them the *Gentiles* would hear the Gospel, ver. 23—29.

Paul had better success with the *Gentiles*, and made a considerable number of converts; some of high rank, among *Cæsar's* household, and it is probable, even the Empress *Poppea* herself, from the testimony of *Josephus*, noticed before.

After a residence of two *full years* at *Rome*, in his own hired house, with permission to receive all visitants, and to preach the *Gospel*, and teach the doctrines of *Christianity* with all freedom, and without restraint, ver. 30, 31, he left *Rome* about the spring of A.D. 64, and went by sea to *Syria*, and perhaps *Judea*, and returned through *Asia Minor*, *Macedonia*, *Achaia*, and *Corinth*, to *Rome*, as intimated in his second Epistle to *Timothy*, chap. iv.

PAUL'S SECOND VISIT TO ROME.

We may date this about the end of that year, or the beginning of A.D. 65, as observed before. When *Paul* wrote his Epistle to the *Romans*, announcing his intention of visiting them, previous to his last journey to *Jerusalem*, he designed to have proceeded from *Italy*, to preach the Gospel in *Spain*, Rom. xv. 23—28. *Clemens Romanus* also expressly asserts, that he preached in the *west*, and that to *its utmost bounds*, which must at least include *Spain*. Epist. i. ad Cor. cap. 5. And *Theodoret* adds, that he went to the *islands of the sea*, and numbers *Gaul* and *Britain* among the disciples of the *tent-maker*. But there is great reason to doubt these reports: for 1. his long imprisonments of four years at *Cæsarea* and at *Rome*, must have broken his measures, and circumscribed his travels. 2. The interval between his first and second visit to *Rome*, seems to have been too short to afford time for a visit to *Syria* eastwards, and afterwards, in an opposite direction, to *Spain* and *Britain*, the extremities of *Europe* westwards. 3. There is no notice taken of these western travels in *Paul's* last Epistle to *Timothy*, but only of his eastern. 4. An ancient Greek writer of the travels of

Peter and *Paul*, brought over by *Petty*, the skilful collector of the *Arundel* Marbles, observes, that "*Peter* spent some days in *Britain*, and enlightened many by the word of grace; and having established *Churches*, [in *the west*,] and elected *Bishops*, *Presbyters*, and *Deacons*, came again to *Rome*, in the twelfth year of *Nero*, (A.D. 65,) when, having found *Linus* dead, he elected *Clemens* Bishop in his room; who, with great reluctance, accepted the station, and was afterwards spared in the ensuing persecution, because he was a kinsman of *Nero*." See *Cotelerius*' *Patres Apostolici*, Vol. I. p. 148, not. 39.

This ancient account is highly probable: it fills up a chasm in *Peter's* history, shewing how he was employed during *Paul's* imprisonments at *Cæsarea* and *Rome*; in fulfilling his "*beloved brother's*" intentions, when he was unable to execute them himself. *Peter* probably founded the Church of *Rome* *, first while *Paul* was confined at *Cæsarea*, and then proceeded to *Gaul*, *Britain*, and *Spain*. His return to *Rome* might be about, or soon after *Paul's* martyrdom.

Shortly after *Paul's* second visit to *Rome*, he was imprisoned again; probably on a charge of exciting sedition at *Ephesus*, in the matter of *Diana's* silver shrines, maliciously urged against him by his inveterate foes, the *Asian Jews*, after they had been foiled in their former attack at *Jerusalem*; in which all his *Ephesian* friends forsook him, and *Alexander* the coppersmith did him much harm, by his testimony at his first apology, or trial before *Cæsar's* tribunal, as he complained to *Timothy*, 2 Tim. iv. 14—17. But what chiefly provoked *Nero*, perhaps, was *Paul's* success in proselyting his own household, as remarked before. He therefore slew him with the *sword*, as a *Roman* citizen; and afterwards *crucified Peter*, as a *Jew*. According to primitive tradition, *Paul* was beheaded at *Aquæ Salviæ*, three miles from Rome, and interred in the *Via Ostiensis*, at a place two miles from the city, where *Constantine* the Great built a Church to his memory, which was afterwards repaired and beautified by *Theodosius* the Great, and the Empress *Placida*. But

* This will naturally account for the *Church* which *Paul* evidently found established at *Rome*. That *Peter*, in his way to *Rome*, had visited *Achaia* and *Corinth*, may also be inferred from the *false apostles* and *teachers* there, adumbrated under the fictitious names of *Paul*, *Apollos*, and *Cephas*, or *Peter*; which last certainly would not have been used if *Peter* had not visited *Corinth* as well as *Paul* and *Apollos*, and probably *after* them.

his noblest *monument* subsists in his *immortal writings;* which, the more they are studied, and the better they are understood, the more will they be admired to the latest posterity, for the most sublime and beautiful, the most pathetic and impressive, the most learned and profound specimens of *Christian piety, oratory,* and *philosophy* *.

* The following masterly observations on *Paul's moral* character, drawn from his letters, (and what better evidence than a man's own letters can be desired?) are furnished by the acute Dr. *Paley*, p. 410—424.

" St. *Paul's* letters furnish evidence of the *soundness* and *sobriety* of his judgment. His *caution* in distinguishing between the *occasional* suggestions of *inspiration*, and the *ordinary* exertions of his natural understanding, is without example in the history of human *enthusiasm*. His *morality* is every where calm, pure, and rational; adapted to the condition, the activity, and the business of social life, and of its various relations; free from the overscrupulousness and austerities of *superstition* and from (what was more perhaps to be apprehended,) the abstractions of *quietism*, and the soarings or extravagancies of *fanaticism*. His judgment concerning a *hesitating conscience*, his opinion of the moral *indifferency* of many actions, yet of the prudence, and even the duty of compliance, where non-compliance would produce evil effects upon the minds of the persons who observed it, is as correct and just, as the most liberal and enlightened *moralist* could form at this day. The accuracy of *modern ethics* has found nothing to amend in these determinations.

" What Lord *Lyttleton* has remarked of the preference ascribed by St. *Paul* to inward *rectitude of principle* above every other *religious accomplishment*, is very material to our present purpose,—' Though I speak with *the tongues* of *men and angels*, and have not *charity*, I am become as *sounding brass*, or a *tinkling cymbal*,' &c. 1 Cor. xiii. 1—3 — Did ever *enthusiast* prefer that *universal benevolence*, meant by *charity* here, (which, we may add, is attainable by *every man,*) to *faith* and to *miracles?* to those *religious opinions* which he had embraced? and to those *supernatural graces* and *gifts* which he imagined he had acquired? nay, even to the merit of *martyrdom?* Is it not the genius of *enthusiasm* to set *moral virtues* infinitely below the merit of *faith?* and, of all moral virtues, to value that least, which is most particularly enforced by St. *Paul*,—a spirit of *candour*, *moderation*, and *peace?* Certainly, neither the temper nor the opinions of a man subject to *fanatic* delusions, are to be found in this passage.———

" His letters, indeed, every where discover great *zeal* and *earnestness* in the cause in which he was engaged: that is to say, he was convinced of the *truth* of what he taught, he was deeply impressed (but not more so than the occasion merited,) with a sense of its *importance*. This produces a corresponding *animation* and *solicitude* in the exercise of his ministry. But would not these considerations, supposing them to have been well founded, have holden the same place, and produced the same effect, in a mind the *strongest* and the most *sedate?*

" Here then we have a man of liberal *attainments*, and in other respects of *sound judgment*, who had addicted his life to the service of THE GOSPEL. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger; assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead; expecting, wherever he came, a renewal of the same treatment, and the same dangers; yet, when driven from one city, preaching in the next; spending his whole life in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in this course to *old age*, unaltered by the

Clemens Romanus, the intimate friend of these illustrious Apostles and fellow labourers in the Lord, thus pronounced the panegyric of both.

"Omitting ancient examples of noble *wrestlers* for the *faith*, let us proceed to modern, in our own age; to those faithful and most upright *pillars of the Church*, who through [false] zeal and envy, underwent persecution, even to a cruel death: let us place before our eyes the *prime Apostles*. *Peter*, through unjust zeal, endured not one nor two, but *many labours*, and is gone to his merited *place of glory*. *Paul*, likewise, through [unjust] zeal, gained the prize of patience, after he had borne chains seven times, been scourged, stoned, and had proclaimed the Gospel, both in the *east* and in the *west*, he obtained the glorious reward of his faith; for after he had taught the whole world righteousness, even to the extremity of the west, and *testified before kings*, he was released from the world, and went to *the holy place;* becoming the greatest pattern of *patience*." Epist. I. ad *Corinth.* § 5. Cotcler. I. p. 148.

Clemens here speaks rather rhetorically of *Paul's* travels to the western extremity of *Europe*. He might, however, have preached by proxy in those countries, by the *Gallic*, *British*, and *Spanish* converts he made at *Rome*, during his first visit: and as they preached *his doctrine*, their success might fairly be attributed *to him* ultimately.* That the Gospel was *early* planted in those countries, we learn from ecclesiastical history. And of the purity of the primitive *British* Church, in particular, an advantageous specimen was given at the time the *Romish* missionary, *Austin* the Abbot, was sent thither, about A.D. 601, in the foregoing analysis of *Daniel's* visions, Vol. II. p. 502, 503.

FIRST ROMAN PERSECUTION.

This took place soon after the martyrdom of *Paul* and *Peter* *,

experience of *perverseness, ingratitude, prejudice, desertion;* unsubdued by *anxiety, want, labour, persecutions;* unwearied by *long confinement*, undismayed by the *prospect of death!*"—Such was St. *Paul.*

See also Lord *Barrington's* critical comparison of *Paul*, with the first and greatest of the Apostles of the circumcision, *Peter* and *John*, to whom he was not *a whit inferior* in *miracles, revelation*, and *prophecies.*

* The foregoing account of *Peter's* apostolical labours in the *west*, furnishes a satisfactory solution of the cause of his martyrdom at *Rome;* like those of *Paul* in the *east*, and in the *capital* of the *Roman* empire. The same accusations might have followed him from the *Roman* magistrates in *Spain*, as did follow *Paul* from those of proconsular *Asia.*

who became the first fruits; and it raged at *Rome* during the Consulate of *C. Læcanius* and *M. Licinius*, A.D. 64 and A.D. 65, according to *Tacitus*. *Nero* falsely accusing the *Christians*, and transferring to them the *public odium*, for having set fire himself to *Rome*. "At first they were apprehended who confessed themselves *Christians;* and then, by their information, a vast multitude; who were convicted, not so much for being *incendiaries*, as for their *hatred of the human race**. Cruel mockeries were annexed to their executions: insomuch, that they were clad in the *skins* of *wild beasts*, and torn to pieces by dogs, or they were *crucified*, or they were covered with combustibles, and set fire to, when day-light failed, to serve as *torches*† by night, in *Nero's* gardens; which he had offered for the spectacle during the *Circensian* games, dressed himself as a coachman, and mixed with the populace. So that "notwithstanding the *wickedness* of the sufferers, deserving the severest punishments, (says *Tacitus*,) *public commiseration* was excited, as if they were destroyed, not so much for the *common weal*, as to glut the cruelty of an *individual*." Annal. XV. 44.

The *Roman* historians, indeed, were greatly prejudiced against *Christianity*. *Tacitus* calls it in this place, "*a pernicious superstition;*" and *Suetonius*, "a *new*, *pernicious*, or *magical superstition*." This persecution was not confined to *Rome*, but raged also in the provinces, as we learn from the following inscription to the Emperor *Nero*, found in the ruins of the village

And the inscription found in the province of *Lusitania*, (noticed in the text,) might have originated from *Peter's* martyrdom, and the subsequent persecution of the *Christians* there.

* *Brotier* ingeniously conjectures, that the *Christians* might have been killed by the *Pagans*, as *misanthropes*, or "haters of mankind," 1. From OUR LORD'S figurative declaration, understood literally, "*Whosoever* cometh to ME, and *hateth* not his *father* and *mother*, and *wife* and *children*, and *brothers* and *sisters*, yea, and his *own life* also, cannot be *my disciple*," Luke xiv. 26. And 2. from the unaccommodating genius, and exclusive deportment of *Christianity* towards the *idolatry* and *polytheism* of the heathens; devoting the wilful worshippers of *false gods*, every where, who should not *repent* and *forsake* them, and turn to THE TRUE GOD and JESUS CHRIST, to *future judgment*, and *eternal damnation*, in the flames of *hell*. A doctrine inculcated in *Paul's* Epistles to the *Romans* and *Corinthians*. See *Brotier's* Dissertation. Tacit. Vol. II. p. 494.

† *Juvenal* mentions this horrid spectacle as the punishment of offending *Tigellinus*, the favourite freedman of *Nero*:

> Pone *Tigellinum*, *tedâ lucebis* in illâ,
> Quâ *stantes ardent*, qui fixo gutture fumant. SAT. I. 155.

of *Marcosia*, in *Lusitania* or *Portugal*. Apud *Gruter*. p. 238, n. 9, or *Lardner*, VII. p. 248.

NERONI. CL. CAIS. AUG. PONT. MAX. OB PROVINC. LATRONIB. ET HIS. QUI. NOVAM GENERI HUM. SUPERSTITION. INCULCAB. PURGATAM.

" *To Nero Claudius Cæsar Augustus, chief Pontiff,*
For purging the province of robbers,
And of [*Christians,*] *who inculcated*
A new superstition to the human race *."

This persecution was followed, in the autumn of A.D. 65, according to *Tacitus*, by supernatural *tempests* and *pestilence*.

"*A year* polluted by so *many crimes*, was marked by *tempests* and *diseases*, inflicted by *the gods*. The *Campania* was laid waste by a *hurricane*, which demolished villas, plantations, and fruits every where, and extended its ravages to the vicinity of the city *(Rome)*, where all descriptions of people were wasted by the violence of *pestilence*, without any perceptible inclemency of the weather. The houses were emptied of inhabitants, the highways filled with carcases. No *sex* or *age* escaped the danger. *Slaves* and *free* alike, were rapidly extinguished, amid the lamentations of their wives and children; who, during their attendance, while weeping over them, were often burned upon the same funeral pile themselves. The destruction of *Roman knights* and *senators*, however promiscuous, was less lamented; as if, in the common mortality, they only anticipated the cruelty of the prince." Annal. XV. 13.

These are curious and valuable records of professed enemies to *Christianity*, undesignedly vouching the DIVINE *vengeance* upon the atrocious *murderers* of his chosen *saints*.

Nero himself, that fantastic monster of cruelty †, was, not

* *Mosheim*, and others, doubt the genuineness of this inscription, as not sufficiently established on the authority of *Cyriacus Anconitanus*, the first publisher; especially as the stone itself is not now to be found, and is not noticed by *Spanish* writers of eminence. But the style, as justly remarked by *Lardner*, is perfectly agreeable to *Tacitus* and *Suetonius*, and the earliest *heathen* writers who have mentioned the *Christians*. *Lardner*, VII. p. 249.

† *Plutarch* has a fine reflection on the mischievous effects of *adulation* to *princes*. " What made *Nero* erect his *tragic theatre*, and wear the *mask* and *buskins*, as an *actor*, but the plaudits of *adulators?* Were not *Kings* in general styled, while they sang, *Apollos?* while *drunk*, *Bacchuses?* while wrestling at the games, *Hercules?* and delighting in these titles, led on by *flattery* to the *lowest depravity*." Plutarch. Vol. II. p. 56.

long after, himself pursued by Divine justice, and perished miserably in a tumultuous conspiracy, June 9, A.D. 68. And the *Romans* were harassed with intestine wars by his successors, *Galba*, *Otho*, *Vitellius*, who all were slain likewise, or destroyed themselves, to make way for *Vespasian*. So true is our Lord's observation, that "*they who use the sword* of religious persecution, *shall perish by the sword!*"

JEWISH WAR.

This broke out in the same ominous year, A.D. 65, in *Judea*, occasioned by the mal-administration of *Florus*. *Josephus*, Ant. xx. 11, 1. Vita. § 6 *.

The first commencement of the war was the refusal of *Eleazar*, the son of the high priest *Ananias*, ("that *whited wall*,") to offer sacrifices in the temple, for the prosperity of the *Roman* empire; in spite of the remonstrances of many of the chief priests and nobles, not to omit this customary mark of *allegiance*. Bell. Jud. II. 17, 2.

The public animosity against *Florus* being very great, for plundering the sacred treasury, and for other cruelties, and the insurrection increasing at *Jerusalem*, *Cestius Gallus*, president of *Syria*, marched with a powerful army into *Judea*, and committed great ravages on his way to the city. He encamped before it for three days; and set fire, on the fourth day, to *Bezetha*, or the northern suburb; but withdrew, dissuaded by the emissaries of *Florus*; when, if he had attacked the city itself, during the consternation of the seditious, he might have easily taken it, and put an end to the war at once. But GOD, says the *Jewish* historian, "for the *wickedness* of the people, suffered not the war to come to an end at that time. For the seditious, taking courage again, pursued *Cestius* in his retreat, harassed, and at length routed his army with great slaughter, on the eighth day of *November*, in the twelfth year of *Nero*," (A.D. 65.) "After the disaster of *Cestius*, *many* of the *distinguished Jews* quitted the city, like a *sinking ship*," says *Josephus*. Bell. Jud. II. 20, 1. These were principally the *Christians*, obeying our Lord's warning, Matt. xxiv. 15, 16, Luke xxi. 20, 21. We may learn from this passage, among many others, that *Josephus* was neither hostile to the *Christians*, nor unacquainted with the *evangelical*

* Duravit tamen patientia *Judæis*, usque ad *Gessium Florum*, procuratorem. Sub eo *bellum ortum*. Tacit. Hist. v. 10.

Scriptures, which he has so frequently, though tacitly, contributed to illustrate and explain.

Cestius having sent to *Nero*, then in *Achaia*, an account of the disturbances in *Judea*, laying the whole blame of them upon *Florus;* died soon after, either through disease or chagrin. And the Emperor appointed *Vespasian*, (who was then with him,) an experienced officer, of high reputation, president of *Syria*, and gave him the conduct of the *Jewish* war *.

About spring, A.D. 67, *Vespasian* marched a great army of Roman and auxiliary troops, from *Syria* into *Galilee;* took their principal fortresses, *Gadara* and *Jotapata*, and in the latter, *Josephus* the historian, who commanded there; and ravaged and destroyed their cities, towns, and villages; shewing no mercy, at first, to any age or sex, in revenge for the defeat of *Cestius*. He next chastised the *Samaritans*. Then he invaded *Judea*, and took the fortresses of *Joppa*, *Taricheas*, and *Gamala*, the last, after a most obstinate resistance, 23d of October. Enraged at which, the *Roman* army massacred the inhabitants, and even *slung the infants from the walls!* Only *two women* survived of all the inhabitants; for those that escaped the *Romans*, destroyed themselves.

Meanwhile *sedition* raged within the walls of *Jerusalem*. The city was oppressed by three turbulent factions; the first, under *John*, held the *lower city*, containing the ancient quarter of *Salem* and Mount *Acra*, westward; the second, under *Eleazar*, occupied the *temple* quarter, and Mount *Moriah;* the third, under *Simon*, the *upper city*, or city of *David*, on Mount *Sion*, southward.

These factions were afterwards reduced to two; for at the last passover, A.D. 70, *John*, under pretext of sacrificing in the Temple, sent a band who destroyed *Eleazar* and his faction, and possessed themselves of the temple quarter. All these miscreants, from the beginning, harassed, plundered, and massacred the nobles and richer inhabitants, and multitudes of the better sort, who were peaceably disposed, and wished to submit to the *Romans*. And to spite each other, they wasted the *stores*, and destroyed the *storehouses*, containing corn, provisions,

* *Cestium Gallum* Syriæ legatum varia prælia, et sæpius adversa, excepere. Qui, ubi *fato* aut *tædio occidit;* missu *Neronis*, *Vespasianus*, fortunâ famâque et egregiis ministris, intra *duas æstates*, (A.D. 67, 68,) cuncta camporum, omnesque, præter *Hierosolyma*, urbes, victore exercitu tenebat. Tacit. Hist. v. 10.

and necessaries for supporting a siege of many years, and thereby produced themselves a premature *scarcity*, and a wanton *famine*.

When *Vespasian* was advised by his officers to hasten the attack on the city, he wisely refused, and said, "*it is far better to let the Jews destroy each other.*" Bell. Jud. III. 6, 2.

From *Judea*, therefore, passing by *Jerusalem*, *Vespasian* marched into *Perea*, beyond *Jordan*, eastward, and entered its capital, March 4, A.D. 68, and afterwards reduced the whole country, with great slaughter of the inhabitants, in the course of that campaign.

The following year, A.D. 69, produced a cessation of hostilities on the part of the *Romans*; in consequence of the massacre of *Nero*, June 9, A.D. 68, and the ensuing civil war which broke out in *Italy*, between the contending parties of *Galba*, *Otho*, and *Vitellius*, which raged until the decisive battle of *Cremona* secured the empire to *Vespasian*, October 18, A.D. 69, who had been first saluted emperor by his army in *Judea*, July 3, upon which he went to *Alexandria*, and from thence sailed to *Rome*, leaving his son *Titus* to carry on the war *.

Next year, A.D. 70, *Titus* advanced with an arm of sixty thousand Romans and auxiliaries to besiege *Jerusalem*, at the time of the *Passover*, which began that year April 14; thus unintentionally fulfilling the sign of the Prophet *Jonah*, given by Christ, A.D. 30, forty years before. He probably chose this season, expecting that the concourse of *Jews*, from all parts, would produce a scarcity of provisions, and enable him to reduce, more speedily, by *famine*, this impregnable city, which now was most strongly fortified with a triple wall. For though *Pompey* had dismantled the walls when he took the city, B.C. 63, (see Vol. II. p. 583,) *Herod Agrippa*, during his reign, repaired the foundations, but then stopped short, for fear of exciting the jealousy of the *Roman* government; however, after his death, the *Jews*, during the venal reign of *Claudius*, purchased the privilege of fortifying the city †, and completed the

* Proximus annus, (A.D. 69,) *civili bello* intentus, quantum ad *Judæos*, per otium transiit. Pace per *Italiam* partâ, et externæ curæ rediere. Augebat iras, quod soli *Judæi* non cessissent. Simul, manere apud exercitus *Titum*, ad omnes *principatus novi (Vespasiani)* eventus casusve, utilius videbatur. *Tacit.* ibid.

† Per avaritiam *Claudianorum* temporum Judæi, *emptojure muniendi*, struxere muros in pace, tanquam ad bellum. Tacit. Hist. v. 12.

wall and battlements, to the height of twenty-five cubits, and breadth of ten cubits, built with great stones, twenty cubits long, and ten broad; so as that they could not be easily undermined, nor shaken by military engines. Bell. Jud. v. 4, 2.

SIEGE OF JERUSALEM.

Titus approached with his army close to the city, and made an *ostentatious* display of his legions in battle array *, in three divisions; the first and principal encamped on the eminence, *Scopus*, northward, about seven stadia from the city; the second, about three stadia behind; and the third, on Mount *Olivet*, eastward, six stadia from the city. Bell. Jud. v. 2, 3.

Warned by the disaster of *Cestius*, who had attacked the city on a *Sabbath* day, and was defeated by the *Jews*, Bell. Jud. II. 19, 1, 2, (for they were allowed, from the time of the *Maccabees*, to *resist* an assailing enemy, on that day, in self defence, but not to *attack* them, if otherwise employed;) Ant. XIV. 4, 2; (See Vol. II. p. 551,) and adopting *Pompey's* policy, who employed the *Sabbath* days in constructing military machines, raising mounts, undermining the walls, without molestation, previous to his attacks on *Sundays;* in the last of which he took the city, Ant. XIV. 4, 3. *Titus* employed the *Paschal week* in making preparations, and made his first assault the day after it ended, *Sunday*, April 22. He made a breach in the first wall, and got possession of a part of the *lower* city on *Sunday*, May 6, and took the rest the following week, May 16. In order to confine the multitude, and prevent their escaping, he found it necessary to build a *wall of circumvallation*, all round the city, fortified with towers, at proper intervals, which stupendous works he finished in three days, without obstruction from the besieged; taking advantage of the *Sabbath*, and two following days of the *feast* of *weeks*, or *Pentecost*, June 2, 3, and 4. The *temple* was burnt, *Sunday*, Aug. 5; and *Titus*, having prepared his machines for the attack of the upper city, on *Saturday*, Sept. 1, took and burnt it on the following day, *Sunday*, Sept. 2 †.

It is truly remarkable, that at the commencement of the insur-

* Igitur *Titus* castris ante mœnia *Hierosolymorum* positis, instructas legiones *ostentavit*. *Tacit.* ibid.

† This curious and valuable adjustment of the chronology of *Josephus*, during the siege of *Jerusalem*, we owe to the learned *Brotier*, in his excellent quarto edition of *Tacitus*. Note, Vol. III. p. 488.

rection, King *Agrippa*, " the *almost Christian*," forewarned the *Jewish* embassy, who came to complain to him of the oppressions of *Florus*, of this very circumstance, in his admirable dissuasive to them against provoking a most unequal contest with the *Romans*, without hope of assistance from GOD. " If ye rigidly observe the rites of the *Sabbath* day, and abstain from any manner of work thereon, ye will be easily taken, as your ancestors were by *Pompey;* who was most actively employed in preparing for the siege on those days, during which the besieged were inactive; but if, in the course of the war, ye transgress the *law of your country*, the war is *absurd*, for what else is left worth fighting for? And if ye wilfully violate your duty to GOD, it is *impious*, and how then can ye call upon HIM for assistance?" Bell. Jud. II. 16, 4, p. 1089. Hudson.

Thus, by the righteous judgments of GOD, were their *Sabbaths*, which they really profaned, made the instruments of their fall; and *the Lord's days*, which they despised and rejected, the instruments of their punishment!

The frightful calamities of this war were foretold by *Moses* above sixteen hundred years before; and the horrors of this siege in particular, detailed with all the minuteness of *Josephus* himself, the eye witness. See the foregoing pages, Vol. II. 209, &c. Some of a very peculiar kind remain to be noticed in this place.

1. Multitudes of *fugitive Jews* were crucified during the siege within sight of the walls, either to strike terror into the besieged, or to glut the rage and hatred of the besiegers; so that *room was wanting for the crosses, and crosses were wanting for the bodies* *. Bell. Jud. V. 11, 1. Thus resembling themselves that CRUCIFIED SAVIOUR, whose " *blood* they had imprecated upon themselves and upon their children," in his cruel and ignominious punishment!

2. Some of the *deserters* had swallowed *gold*, and were detected searching for it afterwards in their excrements. Hence the avarice of the soldiers, *Romans* as well as auxiliary, was excited; concluding that *all* the deserters were full of gold. This led them to rip up the bellies, and search the entrails of *two*

* After the siege *Josephus* observed, among several *Jews* crucified at *Tekoa*, a neighbouring village, three of his former acquaintances still alive; and besought *Titus*, with tears, that they might be taken down; who immediately granted his request, and gave orders that care should be taken of their recovery. Two of them died, the third survived. *Josephi Vita*, § 75.

thousand of them in *one night! Titus*, when he heard of this horrible deed, was greatly displeased, and gave orders to put to death all, in future, who should repeat it. But the love of money overpowered the dread of punishment, and it was still practised, until put an end to by repeated disappointments. Bell. Jud. V. 13, 4, 5. Such was the dreadful but appropriate punishment of the lovers of *Mammon*, and haters of GOD!

3. The practice of burying their *money* and other *precious* things in troublesome times, among the *Jews*, made the avaricious conquerors, after the capture of the city, *raze it to the foundations*, and even to *plow up* the ground, in order to discover the hidden treasures, quite contrary to *Roman* usage. *Titus* himself was most anxious to save the *Temple*, but in vain; and lamented the destruction of *the city* afterwards, when he saw it on his way from *Antioch to Egypt;* execrating the authors of the rebellion. Bell. Jud. VII. 5, 2. Thus signally was accomplished the prophecy of *Micah*, iii. 12.

" Therefore shall *Sion*, for your sakes, *be ploughed as a field*, and *Jerusalem* become *heaps* [of *stones*,] and the *Temple-mount* as the *heights* of *the forest*," [which are usually waste and barren.]

These calamities were confined to the unbelieving *Jews;* for the *Christians*, listening to the *prophetic* warnings of their divine Master, quitted the city devoted to destruction, on the first appearances of the hostile armies of *Cestius* and *Titus* approaching to the city.

PROPHETIC HISTORY OF THE CHURCH.

SUCCESSION OF KINGDOMS.

	B. C.
I. *Golden*, or *Babylonian*	606
First Jewish captivity, for 70 years	605
II. *Silver*, or *Medo-Persian*. *Captivity* ended	536
JEWISH CHURCH *reformed*, to *continue* for 70 *weeks* of years; to be *regenerated* after 2300 *days*, or years	420
III. *Brazen*, or *Macedo-Grecian*	331
Egyptian persecutions began	322
Syrian persecutions	168
IV. *Iron*, or *Roman*	168
	A.D.
V. STONE, or CHRISTIAN CHURCH, founded in the midst of *the one week*	31

CHURCH MILITANT.

I. *Seven seals* began	31
First *Jewish persecution*	35
First *Roman persecution*	65
Second Jewish captivity, for 1810 years	70
CHURCH *established* in the *Roman* Empire	323
II. *Six trumpets* began } *Gothic persecutions* }	395
End of the *Western* Empire	476
Papal and *Mahometan persecutions*, to continue for 1260 years	620

CHURCH REFORMED.

1. By *Wickliffe*, after 1290 days	1360
2. By *Huss*, after 1335 days	1405
3. By *Luther*	1517
End of the *Eastern* Empire	1672
III. *Seventh trumpet*, including *seven vials*, or *last plagues*.	
Infidel persecutions	1793
End of the 2300 and 1260 years	1880

CHURCH TRIUMPHANT.

IV. FIRST RESURRECTION at the REGENERATION.
THE MOUNTAIN, or KINGDOM OF CHRIST and *his saints* upon earth, to continue for 1000 years, and until the end of the world, or GENERAL RESURRECTION .....1000 *Generations.*
V. THE KINGDOM OF HEAVEN .....*Eternity.*

This concise *chronological* scheme is designed to furnish a general outline of the fortunes of the JEWISH and CHRISTIAN CHURCHES, from the first *Jewish captivity* to the end of the world, collected from the *historical prophecies* of *Daniel*, CHRIST, and *John*, all linked together in one connected series, and mutually illustrative of each other, as parts of one grand *mysterious* plan of DIVINE GOVERNMENT, harmonizing throughout, though delivered at *suydry times*, and in *divers manners*, beginning with *time* and ending with *eternity*.

The dates of the establishment of the four great *temporal* empires that composed *Daniel's* compound image, destined to precede the foundation of the CHRISTIAN CHURCH, may be seen in the foregoing scheme of his visions, Vol. II. p. 492—496; and the dates of the intermediate occurrences may be found, Vol. II. pp. 440, 486, 518, 537, 548; the remaining dates are to be explained in the sequel.

In this scheme the vision of the *seven seals*, in the *Apocalypse*, is supposed to take up the *prophetic history* from the *foundation of the Church*, exactly where the dream of the *golden image*, which formed the basis of *Daniel's* ensuing visions, ended; and to be succeeded by the visions of the *seven trumpets* and *seven vials*, to the end of *Daniel's* grand prophetic period of 2300 days, ending along with his and *John's* persecuting period of 1260 days, A.D. 1880.

Next follows the auspicious period of the REGENERATION, beginning with THE FIRST RESURRECTION, foretold by our LORD; during which, *the kingdom of* THE SON OF MAN, and of his *saints*, foretold by *Daniel*, is to prevail throughout the earth for 1000 prophetic *years*, which are here supposed to denote *generations*, of three to a century; pursuing the *analogy* of Prophecy, in which *days* symbolically denote *years*, as we have seen; and consequently, years, the next higher measure of time, and the most ancient, *generations*.

Hence it appears, that CHRIST'S *prophecies* in the *Gospels*,

form an intermediate explanatory link to connect together the mysterious *revelations* vouchsafed to his favourite Prophets, *Daniel* and *John*. They require, therefore, next to be considered, after the former.

CHRIST'S PROPHECIES.

"JESUS OF NAZARETH," himself, THE PROPHET OF GOD, of the highest order, most "mighty in *deed* and in *word* before GOD and *all the people*" of the *Jews*, Luke xxiv. 19, in his public discourses to them, briefly and enigmatically stated the awful and mysterious doctrines of his second appearance in glory, (as at first, in humiliation,) to raise *the righteous dead*, at the *resurrection of the just*, or *first resurrection*, in the *regeneration*, or *restitution* of all things; and afterwards, to raise and judge *all mankind*, at the *general resurrection* and *judgment*, to take place at the conclusion of the world, John v. 20—29, Luke xiv. 14, xx. 35, 36, Matt. xix. 28, xiii. 37—43, xvi. 27. He also denounced *woes* to that *wicked* and *adulterous* generation, and threatened to come in *judgment* thereon, and on their rebellious city, in the life time of some of the *bystanders*, verifying "the sign of the Prophet *Jonah*," which he repeatedly gave the unbelieving Scribes and Pharisees; and *weeping* over the ungrateful city, most pathetically did he lament the utter *destruction* that was coming upon it; and the *long continued desolation* of their *temple*, until their final conversion, fulfilling ancient prophecy, Matt. xii. 39—41, xvi. 4—28, xxiii. 33—39, Luke xix. 41—44, &c.

After these awful denunciations, delivered in public, on several occasions, when he left the Temple, for the last time, on *Wednesday* evening, in Passion week, and was ascending Mount *Olivet*, in the way to *Bethany*, his disciples pointed out to him the stately and magnificent buildings of the Temple, full in their view: whereupon he remarked, before them all, "See ye not *all these?* Verily I say unto you, *There shall not be left here one stone upon another, that shall not be thrown down!*" as recorded by the three first Evangelists; with the additional observation by *Luke*, that "*the days* of its destruction *were coming;*" Matt. xxiv. 1, 2, Mark xiii. 1, 2, Luke xxi. 5, 6, evidently referring to his former observation, two days before, when he wept over the city from the same spot, Luke xix. 41.

This solemn declaration naturally excited the anxious curio-

sity of his confidential disciples, *Peter*, *James*, *John*, and *Andrew*; and when he *sat down* on the mount opposite to the temple, they enquired of him, *apart*, the *time*, and the *signs*, or prognostics of all these mysterious events, 1. the destruction of *Jerusalem*; 2. his second *appearance* in glory at the *regeneration*; and 3. the *general judgment* at the *conclusion* of the *world* *.

* Great has been the embarrassment and perplexity of *commentators* and *sacred critics*, respecting the meaning of this enquiry, as stated by the three Evangelists; and four hypotheses are still afloat, on the mysterious, but most important subject.

The first hypothesis confines the whole enquiry to the approaching destruction of *Jerusalem*. This has been adopted by *Hammond*, *Le Clerc*, *Whitby*, *Dodd*, &c. Bishops, *Newton*, *Pearce*, *Newcome*, &c. *Wakefield*, *Campbell*, *Gerard*, *Elsley*, *Nesbit*, &c.

The second hypothesis extends the enquiry to two questions, and includes the *second* advent of CHRIST in the *regeneration*, according to the *Jewish* expectation. This is supported by *Tertullian*, *Beza*, *Lightfoot*, &c.

The third hypothesis, instead of the second advent, substitutes the *last* advent of CHRIST, at the *end of the world* and the *general judgment*. This has been adopted by the framers of our *Liturgy*, (See the *Collects* of the first and third Sundays of *Advent*, &c.) *Heinsius*, *Clarke*, *Gilpin*, Bishops *Porteus*, *Horsley*, &c.

The fourth hypothesis unites all the preceding into three questions, and is supported by *Grotius*, in his excellent commentary thereon; the sagacious *Mede*, *Henry Taylor*, in his *Thoughts on the grand Apostasy*, Mr. *King*, in his *Morsels of Criticism*; and in this work, as appearing to be the least objectionable, and the most consonant to the context, and to the whole tenor of *prophecy*.

The original terms of the enquiry, may be thus harmonized.

MATTHEW xxiv. 3.	LUKE xxi. 7.	MARK xiii. 4.
1. Ποτε ταυτα εσται;	Ποτε ταυτα εσται; και, τι το σημειον ὁταν μελλῃ ταυτα γινεσθαι;	Ποτε ταῦτα εσται;
2. Και, τι, το σημειον της σης παρουσιας;		Και, τι, το σημειων ὁταν μελλῃ παντα ταυτα συντελεισθαι;
3. Και,—της συντελειας του αιωνος;		

In every hypothesis the first question in *Matthew*, repeated by the rest also, is, without hesitation, allowed to relate to the destruction of *Jerusalem*. *Luke* adds the *sign*, or prognostic, omitted by *Matthew*.

The second question, proposed fully by *Matthew*, is omitted by the rest. The third question, proposed elliptically by *Matthew*, is filled up and explained by *Mark*.

In the first hypothesis the term παρουσια is incorrectly rendered "*coming*," or "*advent*," and supposed to denote CHRIST's coming in *judgment* on Jerusalem, in the course of that generation, and συντελεια του αιωνος is incorrectly rendered "*the end of the age*," or conclusion of the *Mosaical* dispensation; confounding συντελεια, "*conclusion*," with τελος, "*end*," Matt. xxiv. 6—14, which unquestionably relates to the destruction of *Jerusalem*.

In the second hypothesis the term παρουσια is correctly rendered "*presence*," or personal appearance, as opposed to απουσια, "*absence*," Phil. ii. 11, denoting παρουσια του σωματος, "*bodily presence*," 2 Cor. x. 10. It was first technically used, on this occasion, by *Matthew*; and was thence adopted to denote our *Lord's* second ap-

I. " *When* shall *these* be ?
And what, *the sign*, when *these shall happen ?*
II. And what, *the sign* of *thy presence ?*

pearance in glory, as *Daniel's* SON OF MAN, Dan. vii. 13, by the succeeding writers of the *New Testament; Paul,* 1 Cor. xv. 23, &c. compare Heb. ix. 28; *Peter,* 2 Pet. iii. 4; *James,* v. 7, 8; 1 *John,* ii. 28; synonymous with επιφανεια, " *appearance,*" 1 Tim. vi. 14, &c. αποκαλυψις, " *revelation,*" 1 Cor. i. 7; 2 Pet. i. 7, iv. 13.

But in this hypothesis, συντελεια του αιωνος, is incorrectly confounded with the foregoing technical term, παρουσια; for the phrase is unequivocally used by *Matthew,* on two other occasions, to denote " *the conclusion of the world,*" or " *consummation of all things,*" as here explained by *Mark,* first in the parable of the tares, where " the *harvest,*" or general judgment is to take place at *the conclusion of the world,*" Matt. xiii. 39, 40; and again, where our Lord promised to support his Church until *the conclusion of the world,* Matt. xxviii. And the term συντελεια, in the Septuagint version, which is the usual rendering of the Hebrew כלה, (*Chalah,*) is translated in our English Bible, " *a full end,*" Jer. iv. 27, v. 10—18, xxx. 31, xlvi. 28, Ezek. xi. 13, " an *utter end,*" Nehem. i. 8; " the *consummation,*" Dan. ix. 27; and " *utter consumption,*" Neh. ix. 31. And in the *Jewish* apocryphal book of *Enoch,* the general judgment is expressed by a similar phrase, εως συντελεσθη κριμα του αιωνος των αιωνων, " *until the judgment of the world for evermore shall be concluded.*"

In the third hypothesis this phrase is rightly understood; but the term παρουσια, is incorrectly used, as in the first hypothesis, chiefly upon the following grounds. 1. It is supposed to denote the sign of THE SON OF MAN, coming in *the clouds of Heaven,* to *punish the Jews,* in the course of that generation; *coming* in *the execution of judgment,* as meant Dan. ix. 26.

But " *the sign* of THE SON OF MAN," Dan. vii. 13, Matt. xxiv. 30, is a distinct prophecy, intimating a *visible appearance* in the *clouds,* to found the *kingdom* of CHRIST, and of the *saints,* as proved before.

2. OUR LORD declared, that " *some* of the bystanders should by no means taste of death, until they *see* the SON OF MAN *coming in his kingdom,*" Matt. xvi. 28, according to Dan. ix. 26.

But the verb ιδητε, " *see,*" here does not denote *personal appearance,* but only *the event,* or *effect* of his coming, in the punishment of the Jews; it is therefore equivalent to " *observe;*" in which sense it is evidently understood by the other Evangelists, in the parallel passages: *Luke* says simply, " until they *see* the *kingdom of God,*" ix. 27; and *Mark,* " until they *see* the kingdom of God, *actually come in power,*" (εληλυθυιαν εν δυναμει,) ix. 1; and *Paul* uses the phrase, " *the kingdom* of GOD *in power,*" to denote the miraculous *power,* or *rod* of chastisement for offenders, 1 Cor. iv. 20, 21. Whereas, the verbs expressive of our Lord's *personal* appearance, are οψεσθε, οψονται, or οφθησεται, signifying to " *view*" or " *be viewed,*" Matt. xxiv. 30, xxvi. 64, Rev. i. 7, Heb. ix. 28, αποκαλυπτεται " *to be revealed,*" Luke xvii. 30, 1 Pet. i. 5, v. 1.

3. And this is confirmed by the omission of the verb " *see,*" in the other texts, intimating the approach of *the kingdom of heaven,* Matt. iv. 17; or the *coming* of THE SON OF MAN, Matt. x. 23, in the course of *that generation,* Matt. xxiii. 36, xxiv. 34.

4. The omission of the second question entirely by *Luke* and *Mark,* and of the third question by *Luke,* is perfectly consistent with their confined plans, for the reasons stated in the text.

There remains, therefore, only the fourth hypothesis, which combines all that is good, and rejects all that is objectionable in the preceding; and *sufficiently* accords with the *revelations* to *Daniel* and to *John.*

III. And what, *the sign* when *all these shall be concluded*, or, *of the conclusion of the world?*"

For so may the three branches of the enquiry be completed from the joint accounts of the three evangelists; *Luke* supplying the *sign* of the first; and *Mark* the *sign* of the last; both omitted by *Matthew*. See the foregoing note.

That this is a correct interpretation of the whole *enquiry*, involving three distinct questions, may be inferred from our Lord's *oracular response*, containing three distinct answers to each; as given most fully and collectively, by *Matthew*, in the xxiv. and xxv. chapters, which ought not to have been separated: *Luke* and *Mark* chiefly noticing and explaining his answer to the first question, as of most importance to that generation; more slightly mentioning his answer to the second; and omitting his answer to the last; which they only notice incidentally elsewhere.

We shall, therefore, proceed to state the substance of these *answers* in order.

1. SIGNS OF THE DESTRUCTION OF JERUSALEM.

1 *Sign.* Many *pretenders to be Christ*, impostors, *false Christs*, or *Antichrists*, saying, that the season of *redemption* is at hand; who shall *deceive many*, Matt. xxiv. 5, Mark xiii. 6, Luke xxi. 8.

2. *Wars, rumours of wars*, and *unsettlements*, but the *end* of *Jerusalem not yet*, Matt. xxiv. 6, 7, Mark xiii. 7, 8, Luke xxi. 9, 10.

3. Great *famines, pestilences* and *earthquakes* in divers places; *fearful* and *great signs* from heaven, first to happen. *All these the beginning of woes*, Matt. xxiv. 7, 8, Mark xiii. 8, 9, Luke xxi. 11, 12.

4. *Tribulation* and *persecution* of the disciples, by *Synagogues*, *Governors* and *Kings; trials, scourgings* and *executions*, for CHRIST'S sake. Promise of divine support, of *utterance* and *wisdom* to confute their adversaries.

5. *Apostacy* of *many disciples;* parents, children, relations and friends, hating, betraying, and informing against each other to death, Matt. xxiv. 10, Mark xiii. 12, Luke xxi. 16.

6. The *disciples*, hated by *all* for CHRIST'S sake. (But a hair of their heads should not perish,) Matt. xxiv. 9, Mark xiii. 13, Luke xxi. 17, 18.

7. Many *false prophets* who should *deceive many*, Matt. xxiv. 11.

8. *Prevalence of iniquity* and *lukewarmness of the many* in *the Christian* Religion, Matt. xxiv. 12. (But the *patient endurer* to the end should be saved,) Matt. xxiv. 13, Mark xiii. 13, Luke xxi. 19, Heb. x. 36.

9. THE GOSPEL to be preached to *all the Gentiles* throughout *the world;* and then, the end of *Jerusalem*, Matt. xxiv. 14; compare x. 23, Mark xiii. 10; comp. Rom. x. 18, Col. i. 22, 23.

10. The sign of *Daniel* the prophet to be fulfilled, in the *abomination of desolation*, seen standing in the *Holy place;* or the *desolation* of *Jerusalem* nigh, when they should see the city surrounded by *Roman* encampments, Matt. xxiv. 15, Mark xiii. 14, Luke xxi. 20. (Their speedy flight from *Jerusalem* and *Judea* to the mountains, recommended to the disciples; and not to enter into the city from the country, during these *days of vengeance,)* Matt. xxiv. 16—20, Mark xiii. 15—18, Luke xxi. 21, 22.

11. Great and unprecedented *tribulation* in the land of *Judea*, and *wrath* upon the people of the *Jews*, who should be *slain* with the sword, and led *captive* to all nations. And *Jerusalem* to be *trampled* by the *Gentiles*, till the *times of the Gentiles* be fulfilled [in turn,] (Dan. viii. 13,) Matt. xxiv. 21, Mark xiii. 19, Luke xxi. 23, 24. (But these days [of war] to be shortened by THE LORD, for the *Elect's* sake,) Matt. xxiv. 22, Mark xiii. 20.

12. *False Christs* and *false prophets*, proposing signs and wonders; saying, that CHRIST *is come* [to restore again the kingdom to *Israel*, Luke xvii. 20, xix. 11, Acts i. 6,] and is here, or is there; [hiding] in the *desert*, or in the *secret chambers*. (The disciples *forewarned* not to believe nor follow them, neither to seek Him at that *premature season,)* Matt. xxiv. 23—26, Mark xiii. 21—23, Luke xxi. 23.

Most remarkably and exactly were all these *signs* or prognostics fulfilled, before, and during the *Jewish* war, till the desolation of *Judea* by *Adrian*.

1, 7, 12. These three signs began, proceeded, and ended with *false Christs* and *false Prophets;* of which there were *many*, during that disastrous period, (1 John iv. 1,) as we learn from *Josephus*.

Theudas, an impostor, persuaded a great multitude to follow him to the river *Jordan*, promising to divide the river, and give them an easy passage across it; but *Fadus*, the Roman governor, sent a troop of horse against them, who slew many, dispersed the rest, and beheaded *Theudas*, about A.D. 48, Joseph. Ant. xx. 4, 1.

Several *impostors* and *deceivers* persuaded the people to follow them into the *desert*, where they proposed to shew them manifest signs and wonders, but *Felix*, the Roman governor, punished, and brought them back, about A.D. 57, Ant. xx. 7, 6.

Soon after, about A.D. 58, an *Egyptian false Prophet*, led 4000 of the *Sicarii*, or "*Assassins*" into the *desert*, and from thence to Mount *Olivet*, promising, that they should see the walls of *Jerusalem* fall down at his command, and that they should then destroy the *Roman* garrison, and recover their liberty. But the citizens joined *Felix*, who slew 400 of them, and took 200 prisoners; the *Egyptian* himself escaped, and was seen no more, Acts xxi. 38, Antiq. xx. 7, 6, Bell. Jud. ii. 13, 5. For these public services, *Felix* was complimented by the orator *Tertullus*, Acts xxiv. 3.

Festus, his successor, sent, soon after, an armed force against a *deceiver*, who had led several persons into the *desert*, promising them deliverance; and destroyed the deceiver and his adherents, Ant. xx. 7, 10.

During the burning of the *temple* itself, A.D. 70, *a false Prophet* seduced about 6000 persons to go up on the portico of the outer temple, promising, that God would send them *signs* of deliverance; but the *Roman* soldiers, in their fury, set fire to the portico, and destroyed them all. And *Josephus* further remarks, that *many false Prophets*, during the siege, were suborned by the seditious tyrants, to promise the people assistance from God, in order to prevent them from deserting; in which they were but too successful; for as he judiciously remarks, "When the *deceiver* promises relief from pressing calamities, then the *sufferer* becomes full of *hope*," Bell. Jud. vi. 5, 2.

The last and most mischievous of these *false Christs* or impostors, was the noted *Barchochab*, "*Son of the Star*," a title which he assumed, as fulfilling *Balaam*'s famous prophecy, Numb. xxiv. 17; and was patronized by the celebrated Rabbi *Akiba*. His bloody rebellion, in which he and his abettors were

destroyed by *Adrian*, brought about the desolation of *Judea*, and total expulsion of the *Jews*, A.D. 135.

2. The second sign was, *wars* and *rumours of wars*, and *unsettlements*. Accordingly, a *war* broke out about A.D. 36, between *Herod*, tetrarch of *Galilee*, and *Aretas*, king of *Arabia Petrea*, in which *Herod's* army was destroyed, Ant. xviii. 6, 1. This was in their neighbourhood. The great *Roman* and *Parthian* empires and their dependencies, were engaged in constant *wars* with each other during this turbulent period. See *Usher's Annals*, A. D. 51. In *Nero's* reign there was a *rumour* that the *Parthians* intended to invade *Syria* and *Palestine*, and the presidents and tetrarchs of both were ordered to obey the *Roman* general *Corbulo*, *Sueton. Nero*, 39. And most remarkable were the *unsettlements* of those two great empires; no less than four *Roman* emperors, *Nero*, *Galba*, *Otho*, and *Vitellius* being slain in the course of eighteen months.

3. The third sign was no less exactly fulfilled. A remarkable *famine*, foretold by the prophet *Agabus*, prevailed throughout *Judea*, in the reign of *Claudius Cæsar*, A.D. 44, Acts xi. 28; and it lasted till the administration of *Tiberius Alexander*, the successor of *Fadus*, about A.D. 50, Joseph. Ant. xx. 4, 2.

A remarkable *pestilence* was noticed by *Tacitus* at *Rome*, in the autumn of A.D. 65, after the martyrdom of *Paul* and *Peter*, which swept away 30,000 persons, according to *Suetonius*, *Nero*, 39.

There were also great *earthquakes* in divers places. *Tacitus* speaks of an earthquake at *Rome*, and another at *Apamea* in *Syria*, A.D. 51; another, which threw down *Laodicea*, and shook *Colosse* and *Hierapolis*, in *Asia Minor*, A.D. 60; another, which overthrew *Pompeii* and *Herculaneum*, in *Campania*, accompanied with a tremendous eruption of lava and ashes from Mount *Vesuvius*, A.D. 62, Annal. xii. 43, 58, xiv. 27, xv. 22.

Some extraordinary *signs* in the heavens, and other *portents* are noticed by *Josephus* and *Tacitus**, as immediately preceding the war: 1. A *star* resembling a sword, or a *comet*, ap-

* Evenerant *prodigia*, quæ neque hostiis neque votis piare fas habet gens *superstitioni obnoxia, religionibus adversa*. Visæ per *cœlum concurrere acies, rutilantia arma*, et subito *nubium igne* collucere *templum*. *Expassæ* repente *delubri fores*, et audita major humanâ *vox*, "*excedere Deos*:" simul *ingens motus excedentium*. Quæ pauci in *metum* trahebant, &c. Hist. v. 13.

peared over the city for a year together. 2. At the feast of the *passover*, April 8, A.D. 65, at the ninth hour of the night, or three hours after midnight, so great *a light* shone round the *altar* and the *temple*, that it seemed to be clear day; and this continued for half an hour. 3. A few days after that festival, on May 21, *before sunset*, *chariots* and *troops in armour* were seen carried upon the clouds, and surrounding cities; which, says he, almost exceeds belief, and might seem fabulous, had it not been related by the eye-witnesses. This could not have been an *aurora borealis*, as some have imagined, because it was seen in the day time. 4. At the ensuing feast of *Pentecost*, as the priests, during their watch, were going by night into the inner court of the temple, they first felt, as they said, a *shaking*, accompanied with a *noise*, and after that, a *voice* of a *multitude*, saying, *Let us pass over from hence*, (μεταβαινωμεν εντευθεν.) "Some of these prodigies," says *Josephus*, "the people interpreted as they liked, others they set at nought, until they were convicted of *infatuation*, both by the capture of their country, and by the destruction of themselves," Bell. Jud. VI. 5, 3, 4. What a critical commentary does *Josephus* furnish upon OUR LORD'S *prophecies*, though he does not name them! iv. 5, vi. 8. These several signs were also fulfilled with equal exactness, as shewn in the foregoing history.

9. The ninth sign, the preaching of the Gospel throughout the known world, before the catastrophe of *Jerusalem*, is noticed by *Paul*, Col. i. 23, Romans x. 18, and shewn in the foregoing history.

II. SIGNS OF CHRIST'S PRESENCE AT THE REGENERATION.

These naturally follow the *false signs* proposed by the *false prophets*, saying, that CHRIST was actually come, and *hiding* in the *desert*, or in the *secret chambers*.

1. The true *presence* of CHRIST in glory, as *Daniel's* SON OF MAN, in his day of revelation, is to be *sudden*, and *universally conspicuous*; like *lightning* shining from the east to the west, from one end of heaven to the other, Matt. xxiv. 27, Luke xvii. 24.

2. *Before* he is to be revealed, there is to be an *immense* and

general slaughter of all *apostate* and *wicked nations*, by the ministers of divine vengeance; resembling "*the eagles* in swiftness and voracity, *gathered together wheresoever the carcase is*," or the mass of the people become corrupt, to devour, to destroy, and to make an end, Matt. xxiv. 28, Luke xvii. 37.

3. This is foretold to take place *immediately*, or suddenly, "*after the tribulation of those days*," or near the close of the second *Jewish* captivity, among all the nations, during the desolation of *Jerusalem:* and is to be accompanied with *signs* in the *sun*, *moon*, and *stars;* and upon *earth distress of nations in perplexity*, the *sea* and the *waves roaring*, *men shuddering with fear, and expectation of the woes coming upon the world;* for the *powers of the heavens shall be shaken;*" all intimating dreadful *natural* and *political* convulsions throughout the world, Matt. xxiv. 29, Luke xxi. 24—26.

4. And then shall appear the *sign of* THE SON OF MAN; for they shall *see* the Son of man coming *in the clouds* with great power and great glory. And then shall *all the tribes of the land*, [when they *look on* him whom *they pierced*,] *mourn*, (Zech. xii. 10,) Matt. xxiv. 30, Luke xxi. 27.

5. And HE shall send forth his *angels* with *a trumpet of great sound*, and gather his *elect* from *one end of the heaven to the other*, from *the four winds*, or four quarters of the earth, [at the *first resurrection.*].

6. Our BLESSED LORD graciously proposed these signs, destined to precede his *second appearance* at the *regeneration*, for the *comfort* and *support* of his *faithful* disciples in those *latter times*. "When these *signs* begin to happen, then look up, and lift up your heads with joyful assurance, for *your redemption* draweth nigh," Luke xxi. 28. And he happily illustrated this by a similitude, "When the *fig-trees* and all the trees put forth leaves, it is a sign that the summer is nigh; so when all these are seen to happen, it shall be a sign that the *kingdom of* GOD is now nigh," Matt. xxiv. 32, 33; Mark xiii. 28—30; Luke xxi. 29—31.

7. He next critically distinguishes the time of the destruction of *Jerusalem*, from the time of his *second appearance:* 1. The former; "*This generation* shall not pass away till *all these happen:* (heaven and earth shall pass away, but my words

shall not pass away.") 2. The latter, "But of *that day* * and *hour* knoweth *no one*, neither the *angels of heaven*, nor THE SON, but THE FATHER; *no one*, but MY FATHER only," Matt. xxiv. 34—36; Mark xiii. 30—32; Luke xxi. 32, 33. Compare Acts i. 7.

8. From the *uncertainty* of the time, and the *suddenness* of his coming to execute vengeance upon *all the ungodly* of the earth, resembling the universal *deluge* in *Noah's* days, and the destruction of *Sodom*, in *Lot's* days, OUR LORD warns the faithful to take heed to themselves, lest their hearts be overcharged with *surfeiting* and *drunkenness*, and *worldly cares*, and so *that day* † [of *vengeance*] come upon them unawares. For as a *net* or *snare* shall it come upon all the dwellers upon the face of the earth; of whom some, the *good*, shall be *taken*,

* There is a chasm in *Luke's* account of an entire verse, though hitherto unnoticed by commentators and critics, which has chiefly contributed to embarrass the harmony of the Evangelists. It may be thus supplied from *Matthew* and *Mark*:

Matt. xxiv.

34. Αμην λεγω υμιν, ου μη παρελθη η γενεα αυτη, εως αν παντα ταυτα γενηται.

35. (Ο ουρανος και η γη παρελευσονται· οι δε λογοι μου ου μη παρελθωσι.)

36. Περι δε της ημερας εκεινης και της ωρας, ουδεις οιδεν, ουδε οι αγγελοι των ουρανων, ει μη ο πατηρ μου μονος.

2 *Peter* xi. 9.

Οιδε κυριος ευσεβεις εκ πειρασμου ρυεσθαι, αδικους δε εις ημεραν κρισεως κολαζομενους τηρειν.

Luke xxi.

32. Αμην λεγω υμιν, οτι ου μη παρελθη η γενεα αυτη, εως αν παντα [ταυτα] γενηται.

33. (Ο ουρανος και η γη παρελευσονται· οι δε λογοι μου ου μη παρελθωσι.)

[Περι δε της ημερας εκεινης * και της ωρας ουδεις οιδεν, ουδε οι αγγελοι των ουρανων, ει μη ο πατηρ μου μονος.]

34. Προσεχετε δε εαυτοις μηποτε βαρυνθωσι υμων αι καρδιαι εν κραιπαλη και μεθη, και μεριμναις βιωτικαις, και αιφνιδιος εφ' υμας επεστη η ημερα εκεινη *.

Mark xiii.

30. Αμην λεγω υμιν, οτι ου μη παρελθη η γενεα αυτη, μεχρις ου παντα ταυτα γενηται.

31. (Ο ουρανος και η γη παρελευσονται, οι δε λογοι μου ου μη παρελθωσι.)

32. Περι δε της ημερας εκεινης και της ωρας, ουδεις οιδεν, ουδε οι αγγελοι οι εν ουρανω, ουδε ο υιος, ει μη ο πατηρ.

1 *Thessal.* v. 2, 3.

Αυτοι γαρ ακριβως οιδατε, οτι η ημερα κυριου, ως κλεπτης εν νυκτι, ουτως ερχεται—αιφνιδιος αυτοις εφισταται ολεθρος.

In the 32d verse of *Luke*, the omission of ταυτα, is supplied by the *Syriac*, *Arab.* *Persic*, *Armen.* and *Slavon.* versions, and by several MSS. it is absolutely required by the context, on account of the limitation of παντα, to the *passing generation.*

† The 36th verse of *Matthew* is absolutely required by the context to be inserted between the 33d and the 34th of *Luke*, in order to furnish an antecedent to η ημερα εκεινη, "*that day*," in the latter verse, which, in the present text, has none; and is to be "*a day of judgment* on the wicked," according to *Peter*; in which "*sudden destruction* shall *come upon them*," according to *Paul.*

or wonderfully saved from destruction; but others, the *bad, left* to perish. Therefore, *observe,* [the *signs* of the times,] *watch* and *pray,* for ye know not when *the season* is to be, nor in what *hour* the SON OF MAN is to come [in judgment upon the world,] Matt. xxiv. 37—42; Mark xiii. 33; Luke xxi. 35; xvii. 26—36; 1 Thess. v. 1—3; 2 Pet. ii. 9.

And He illustrates this also by a series of

PARABLES.

9. In the first, CHRIST coming suddenly and unexpectedly upon the world, is compared to a *thief,* ready to break into the house of any householder who is not constantly on his guard. Be ye, therefore, *ready,* or prepared, for *in an hour that ye expect not,* the SON OF MAN *is to come* in judgment, Matt. xxiv. 43, 44. This comparison is frequent, Luke xii. 39; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15.

10. In the second, the *good* and *bad steward* are described, and the reward and punishment of each; the former, for *feeding the household in due season,* is to be promoted over all his master's substance in the *regeneration,* (compare Matt. xix. 28, Luke xxii. 28—30, &c.;) the latter, for *beating* his *fellow servants,* and *eating and drinking* with the *drunken,* to be *cut asunder* with the sword * unexpectedly, and to have his portion with the *hypocrites* in the next world, Matt. xxiv. 45—51, Luke xii. 42—46.

11. In the third the *provident* and *improvident stewards* are compared to the *wise* and *foolish virgins,* attendant as bridemaids on a marriage. During the bridegroom's delay *all slumbered* and *slept,* more or less; but on the bridegroom's sudden coming at *midnight,* the *wise,* who had provided a supply of oil, repaired their fault, "*trimmed their lamps,*" and attended the bridal procession, and were admitted to the marriage feast; but the *foolish,* who "went to *buy oil,*" trusting to a *late repentance,* found the door shut against them, and were left in darkness and despair. "*Watch,* therefore, with your *loins* girded, and your *lamps* burning, for *ye know neither the day,* nor *the hour* in which THE SON OF MAN is to come," Matt. xxv. 1—13; Luke xii. 35—37.

This parable, by anticipation, admirably refutes the *Romish*

* Multos honesti ordinis *medios serrâ dissecuit Caligula.* *Sueton.*

doctrine of works of *supererogation.* When the foolish virgins wanted to borrow oil from the wise, the latter refused to lend; alledging that they had *none to spare* from their own lamps, or no works *more than sufficient* for their own salvation.

12. In the fourth, the *different orders in the ministry,* according to the different *talents* or *work* allotted to each, *suited to their ability,* and their appropriate rewards, according to the uses made of them; to be dispensed on their Lord's return from *a far journey,* after *a long absence,* to reckon with them in the *regeneration.* When the *idle* servant of the lowest order, to whom a single talent was entrusted, not for *abusing* that talent, (for he brought it safe and sound *wrapt up* in a *napkin,)* but for not *using* it, (or putting it to *interest,)* was called a *wicked* servant, deprived of his talent altogether, which was bestowed upon the highest order that laboured most, and cast out of *the kingdom of heaven* into outer darkness and despair, Matt. xxv. 14—30; Mark xiii. 34.

13. These awakening parables, though primarily addressed to the *Apostles* and their successors, the *ministers* and *stewards* of the GOSPEL, and of the *divine mysteries,* are not confined to them exclusively, but include *all Christians.* "*Watch,* therefore, for ye know not *when* THE MASTER OF THE HOUSE is to come; *(late,* or at *midnight,* or at *cock crow,* or *early,)* lest *coming suddenly* He find you *sleeping.* And what I say unto *you,* [*Apostles,*] I say unto *all,* WATCH," Mark xiii. 35—37; Luke xii. 41.

This second branch of our Lord's *response* seems chiefly designed to guard against two opposite errors; 1. of those *enthusiasts* who expected that the *kingdom of* CHRIST, and reign of the *Saints,* foretold by *Daniel* and the prophets, would *immediately* appear in the course of *that generation,* as promised by the *false Christs* and *false prophets;* 2. of those *scoffers* who were disappointed at the *delay* of CHRIST'S glorious appearance, and either *denied* it entirely, or *postponed* it to the *end of the world,* and *general judgment.*

To remove the former error, which was prevalent among the *Apostles* themselves, (Acts i. 7,) and the early *Christians,* (2 Thess. ii. 1, 2,) he states, that it was not to be till "*after the tribulation of those days,*" or toward the conclusion of the *long continued* period of the second *Jewish* captivity, when *ven-*

geance should have been first inflicted upon all their *oppressors*, and upon all *apostate* and *corrupt nations*, as foretold by the *prophets*, Dan. ix. 27; Isa. li. 22, 23; Numb. xxiv. 24, in a dreadful *slaughter*, described by that terrible proverb, "*Wheresoever the carcase is*," &c. * in the language of ancient prophecy, Isa. xxxiv. 6, xlvi. 11, lxi. 1, lxvi. 24; Ezek. xxxix. 17—22; Habak. i. 8; Deut. xxxii. 35; and adopted afterwards in the *Apocalypse*, Rev. xix. 17, 18.

In the ensuing parables CHRIST intimated his *departure* to *a far country*, Heaven, after his resurrection, whence he was not to return until after a considerable "*delay*," Matt. xxiv. 48, xxv. 5; "*a long time after*," Matt. xxv. 19.

2. The finest commentary on the awful *signs* destined to precede his *second appearance* at the end of the desolation; (the precise time of which, however, was not *then* revealed by THE FATHER to *any one*, not even to THE SON † himself, Matt. xxiv. 36; Mark xiii. 32; Acts i. 7,) is delivered in the same *figurative* language by *Peter*, to the *scoffers*, objecting, "Where is the promise of *His presence?* For ever since the *Fathers*, [*Abraham*, *David*, &c. to whom the promise was made] fell asleep, all things *continue* [as they were] from the *beginning of the creation*," 2 Pet. iii. 3, 4.

In answer to this common-place objection, the Apostle observes, that the CREATOR of the world, and also the destroyer of the wicked, does not count *time* like mortals; for that "with HIM *one day is as a thousand years*, and *a thousand years as one day*," (as formerly remarked by *Moses*, Psalm xc. 4,) and he assigns a merciful reason for the apparent delay. "THE LORD delayeth not His promise, as *some* count delay: but He is *long suffering* to us-ward, not willing that *any* should perish, but that *all* should come to repentance," ver. 5—9.

He next states its suddenness and unexpectedness, like OUR LORD. "For *the day of* THE LORD shall come as *a thief* in the night; in which the *heavens* shall pass away with an explo-

* Commentators in general misapply this proverb, by confining it to the slaughter of the *Jews* in the *Jewish* war, contrary to the general term "*wheresoever*;" and to the context, the reference to that war ending Matt. xxiv. 26. This mistake also has materially contributed to embarrass the harmony of the Evangelists.

† We may humbly presume it was fully revealed to THE SON after his *ascension*, in his *prophetic* character of "the LAMB with *seven eyes*," who *revealed* the *Book of fate* in the *Apocalypse*, Rev. v. 1—10.

sion, and the *elements* shall be dissolved with heat, and *the earth* and *the works* therein shall be burnt up," ver. 10.

The explosion of the *heavens* and dissolution of *the earth* and its *works*, (or earthly workers) in the highly figurative language of prophecy denotes great *political* convulsions, (Isa. li. 6, Joel ii. 30—32,) destined to precede " *the new heavens* and *the new earth*," or new order of things in the *regeneration*, springing up from the *old*, like the *Phœnix* from her ashes. This appears from the Apostle's inference, " Since then *all these* are to be dissolved, what sort of persons ought *ye* to be in holy conversations and religious exercises? *expecting* and *hastening* the *appearance* of *the day* of GOD, (during which the *heavens* shall be dissolved with fire, and the *elements* consumed with heat:) for according to *His promise we* do expect *a new heaven* and *a new earth*, wherein *righteousness* shall reside.

" Wherefore, beloved, *expecting these*, strive to be found by Him in *peace*, [not *quarrelling* and *fighting*, like the *bad stewards*, Matt. xxiv. 49,] *unspotted* and *unblameable*; and count OUR LORD'S *delay* your *salvation*," ver. 11—15.

Thence he concludes.

" *Ye* then, beloved, *foreknowing* [the *promise* of THE LORD] be on your guard, that ye be not perverted by the error of *lawless* [*scoffers*,] and fall off from your proper *stedfastness* [of expectation;] but [rather] *grow* in *grace*, and in *knowledge* of our Lord and Saviour JESUS CHRIST. To Him be glory, both now and for ever, Amen *," ver. 17—19.

The *new heavens* and *new earth*, or new order of things to take place at the *regeneration* is also the symbolical language of *ancient prophecy*, Isa. lxv. 17, lxvi. 22; in which the Church of CHRIST is represented as a *bride* adorned with her jewels, Isa. lxi. 10. Whence the same imagery is also adopted in the *Apocalypse*, Rev. iii. 18, xxvii. 1, 2.

Such a harmony of *language* and *sentiment* between our BLESSED LORD and his *Prophets* and *Apostles* seems to esta-

* We have here endeavoured, at full length, to restore the genuine interpretation of this highly figurative and most important prophecy of the *regeneration*, or *restitution of all* things, conformable to *Peter's* doctrine in the *Acts*, iii. 19—21; and as expounded by the *first reformers* in Edward VIth's reign, (as shewn before,) because it has been mistaken by later commentators and critics, even *Macknight*, Bishop *Porteus*, &c. for the *final dissolution of the world.*

blish the validity of the interpretation here humbly offered of this most momentous branch of His ORACULAR PROPHECIES, coming home to the *present times!* May it contribute under GOD to encrease the *faith*, the *hope*, and the *patience* of pious and rational *believers*, and to reclaim *scoffers* and *infidels;* in this boasted *age of reason*, but declining *age of faith*, fulfilling prophecy. "Nevertheless, when THE SON OF MAN cometh shall He find *faith* [established] upon *the earth?*" Luke xviii. 8.

III. SIGNS OF THE CONCLUSION OF THE WORLD, AND OF THE GENERAL JUDGMENT.

These signs OUR LORD omitted in the present discourse, perhaps, as not being so *immediately* necessary to be known. He graciously communicated them afterwards to the beloved disciple in the *Apocalypse*.

After the establishment of CHRIST'S millenary kingdom in the regenerated world, *piety* and *virtue* shall flourish, and *peace* and *happiness* prevail till the end of that blessed period. Then we are told, that *Satan*, who was to be bound at its beginning, is to be let loose, for the last time, to *deceive* the nations, and instigate them to a grand *apostacy* and *rebellion* against GOD, in which they shall march into the *Holy Land*, and besiege the *Holy City;* but shall be miraculously destroyed, and *Satan*, his *angels* and *abettors*, be finally cast into Hell, Rev. xx. 1—10.

On this occasion, however, OUR LORD directly proceeded to the *general judgment*, of which he gave a most lively *scenical* representation, Matt. xxv. 31—46.

1. THE SON OF MAN is then to *appear* as KING in *all His glory*, and *all the Holy Angels* with Him, and is to *sit* in judgment upon the *throne* of His glory, ver. 31—34.

2. Before Him are to be assembled *all nations*, after the general resurrection, who are to be separated into two classes, the *sheep* and the *goats*, or the *good* and the *bad*, ver. 32, 33.

3. The *good*, on account of their *charitable works* done for CHRIST'S sake*, to the least of *His brethren*, *imputed* as done

* These are beautifully recommended by *Jerom.* "Clothe CHRIST in the *poor;* visit Him in the *sick;* feed Him in the *hungry;* lodge Him in those that lack *lodging;* and especially such as are of *the household of faith.*" *Homily* against the peril of idolatry, Part III. p. 153.

to Himself; are to be rewarded with admission into the *kingdom of heaven, prepared* for them by THE FATHER from the foundation of the world, ver. 34—40.

4. The *bad*, on account of their *omission* of *charitable works*, &c. to be cast into *Hell fire*, prepared for *the Devil* and his *Angels*.

5. The reward of the righteous, and the punishment of the wicked, to be both *eternal*, ver. 46.

In this, the most interesting, awful, and tremendous description that can *enter into the heart of man to conceive*, the duration of the *happiness* of the one, and of the *misery* of the other, is expressed by the same common term, αιωνιος, which ought not, therefore, in our English Bible, to have been variously rendered, "*everlasting*" and "*eternal*," but uniformly, either one or the other. Those *philosophizing divines* who deny the strict *eternity* of *punishment* on the ground of the BENEVOLENCE of THE DEITY, if they wish to be consistent, and argue upon *rational* principles, must equally deny the *eternity* of *reward*, as infinitely beyond all *human* pretensions to *merit*; since "we are *all* but *unprofitable servants*," Luke xvii. 10; of which the voice of *conscience* also must clearly inform every one of us.

The following profound reflections on such *short-sighted, presumptuous* reasonings, we owe to Bishop *Butler*.

"Perhaps, DIVINE GOODNESS (with which, if I mistake not, we make *very free* in *our speculations,*) may not be a bare single disposition to *produce happiness*; but a disposition to make *the good*, the *faithful*, the *honest man* happy. Perhaps, an infinitely PERFECT MIND may be pleased with seeing His creatures behave *suitably* to the *nature* which he has given them, to the *relation* which He has placed them in to *each other*, and to that which they stand in to HIMSELF. (That relation to Himself, which, during their existence, is ever necessary, and which is the most important one of all.) Perhaps, I say, an infinitely perfect mind may be pleased with this *moral piety* of moral agents, *in*, and *for itself*; as well as upon account of its being essentially conducive to the *happiness of His creation*: or, [rather] *the whole end* for which God made and thus governs the world, may be *utterly beyond* the reach of *our* faculties. There may be somewhat in it as *impossible* for *us* to have any conception of, as for *a blind man to have a conception of colours*." Analogy, p. 49.

The latter and wiser supposition is warranted by SCRIPTURE. "O the *depth* of the riches, both of *the wisdom* and *knowledge* of GOD! How *unsearchable* his judgments, and *untraceable* His ways! For *who* hath known the *mind* of THE LORD? or *who* hath been His *counsellor?*" Romans xi. 33—35.

THE APOCALYPSE.

"*As a* MAJESTIC RIVER *expands itself more and more, the farther it removes from its source; so* PROPHECY, *issuing from the first promise in* PARADISE, *as its fountain head, acquired additional strength and fulness as it rolled down through successive ages; was enlarged in its course by a number of tributary streams; and will go on increasing in extent and grandeur, until it finally lose itself in the* OCEAN OF ETERNITY."

Van Mildert.

The *Apocalypse*, as it is the last, so is it the noblest and grandest of the *prophetic* records. It winds up, completes, illustrates, and enlarges the PROVIDENTIAL *scheme* of REDEMPTION from the beginning to the end of *time*; from the *grand charter of mercy*, (Gen. iii. 15, Rev. xii. 1—5,) to the final destruction of the *old serpent*, deceiving *the whole world*, (Rev. xii. 9, xx. 10.)

The *obscurity* of the Apocalypse, so long complained of*, and

* *Scaliger* was pleased to say, "*Calvin* was wise because he did not write upon the *Apocalypse*." And *Whitby* declined to comment thereon, confessing, that "he had neither sufficient *reading*, nor *judgment* to discern the intendment of the *prophecies* contained in that book."

The *prophetic* parts of *the Revelation*, says *John Wesley*, "I did not study at all for *many years*, as utterly despairing of understanding them, after the *fruitless* attempts of so many *wise* and *good men*: and, perhaps, I should have lived and died in this sentiment, had I not seen the works of the great *Bengelius*. But these revived my hopes of understanding even the *prophecies* of this book; at least, *many* of them, in *some good degree*; for, perhaps, *some* will not be open but in eternity. Let us, however, *bless* GOD for the measure of light *we may enjoy*, and *improve it to His glory*."———

"Yet, I," says he, "by no means pretend to *understand* or *explain* all that is contained in this *mysterious book*. I only offer *what help I can* to the *serious enquirer*; and shall be rejoiced if any be moved thereby, *more carefully to read*, and *more deeply to consider the words of this prophecy*. *Blessed is he* that does this with *a single eye*. *His labour shall not be in vain*, [in THE LORD,"] *Notes* on the NEW TEST. Vol. III. p. 189, 190.

To this *modest* and *humble* conclusion of the founder of *Methodism*, (however we may differ from him in other respects,) we most cordially subscribe, as explanatory of the *spirit* in which the present *Apocalyptic key* is written, and designed to be understood.

Bengelius, *Wesley's* preceptor, in this most valuable part, perhaps, of his *Notes* on the

not without reason, originated partly from the *mysterious* nature of the subject, (Rev. x. 7,) and partly from its *enigmatical* and *symbolical* structure, (Rev. xiii. 18, xvii. 9.)

"In the *Gospel* of St. *John*," says the learned *Bossuet*, "we read *the Life of* CHRIST *on earth;* a man conversing with men, humble, poor, meek, suffering: we behold a *sacrifice* ready to be offered, and a man appointed unto *sorrows* and *death*. But in the *Revelation of St. John*, we have THE GOSPEL OF CHRIST, now *raised from the dead*. He speaks and acts, as having *conquered* the *grave*, and *triumphed* over *death* and *Hades*, as *entered* into *the place of His glory; Angels* and *principalities* and *powers* being made subject unto Him, and exercising the *supreme dominion* He has received from THE FATHER, over *all beings* in *heaven* and *earth*, as OUR SAVIOUR, for the *protection of His Church*, and for the sure *happiness* of His *faithful servants* in the end." The enraptured writer, therefore, unfolding a scheme of such grandeur and vast dimensions, "things invisible to *mortal sight*," must often be necessarily obscure and profound.

Wise reasons may also be assigned for an intentional *ambiguity* in the composition, originating in kindness. It was by no means fit or prudent to disclose the several *woes* and *plagues* to be inflicted on the grand persecuting powers of the Church, *Popery* and *Islamism*, and their offspring and *image*, *Infidelity*, so plainly and explicitly, as that *he who runs may read*. This would naturally have provoked the indignation of the *ruling powers* every where against the *Christians* and against the SACRED ORACLES themselves. They punished the former as *superstitious*, and enemies to the established worship; but they would have punished them as *rebels*, and decried their scriptures as *treasonable libels* against the state, forged by *fanatical im-*

NEW TESTAMENT, (which are commendable for their conciseness, and acutely pointed to the hearts and consciences of his readers,) was a most voluminous writer on the *Revelations*, in his *Gnomon Novi Testamenti* and *Eklarte Offenbarung* (which is a full and regular comment on the *Revelations,*) and his *Apparatus*, and *Crisis in Apocalypsin*. But he is rather *fanciful* and *over-mystical;* and his abridger, of course, is sometimes tinctured with these imperfections. Still, to *John Wesley* we are indebted (more than to any writer, perhaps, from the days of *Joseph Mede*, the great restorer) for the *popular* revival of the *scriptural* doctrine of the *Millennium;* though carried rather to excess by some of his *enthusiastic* followers, who wanted his information. But "the whole scheme of this prophecy is so far from being an encouragement to *enthusiasm*, that it is a *wise preservative* against it: for the general doctrine of the whole book is this; that *the patience of the Saints* is their way to *victory*," LOWMAN, *Pref.* p. xlii.

postors, had they understood their contents, which it was given to the *wise* only to *know* and *understand*, (Mark iv. 11, Matt. xxiv. 15, Dan. ix. 25, xii. 10.) And, indeed, what unmerited obloquy was thrown on the *Apocalypse* even by *Christian powers*, at the time of the *Reformation*, from the extravagances of the *Anabaptists*, which it was falsely supposed to countenance? On the contrary, when there was no such danger, the *letters to the seven Churches* are remarkably plain and intelligible.

Nor is the *Apocalypse* a whit more obscure, in the sequel, than the symbolical visions of *Isaiah*, *Ezekiel*, *Daniel*, and *Zechariah*. It is much more methodical in its arrangement. And its *lucid order* cannot fail to be admired when the true *key* shall be found out, in the distinction between *primary* and *secondary prophecies*, which has not been sufficiently minded hitherto.

The *Apocalypse* will then be found a most luminous *commentary* and *supplement*, not only of *their* prophecies, but also of our LORD'S; who, for the encouragement of his faithful servants to study the Apocalypse, has graciously promised "a *blessing* to him that *readeth* and expoundeth, and to them that *hear* and obey *the words of this prophecy*," Rev. i. 3, in continuation of the blessing promised in *Daniel*, xii. 3; and repeated by OUR LORD, Matt. xiii. 43.

DESIGN.

The leading design of this book, with which it begins and with which it ends, is to inculcate the *approaching* appearance of CHRIST in *glory*, at the *regeneration*, to reward his *faithful servants* at the *first resurrection*; to punish his foes, and to establish his *Church triumphant* throughout the earth, after its long *militant*, or suffering state.

"The revelation of JESUS CHRIST to his servant *John*, which GOD gave HIM to shew his servants *approaching events*, —For *the season* is *nigh*.——Lo, HE is coming with the *clouds*; and *every eye* shall *behold* Him, even *they* who *pierced* him: and all the tribes of the land shall *mourn* on account of Him, *Yea, Amen*, Rev. i. 1—7.——"Lo, *I am coming quickly. Blessed is he* that *keepeth the words of the prophecy of this book*, xxii. 7; *Yea, I am coming quickly, Amen*," xxii. 20.

This passage combines two famous prophecies; *the sign of* THE SON OF MAN, in Daniel, vii. 13; applied by OUR LORD,

Matt. xxiv. 30; and the *compunction* of the *Jewish tribes*, when they shall *behold* him again in glory, foretold, Zech. xii. 10; and applied, John xix. 37, and by OUR LORD, Matt. xxiii. 39.

The following is the masterly argument of *Mede* thereon, p. 604.

" Now I cannot understand how these two prophetical passages should not have the *same meaning*, when OUR SAVIOUR and his *Apostles* allege them *joined*, which they have in their own authors *apart;* or being *expressed together* at once, should not be *fulfilled together* at once.

" By such a *miraculous apparition* of CHRIST from heaven, was St. *Paul* converted. And I hope it is no *heresie* to think, that the whole nation of the *Jews* (those *Zealots* against CHRIST) may be converted by as strange a means, as was that *one Zealot* of their nation *." The *mourning* only of " *the tribes of the land*," or the *Jews*, for their past rebellion, is expressed by the prophet, *Zechariah;* but the prophecy is here made universal; for " *every eye* shall *see* Him," as " *the lightning shining* from the east to the west," Matt. xxiv. 27. " When He shall be *viewed* a *second time*, by those that *expect* Him unto *salvation*," Heb. ix. 28, at " the coming of *seasons of refreshment* from the face of THE LORD," Acts iii. 19.

This book, indeed, furnishes the finest commentary throughout, on the doctrine of the *two resurrections*, which was briefly taught by OUR LORD, John v. 25—29, as explained in a foregoing article; especially the former, which required most illustration, from its comparative nearness and importance to the whole world.

INTRODUCTORY VISION.

This opens with a sublime and magnificent description of OUR LORD'S last most distinct and most glorious appearance on earth, to the beloved *John*, during his afflicting exile in the Isle of *Patmos*, for the *word of* GOD, and for the *testimony* of JESUS CHRIST, Rev. i. 9.

" I was in the Spirit on *the Lord's day*. And I heard behind me, a voice, great as a trumpet's, saying, I AM ALPHA *and* OMEGA, THE FIRST *and* THE LAST. What thou *beholdest*,

* See also *Mede's* remarks on the mystery of St. *Paul's conversion*, as *the type of the calling of the Jews*; p. 891 of his Works.

write in a book, and send to the seven Churches, to *Ephesus*, and to *Smyrna*, and to *Pergamus*, and to *Thyatira*, and to *Sardis*, and to *Philadelphia*, and to *Laodicea*, ver. 10.

" And I turned to observe the voice that spake with me, and when I turned, I *saw* seven golden *lamps*, and amidst the seven lamps, one like THE SON OF MAN *, *enrobed down to the feet*, and *girt about the paps* with a *golden girdle*. His head of *hair* †

* Ομοιον υἱῳ ανθρωπου. This phrase is rendered indefinitely by several commentators, " *like a son of Man*," or in human form. Following them, *Middleton*, in his *doctrine of the Greek Article*, supposes, that here, " CHRIST is not *directly* and *primarily* meant," because the phrase is anarthrous, p. 660. And yet, there is room to question a decision of such respectable *authority*, even from his *own principles* compared and unfolded.

Middleton, immediately after, observes, " This passage, as the commentators have remarked, is taken from Dan. vii. 13," p. 660. And if so, surely, it should be rendered definitely, " THE SON OF MAN," κατ' εξοχην. And he has elsewhere judiciously accounted for its being anarthrous; " In the Hebrew [כבר אנש, *Che Bar Anosh*] before בר *bar*, the article [ה, *he*] could not be admitted, [because of the prefix, כ *Caph.*] The *Septuagint*, therefore, adhering closely to the original, have rendered, ὡς υἱος ανθρωπου," p. 580. Hence, the Apostle, more distinctly rendered, ὁμοιον υἱῳ ανθρωπου, but preserving the quotation.

It is remarkable, as *Middleton* also judiciously observes, that " CHRIST *asserted* his claim to the [*established*] title, *the first time*, [in the anarthrous phrase] υἱος ανθρωπου, John v. 27; in *all other places* he has *assumed* it: and the very *assumption* forbad him to use the phrase otherwise than as [definitely] ὁ υἱος του ανθρωπου. He was to be designated as ὁ υἱος, for otherwise he would not have been *distinguished* from any other individual of the human race: and if ὁ υἱος, then του ανθρωπου, for ὁ υἱος ανθρωπου would offend against *regimen*," p. 353.

Are we not hereby warranted to conclude, that CHRIST, in this passage, and also Rev. xiv. 14, is *directly* and *primarily* meant as *Daniel's* " SON OF MAN;" and thereby *distinguished* from any other individual of the human race?

How much are we indebted to this excellent critic for laying down the *doctrine of the Greek Article*, (that most *difficult* and *delicate* branch of *sacred criticism* unquestionably) with so much *logical* precision and science in the *philosophy of language*, that we are enabled thereby to detect the mistakes he has occasionally committed himself, through *inadvertence*, or by deferring more to *authority* than to his own *principles*. Holding him to be φιλαληθεστερος, as well as κριτικωτερος, I shall not *affront* him with an apology for the freedom of this note on a subject of such importance.

† Η κεφαλη αυτου και αἱ τριχες. " *His head* and *locks of hair*." That is, " The *hair* of his *head* (not his whole head) were *white*, as *white wool*; like THE ANCIENT OF DAYS in *Daniel's* vision, vii. 9," as judiciously remarked by *Wesley* in his note. Long before *Daniel*, *Homer* had given a similar description; derived, probably, from *Patriarchal Revelation*, Acts vii. 2, (adulterated in its progress, by him especially)

Αμβροσιαι δ' αρα χαιται επερρωσαντο Ανακτος
Κρατος απ' αθανατοιο· μεγαν δ' ελελιξεν Ολυμπον.

" The ambrosial *locks* of the IMMORTAL SOVEREIGN'S *head*
Were *shaken*: and He made great *heaven* itself *quake*!"
Iliad i. 529.

was *white*, like *wool*, white as *snow;* and his *eyes*, as a *flame of fire;* and *his feet* like *refined brass, glowing* as in *a furnace;* and *his voice*, as a voice of *many waters*. And he was holding in his right hand *seven stars;* and out of his mouth was issuing *a sharp two-edged sword;* and his *countenance* was like *the sun*, shining in his strength, ver. 12—16.

"And when I *saw* Him, I fell at his feet as *dead*. But He *laid his right hand upon me*, saying unto me, *Be not afraid:* I AM THE FIRST *and* THE LAST, *and* THE LIVING, and *became dead: and lo*, I AM LIVING FOR EVERMORE, Amen. And *I hold the keys* of Hades, and of death*," ver, 17, 18.

The minute accuracy, simplicity, and sublimity of this circumstantial and stupendous representation must have been drawn from the life, no human fancy could furnish such. Here CHRIST appeared as the great HIGH PRIEST of His Church, to *John*, for the last time, as in His last appearance likewise to *Daniel*, in the dress of the *Jewish* high priest, "*cloathed in linen*," as on the great day of *atonement*, but in still greater glory and magnificence. The vision equally overpowered both, they sunk under it, *Daniel*, as in a *deep sleep*, *John*, as *dead;* both were *touched* by a divine hand to *strengthen* them, and to assure them of the *reality* of the visions. See Vol. II. pp. 388, 533.

The apparatus also of this vision was more splendid and awful. The seven *lamps*, behind which he appeared, as if embodied with them, denoted *seven Churches*, the representatives of the *Christian Church* in general, corresponding to the *golden branch* with *seven lamps*, burning before the sanctuary, which denoted the *Jewish Church*. The seven *stars* in His right hand, *seven angels*, or bishops of those Churches, who were to give light, as "burning and shining *luminaries*," to their respective Churches; but that light solely *derived* from Him in whose hand they were, Himself "*the bright and morning star*." While

This is beautifully sublime, and scriptural imagery. Compare Isai. xiii. 13, Rev. vi. 14, xvi. 20, &c.

* CHRIST reserves to himself the *keys* of *Hades*. They were not committed to *Peter*, or his successors. *Peter* had only the *keys of Heaven* granted to him, to admit *faithful penitents*, by the door of the GOSPEL into Heaven. The *keys of purgatory* assumed by the *Popes*, were an *impious fiction* for the merchandize of souls. See *Erasmus'* inimitable Dialogue of Pope *Julius* II. with *Peter*, wanting admittance at the gate of heaven, *Jortin's Erasmus;* Vol. II. p. 660, entitled *Julius Exclusus*.

the *sharp two-edged sword* of THE SPIRIT *, issuing from His mouth, was symbolical of the severe judgments to be inflicted on *apostate* or *corrupt* Churches, "*sharp*," and "*two edged*," to hew down quickly with double havoc; as THE ORACLE was described in the punishment of the *Egyptians*, Wisd. xviii. 16. (See p. 180 of Volume II.) and of *apostates* and *infidels*, Rev. xix. 15; and as he threatens the Church of *Pergamus*, "to make *war* against them with *the sword of his mouth*," Rev. ii. 16.

When *John* was sufficiently strengthened and composed, His LORD repeated the instructions with which He began. To write the *vision* he *saw*, and also *the state* of the Church, both *present* and *future*, to the *angels* of the seven Churches, ver. 19, 20.

THE EPISTLES TO THE SEVEN CHURCHES.

The seven Churches of the *Lydian*, or proconsular *Asia*, the head of which was *Ephesus*, were originally founded by the Apostle *Paul* and his assistants, during their ministry. After his death they came under the jurisdiction of the Apostle *John*, whose principal residence was at *Ephesus*. The Presbyters of that Church are generally supposed to have authenticated *John's Gospel* in the observation "*We know* that *his* testimony is true" at the conclusion, xxi. 24.

These Churches lie nearly in an amphitheatre, and are addressed according to their *geographical* positions: 1. *Ephesus*, the Mother Church; 2. *Smyrna*, forty-six miles northwards; 3. *Pergamus*, sixty-four miles; 4. *Thyatira*, forty-eight miles eastwards; 5. *Sardis*, thirty-three miles; 6. *Philadelphia*, twenty-seven miles; 7. *Laodicea*, forty-two miles southwards: according to Mr. *Thomas Smith's* computation, who visited all these cities in 1671.

The epistles dictated by OUR LORD to the several Churches are remarkably plain and intelligible. The state of the *seven Churches*, and the warnings and consolations addressed to them, equally extend to the *Catholic* or *Universal Church*, at all times. Some Churches, like those of *Sardis*, *Thyatira*, and

* *The Sword of* THE SPIRIT is finely described by *Paul* as "*lively* and *energetic*, and *sharper* than any *two edged sword*, and *piercing through* even to the separation of *the soul* and the *spirit*, and of the *joints* and *marrow* [of the *body*,] and a *critical discerner* of the *thoughts* and *intentions* of the *heart*," Heb. iv. 12; Ephes. v. 17. Such was that which smote *Ananias* and *Sapphira*.

Laodicea, are lukewarm and greatly corrupted; others, in a mixed state, as those of *Ephesus* and *Pergamus;* and some still rich, or rather flourishing, and had not *denied the name of* CHRIST, as *Smyrna* and *Philadelphia*. And the admonitions addressed to them, 1. to *repent* and *reform* their ways; 2. to reject *false Apostles* and *corrupt doctrines;* 3. to retain their *patience* and *stedfastness* in the faith; 4. under the penalty of having "their *lamps* removed," or their established Churches extinguished, are equally addressed to all. "*He that hath an ear, let him hear what* THE SPIRIT *saith to the Churches*" in general, Rev. ii. 29, iii. 22.

Most exactly, indeed, have OUR LORD'S prophecies respecting *these Churches* been fulfilled, for a *warning* to *all*. Take the following account of their present state from a modern historian, *Gibbon*, not prejudiced, certainly, in favour of the *Apocalypse*. *Decline* and *Fall*, &c. Vol. XI. p. 314.

"In the year 1312 began the *captivity*, or ruin of the *seven Churches*, by the *Ottoman* power.——In the loss of *Ephesus*, the Christians deplored the loss of the first *angel*, the extinction of the first *candlestick* [or *lamp*] of the Revelations. The desolation is complete, and the temple of *Diana*, or the Church of *Mary*, will equally elude the search of the curious traveller. *Sardis* is reduced to a miserable village. The God of *Mahomet*, without a *rival*, or *Son*, is invoked in the Mosques of *Thyatira* and *Pergamus*. The circus and three stately theatres of *Laodicea* are now peopled with *wolves* and *foxes* [or *jackals*]!"

Such, we may remark, is the utter desolation of that Church, which, for her "*lukewarmness*, CHRIST threatened to *spue out of his mouth*" in disgust, Rev. iii. 16.

"Among the [inland] *Greek* colonies and Churches of *Asia*," proceeds *Gibbon*, "*Philadelphia* is still erect; *a column in a scene of ruins!* At a distance from the sea, forgotten by the *emperors*, encompassed on all sides by the *Turks*, her valiant citizens defended their *religion* and their *freedom* above fourscore years; and at length capitulated with the proudest of the *Ottomans*," [*Bajazet*, in 1390.]

Thus has *Philadelphia* been saved by *prophecy*.—"*Because thou hast kept the word of my patience, I also will keep thee from the hour of trial destined to come upon the whole world, to try the dwellers upon the earth. Lo, I am coming quickly;*

hold fast what thou hast, that no one take away thy crown. Him that overcometh will I make a pillar in the temple of MY GOD," Rev. iii. 7—12.

The *sceptical* historian moots the point, "whether *Philadelphia* was saved by *prophecy* or by *courage?*" The *Christian* reader cannot hesitate a moment, and *Gibbon* himself allows, that the *Philadelphians* "defended their *religion* as well as their *freedom.*" But where "*the Spirit* of THE LORD is, there," and there only, "is *liberty*," 2 Cor. iii. 17.

O! may the *Church of England,* that noblest *pillar* of THE REFORMATION, "*still stand erect*" amidst the ruins of the *continental Churches,* in this dread hour of trial, or *last woe,* now actually come, (we apprehend) on *all the world.*

Injurioso ne pede proruas, DOMINE, (Rev. xi. 7.)
Stantem columnam!——————
ESTO PERPETUA!

Smyrna, that maritime city, is still populous. It is chiefly supported by its trade with the *Franks,* or western Christians, and the *Armenians,* or eastern, though under *Turkish* dominion. The *Greek* inhabitants, who, in *Wheeler's* time, were, at least, ten thousand, had but two Churches; the *Armenians,* amounting to several hundreds, but one; the *English,* who ranked next in number and consequence, had only a single chapel in the *consul's* house. "*Which is a shame,*" says *Wheeler,* "*considering the great wealth they keep up here beyond all the rest!*" An archbishop of the *Greek* Church resided there, and a *Latin* bishop, who then received a stipend from *Rome.* "But," says *Wheeler,* "I esteem a good *English* priest, (the chaplain of the factory at that time,) an *Evangelist,* if compared with any of the rest," and he represents the *Christians* in *Smyrna* as more numerous and flourishing than in any other of the seven Churches. This also was the result of prophecy, because of their patient endurance of *persecution* and *poverty, rich* in good works, Rev. ii. 9. "*Fear none of those things which thou shalt suffer:—Be thou faithful unto death, and I will give thee the crown of life,*" ver. 10. An encouragement peculiarly adapted to their *Angel,* or Bishop, the venerable *Polycarp* *, who suffered martyrdom rather than apostatize, A.D. 167.—"*Fourscore and six years*

* See the admirable Letter of the Church of *Smyrna,* describing *Polycarp's* martyrdom, *Lardner,* Vol. VII. p. 413—417.

have I served CHRIST, *and he never injured me: how then can I blaspheme* MY KING *and* MY SAVIOUR!" And OUR LORD forewarned them of the last and bloodiest persecution of *ten years*, by *Diocletian*, A.D. 303, "Behold *the Devil* is about to cast some of you into *prison*, that ye may be tried, and ye shall have affliction, *ten days*," ver. 10.

At *Pergamus* our Lord noticed the recent martyrdom of "*Antipas, his faithful witness*" during *Domitian's* persecution, A.D. 94, Rev. ii. 13.

At *Thyatira*, the wicked prophetess, *Jezebel*, who seduced the people to idolatry and fornication, is threatened, she and her children, with death; "and *all the Churches* shall *know that I am* HE *who search the reins and breasts*," Rev. ii. 20—23.

These awful, yet encouraging prophecies, were not confined to the *seven Churches:* they were written for our example, that "*we* also through *patience* and *comfort of* THE HOLY SCRIPTURES might have *hope*," (1811.)

After this *first terrestrial* vision, others, still more amazing, were vouchsafed to the enraptured Apostle, by successive *openings* in heaven; (on the ensuing *Lord's* day, we may presume,) affording *new* and more *extended* prospects of futurity. 1. A *door* was opened in heaven, which gave him a view of the *Spiritual Church* and *worship*, Rev. iv. 1. 2. The *spiritual sanctuary* was opened, Rev. xi. 19. 3. Again, Rev. xv. 5. And 4. *Heaven* itself was fully opened, xix. 11*. Hence, the remainder of the book naturally resolves itself into *four celestial visions.* The first and grand vision beginning chap. iv. and ending chap. xi. 18. The second beginning chap. xi. 19, and ending chap. xiv. 20. The third beginning chap. xv. and ending chap. xix. 10. And the fourth beginning chap. xix. 11, and ending chap. xxii. 5.

GRAND CELESTIAL VISION.

The Apostle was next invited by the same voice as of a trumpet, which he heard before in the first vision; "*Ascend*

* These remarks are to be found in *Wesley's* excellent note on Rev. iv. 1, p. 210, furnishing a simple and most satisfactory *master-key* to the whole plan of the *Apocalypse*, by resolving it into *four celestial visions*, as above. It is remarkable, that *Wesley* himself did not apply this key, which he so happily suggested; for he extends "the *main vision*, straight forward from the *fourth* to the *twenty-second* chapter," p. 246.

hither into heaven, *and I will shew thee what must needs come to pass hereafter*, and immediately *I* was in the spirit," &c. Rev. iv. 1, &c.

Here THE LORD did not personally appear at first to *John*, and when He did appear afterwards, it was under a different form. In the first vision, He was arrayed in terrors as THE ORACLE OF GOD, predestined to inflict vengeance on all His foes with *the sword of* THE SPIRIT, Rev. ii. 12—16, xix. 11—16. In the course of this, He appeared under the milder form of THE LAMB, sacrificed for the *redemption* of mankind; afterwards *associated* with THE FATHER in the *throne* of His glory, and sharing *joint worship* with Him from all the *rational* beings of the universe.

FIRST SCENE.

I. This most sublime and stupendous vision opens with a magnificent and circumstantial description of the *Spiritual Church*, compounded of the apparatus of the former visions of *Isaiah*, vi. 1, &c. and *Ezekiel*, i. 26—28, but more distinct and splendid.

1. THE FATHER is represented in all the pomp of majesty, and surrounded with a *rainbow*, that gracious emblem of divine *mercy* to mankind, (Gen. ix. 13, Ps. lxxxix. 37,) sitting upon His precious throne, *alone*, at first, to mark His supreme dominion. Out of the throne were issuing lightnings and thunders; and there were seven *burning lamps of fire*, (which are the *seven spirits* of GOD,) Zech. iv. 10, and an azure *sea*, like crystal before the throne. Both therefore may, perhaps, be emblematical of the *baptism* of THE HOLY SPIRIT, (Matt. iii. 11, Acts i. 5, ii. 3, 4, xi. 16,) ver. 2—6.

2. Four *living creatures*, compounded of *Isaiah's seraphim*, vi. 2, and *Ezekiel's cherubim*, i. 10, 11, x. 14, 15, are represented like those that supported the *mercy seat* in the inner sanctuary of the *Jewish* tabernacle and temple. They were stationed "in the *midst* of the throne," or elevated midway as to its height, Isa. vi. 1, and "*round about* the throne," at the four corners, corresponding to the four quarters of the world, "*full of eyes before*," to view the wonders of *time to come*, and "*behind*," the wonders of *time past* *.

* By a similar imagery, the most ancient of the *Roman* gods, JANUS, the god of *time*, was represented with two faces, looking forwards and backwards. That he

These cease not day nor night, praising GOD and saying, *Holy, Holy, Holy*, LORD GOD OMNIPOTENT, *Who* WAS, *and who* IS, *and who* IS TO COME*, by a sublime enlargement of *Isaiah's* doxology, vi. 3.

3. Four and twenty *presbyters* surrounded the throne clad in white *vestments*, sitting on four and twenty *thrones*, and wearing *golden crowns*, who, on the thanksgiving of the four living creatures, fall down before GOD, and *cast their crowns before the throne*, in token of homage, saying, "Worthy art Thou, O LORD, to receive *the glory* and *the honour*, and *the power*, [pre-eminently,] because THOU hast *created* all things, and for thy will, or pleasure, they *are*, and *were created*," ver. 6—11.

The four *living creatures* (ζωα) as they are properly rendered, Ezek. i. 5; (and improperly "*beasts*," here, since they all had *wings*, and two of them, the faces of a *man* and an *eagle*,) are supposed, by the *Hutchinsonian* mystics, to denote the GODHEAD; (see *Parkhurst*, Heb. Lex. כרב, p. 379—399;) by other commentators, *Archangels*, or the *principal powers of heaven;* both incorrectly; for why should THE DEITY praise himself? And they are distinguished from *Angels* afterward, v. 11; and further, are said to be *redeemed* themselves by the blood of THE LAMB, v. 9. They rather, indeed, represent *the*

was of oriental origin, and originally denoted THE ANCIENT OF DAYS, appears from his name, evidently derived from the Hebrew IAH. See *my Dissertations*, p. 180—188.

* Ὁ ην, και Ὁ ων, και Ὁ ερχομενος, here, and Rev. i. 4; *Middleton* has noted a peculiarity in the style of this doxology; "the verb ην, used as a *participle of past time*," p. 660. From the analogy of the following participles, ων and ερχομενος, it is evidently put for, γεγονως, "*having been*," but understood verbally for ην; as they are also for εστι and μελλει ερχεσθαι.

This title of THE ANCIENT OF DAYS is an expansion of his Hebrew title, אהיה אשר אהיה, "I AM WHO AM," Exod. iii. 14; which is rendered by the *Septuagint*, Εγω ειμι Ὁ ων. It bears a striking analogy to the *Egyptian* title of *Neith*.

Εγω ειμι Παν το γεγονος, και ον, και εσομενον.

With this remarkable difference, that the attributes here are in the *neuter* gender, whereas in HOLY WRIT they are in the *masculine*, as befitting the EVERLASTING GOD, whom the foolishness of *Egyptian*, *Grecian*, and *Roman* philosophy degraded to a *material substance* in the neuter gender, "Παν, *the universe*," like their secondary *elementary* gods, *Osiris*, *Isis*, *Sirius*, &c. the *Sun*, *earth*, *dog-star*, and *Nile*, &c. *Jupiter*, *Juno*, *Apollo*, &c.

און, "*Aōn*," or אן, "*On*," Gen. xli. 45—50, originally denoted THE SUPREME BEING, though afterwards the *Sun*; and was evidently the ancestor of the *Greek* participle, ων masculine, and ον neuter. See the *antiquity* and *universality* of this title proved in my *Dissertations*, p. 214—223.

whole congregation of the faithful in the *four quarters of the world*, or *the Catholic Church*, who *daily* offer up praise and thanksgiving to GOD.

The four and twenty *Presbyters*, conformably thereto, represented the *priesthood;* corresponding to the *chief priests*, or heads of the four and twenty *courses* in the *Jewish* Church, as observed before.

SECOND SCENE.

II. The scene now changed, and represented THE FATHER as holding in his right hand *the book of fate*, or of the *times* and *seasons* of the destinies of mankind in the course of his *providential government*. This was a *volume*, or roll, written from the abundance of the matter, *inside* and *outside* *, and sealed with *seven seals;* intimating that its mysterious contents were *hidden* or *concealed* from the past *generations*, from the *Angels*, and even from THE SON himself, Matt. xxiv. 36, Acts i. 7.

Proclamation was next made by a *mighty Angel*, inviting the *worthiest* of the *whole creation*, from the highest to the lowest, to open the book and loose its seals. But *none was found worthy*, neither *Angels*, nor *men*, nor *demons*, to *open* the book; or even to *read* it, if opened, (Isa. xxix. 11, 12, Dan. v. 8,) Rev. v. 1—3.

This sad disappointment deeply affected the Apostle, and *he wept much* †. To comfort him, one of the *Presbyters*, (perhaps,

* So the prophetic *roll* or volume, shewn to *Ezekiel*, was written *inside* and *outside*, ii. 10.

——————Summi *plenâ jam margine* libri,
Scriptus et in tergo, nec dum finitus—. Juv. Sat. i. 5.

† "The *Revelation* was not written *without tears*, neither without tears will it be understood."——"But *who now* is concerned, or grieved, that *he cannot understand those prophecies!*"

These were the pious and rather desponding reflections of two learned and respectable commentators, *John Wesley* and Bishop *Newton*. Since their time, however, a *blessed change* has gradually taken place in the *public mind*, (which, to their due praise, they contributed not a little to promote) and the labours of former illustrious expositors, besides *Mede*, *Vitringa*, *Daubuz*, *Whiston*, Sir *Isaac Newton*, *Lowman*, &c. have been successfully followed up in the present age by *Wood*, *Whitaker*, *Kett*, *Sharpe*, *Bicheno*, *Faber*, *Woodhouse*, &c. who, by a closer and more critical attention to the *symbolical* language of these mysterious prophecies, have explained many events fulfilled and fulfilling, and thrown much *additional light* upon their obscurities. The subject, however, is yet by no means exhausted. Enough has been done to shew the possibility and the

the Evangelical prophet *Isaiah*, Rev. xix. 10,) kindly said to him, *Weep not*, Lo *the Lion* of the tribe of *Judah*, Isa. xxix. 1, the *root of David*, Isa. xi. 1, hath *conquered*, Isa. lxiii. 1, and is preparing to open the book and loose its seven seals, (Isa. xxix. 11, 12,) ver. 5.

Then he looked, and lo, in *the midst* of the throne and four *living creatures*, and in *the midst* of *the Presbyters*, or between both, there stood (as the great MEDIATOR between GOD and *Man,)* a LAMB, (Isa. liii. 7,) as if just *sacrificed*, (CHRIST, after his *crucifixion* and *ascension* into heaven) having *seven horns* and *seven eyes*, emblems of perfect *power* and *wisdom* (which are *the seven spirits of* GOD, sent forth into *all the earth;* and now committed to CHRIST, Zech. iv. 10, Rev. iii. 1.) And he came to *the throne*, and took the book out of THE FATHER'S right hand, in token of inauguration, or formal investiture into his *universal* and *everlasting dominion*, to whom *all authority* was given in *heaven* and *earth*, as THE SON OF MAN, (Dan. viii. 13, 14, Matt. xxviii. 18,) and also as the great *Seer*, or PROPHET OF GOD, to whom the *times* and the *seasons* were now *fully revealed*, (Dan. ii. 20—22, Rom. xvi. 25,) ver. 6, 7.

And when, with THE FATHER'S full approbation, he *received* the book, immediately his *sovereignty* and *omniscience* were recognized by the whole *Spiritual Church;* for the four *living creatures* and the four and twenty *elders*, (each of the latter having *harps* and *golden vials* full of *incense*, containing *the prayers of the Saints*,) fell down in worship before THE LAMB, and sang *a new Hymn*, saying, "*Worthy* art Thou to *receive* the book, and to *open* its seals; because Thou wast *sacrificed*, and didst *redeem us* unto GOD, (from spiritual bondage to *sin* and *Satan)* by thy blood, out of every *tribe* and *tongue*, and *people* and *nation;* (in the four quarters of the world,) and didst make *us (Presbyters) kings* and *priests* to OUR GOD; and we

probability of doing much more, when the visions shall be more fully disclosed by the lapse of *time*, that surest interpreter of prophecy. "*Many* shall run *to* and *fro*, with anxious and restless curiosity, to decypher these mysteries, until *the time of the end;* and *knowledge shall be encreased*," Dan. xii. 4. "Among the interpreters of the *last age*," (says Sir *Isaac Newton*, p. 251,) "there is scarce *one of note* who hath not made *some* discovery *worth knowing;* and thence, I seem to gather, that GOD *is about opening these mysteries*. The success of *others* put *me* upon considering it; and if I have done *any thing* which may be *useful* to *following writers*, I have my design."—Such is the *design* also of the present attempt.

shall *reign* upon the earth, (at the *regeneration*, Dan. vii. 27,) ver. 8—10.

This homage of the *Spiritual Church* was followed by that of an innumerable company of *Angels* surrounding the *throne* and the *Church*, and saying with a loud voice, " *Worthy* is THE LAMB that was *sacrificed*, to receive *power* and *wealth*, and *wisdom* and *strength*, and *honour* and *glory* and *blessing*." This sevenfold praise, corresponding to his sevenfold gifts, ver. 11, 12.

The last act of this sublime service was the universal adoration of *all the creation* throughout the four quarters of the universe, to GOD and THE LAMB conjointly, saying to both, the " *blessing*, and the *honour* and the *glory* and the *dominion* for evermore."

And the four *living creatures* said Amen. And the four and twenty *Presbyters* fell down and worshipped, ver. 13, 14.

Thus was THE LAMB invested with his NEW NAME, KING OF KINGS and LORD OF LORDS throughout the universe, to GOD THE FATHER'S *glory*. See *Paul's* admirable commentary, Phil. ii. 5—11.

THIRD SCENE.

III. THE LAMB now, as " THE FAITHFUL WITNESS," and TRUE PROPHET OF GOD, proceeded to open the *seals* of the book of fate in succession, and disclosed to view an orderly series of *symbolical prophecies*, unfolding the *history of the Church* from its rise to the end of the world.

These symbolical prophecies may be divided into two classes in general, *primary* and *secondary*. The primary represent the succession of the great leading *historical* events in *chronological* order. The secondary form a *synchronizing* or *collateral* series of explanatory prophecies, designed to enlarge and illustrate the primary, when either too *concise*, or too *obscure*. To these is added, a *supplemental* series, designed to explain important *parallel* prophecies within the range of the prophetic history, delivered by *Moses*, *Isaiah*, *Daniel*, *Joel*, *Ezekiel*, &c. in the OLD TESTAMENT.

The mysterious book of fate consists of three divisions. 1. The *inside* of *the roll*, or volume; 2. the *little book*, or *codicil* attached thereto; and 3. the *outside* of *the roll*; containing, all together, the whole collection of these symbolical prophecies.

Before we enter upon the prophecies, it will be requisite as a *ground work* for the superstructure to fix as nearly as may be; 1. the limits of these three divisions, or where each begins and ends; and 2. the subject matter of each; which constitute the most difficult points of the whole enquiry, and the most disputed among critics and commentators.

1. The opening of the *first seal* attached to the first sheet of the roll begins with the *sixth* chapter. In this, all are agreed, as also in the opening of the succeeding seals to the *seventh;* beginning with the *eighth* chapter.

2. The *four war trumpets* plainly began to sound, with Rev. viii. 7.

3. The *three woes* attached to the *three last trumpets*, (viii. 13,) plainly begin with the *ninth* chapter.

4. In the course of the *second woe*, during the sounding of the *sixth* trumpet, (ix. 13—21,) is introduced the remarkable digression of the *codicil* with the *tenth* chapter; and the *codicil* itself plainly begins with the *eleventh* chapter.

The end of the *codicil* is much disputed. *Mede*, *Lowman*, *Faber*, &c. and most commentators, extend it through four or five chapters, ending with the thirteenth or fourteenth. But this, says bishop *Newton*, is to make the *little book* as *large* or *larger* than the *sealed book;* of which it is only an *appendix*, Dissert. Vol. III. p. 201.

5. He proposes, therefore, to shorten the *little book*, as ending with the fourteenth verse of the eleventh chapter, Vol. III. p. 132. But it rather more correctly ends with the preceding verse; for this 14th verse, " the *second woe* is past; lo, *the third* is coming quickly," evidently belongs to the *sealed book;* resuming the subject from the conclusion of the ninth chapter, after the *codicil* is ended.

6. The *third woe* commences with the sounding of the *seventh* trumpet, xi. 15, and ends in a general thanksgiving of the *spiritual Church* to GOD for *avenging* his saints, and *rewarding* them at the *first resurrection*, xi. 18.

The account of the *second* and *third woes*, indeed, are extremely concise; the *second* being dispatched in the eight last verses of the *ninth* chapter; and the third in the four last verses of the *eleventh* chapter, which properly ends with the 18th verse, the 19th verse beginning a *new subject*, in the twelfth chapter, to which it ought to be prefixed, according to

the judicious distribution of Bishop *Newton*, Vol. III. p. 202; one of the best expositors of the *Apocalypse;* treading in the steps of *Joseph Mede*, but not implicitly or servilely. Of whose scheme the present is chiefly designed to be an improvement.

4. The *codicil* contains a brief explanation of the leading events of the *three last woes*, during the *persecuting* period of a *time, times*, and *half a time*, originally noticed by *Daniel* in his *appendix;* and here explained to denote forty-two months, or 1260 prophetic days, or years, xi. 2, 3, see Vol. II. p. 529. 5. The *supplemental* visions, *explanatory* or *illustrative* of the *book*, and of the *codicil*, begin from the *origin* of the persecution of the *Church of God*, in the enmity of the *old serpent*, or *fiery dragon*, in the twelfth chapter; after this, an account of his prime instruments, the *western* and *eastern wild beasts*, is given in the thirteenth chapter, &c.

We shall next endeavour to unfold this simple arrangement, by a methodical outline of the whole.

SCHEME OF THE PRIMARY SYMBOLICAL PROPHECIES.

I. Period. Seven Seals, 306 years.

		A.D.
1. *Seal.*	A *white* horse. The rider, Christ, as an *archer conquering* and to *conquer*, vi. 1, 2.....	31
	Foundation of the Church.	
2. *Seal.*	A *red* horse. The rider with a *great sword*, to inflict great slaughter, ver. 3, 4	65
	Mutual *wars* and *massacres* of *Jewish* and *Roman persecutors* of the Church*, ending with the *desolation* of *Judea*	135

* The following were the principal *persecutions* of the Church by the *Jews* and the *Romans.*

JEWISH PERSECUTIONS.

	A.D.
1. By the *Sanhedrim*, after *Stephen's* martyrdom, Acts viii. 1, ix. 31.....	34
2. By King *Herod Agrippa.* Martyrdom of *James*, Acts xii. 1—19.....	44

ROMAN PERSECUTIONS.

1. By *Nero.* Martyrdom of *Paul* and *Peter*, 2 Tim. iv. 6, 2 Pet. i. 14	65
2. By *Domitian.* Exile of *John* to *Patmos*, Rev. i. 9.....	95

		A.D.
3. *Seal.*	A *black* horse. The rider holding a *balance*, to weigh the *wheat* and *barley*, v. 5, 6	136
	Scarcity and *famine*	193
4. *Seal.*	A *pale* horse. The rider *Death*, attended by *Hades*, v. 7, 8.	194
	Disease and *pestilence*	270
5. *Seal.*	Cry of the *Martyrs* to GOD, for vengeance against their persecutors, v. 9, 10.	

3. By *Trajan.* Martyrdom of *Ignatius*, Bishop of *Antioch*	107
4. By *Marcus Antoninus.* Martyrdom of *Polycarp*, Bishop of *Smyrna*	167
Martyrdom at *Lyons* *	174
5. By *Severus.* Violent and general	203
6. By *Maximin.* Of the *Christian Clergy*	236
7. By *Decius.* Very severe and general. Torture of *Origen.* Many Christians recant through fear	250
8. By *Gallus.* At *Rome* chiefly	252
9. By *Valerian.* Martyrdom of *Cyprian*, Bishop of *Carthage*	258
10. By *Diocletian* and *Maximian.* The last, the severest and longest	303 313

Diocletian and his associates' persecution for ten years, was the most terrible of all. This was designed, if possible, to extirpate the *Christian name*, as well as religion, and restore *Paganism*, as boasted in columnal inscriptions, found at *Clunia*, a Roman colony in *Spain*.

1. DIOCLETIANUS JOVIUS ET MAXIMIAN HERCULIUS. CÆS. AUGG.
   AMPLIFICATO PER ORIENTEM ET OCCIDENTEM IMP. ROM.
   ET NOMINE CHRISTIANORUM DELETO,
   QUI REMP. EVERTEBANT.
2. DIOCLETIAN. CÆS. AUG. GALERIO IN ORIENTE ADOPTO
   SUPERSTITIONE CHRIST. UBIQUE DELETA.
   ET CULTU DEOR. PROPAGATO. *Lardner*, Vol. VIII. p. 325.

The reasons here assigned for persecuting the *Christians*, were, that they were "*overturning the state*," and "*subverting the established worship of the gods.*"

The following profound reflection we owe to *Montesquieu.* "We know that the *Romans* received into their city *the gods of other nations.* But they did so as *conquerors*; they carried them in procession in their *triumphs.* Whenever *strangers* attempted of themselves to establish their own gods, they were instantly repressed. We know further, that the *Romans* were accustomed to give to the *strange gods* whom they adopted, the names of their *own gods* most nearly resembling them: but when *the priests of other countries* wanted to introduce their gods, under their *proper names*, they were not permitted. And this was *one of the greatest obstacles* which the *Christian religion* found." *Rise and Declension*, &c. cap. 16.

The Emperor *Tiberius*, therefore, paid CHRIST a particular compliment, when he proposed to the senate to enrol him, by *name*, among the number of their gods. See p. 280, &c. of this Volume.

* See the circumstantial and affecting narrative of the persecution at *Vienne* and *Lyons*, under this admired Emperor and philosopher, given by *Eusebius*, and translated at length by *Lardner*, Vol. VII. p. 417—437.

A.D.

Roman persecutions, the last ending 313
The *Martyrs* exhorted to *patience* for a short while, v. 11.

6. *Seal.* A great *earthquake*, eclipses of the *sun* and *moon*, falling of *stars* from heaven, v. 12—17..... 313
Great *convulsions* in the *Roman* Empire, downfal of *Paganism*, and establishment of *Christianity*..... 323

7. *Seal.* Half an hour's silence in Heaven, viii. 1..... 323
Calm, and tranquillity of the *Church* and empire, during the beginning of *Constantine's* reign..... 337
During this calm, a great conversion of *Jews*, *Pagans*, and *Heretics* to the Church; and suspension of Divine judgments during the sealing, with the cross in their foreheads, or baptism, of 144,000 *true Israelites*, vii. 1—8.
Thanksgiving of the *spiritual Church* and *angelic* host to GOD and THE LAMB, v. 9—12.

II. PERIOD. *Four war trumpets*, 225 years.

1. *Trumpet.* Mingled storm of *hail*, *fire*, and *blood*, viii. 7..... 395
Invasion of the *northern Goths*, &c.

2. *Trumpet.* A *volcanic* mountain cast into the *sea*, ver. 8, 9..... 455
Invasion of the *southern Vandals* 472

3. *Trumpet.* A *comet* falls from *Heaven*, called *Wormwood*, v. 10, 11. 476
Extinction of the *western Roman empire* by the *Goths*.
Bitter contests between the *invaders*.

4. *Trumpet.* Dimness of the *sun*, *moon*, and *stars* of Heaven, v. 12. 533
Great faintness and calamity of the whole *Roman* empire.

III. PERIOD. *Three woe trumpets*, 1260 *years*.

5. *Trumpet.* *First woe.* A *fallen star* opens the pit of the Abyss, lets out a swarm of *locusts* with stings, and their infernal *King Abaddon*, or *Satan*, to torment for *five months*, *the unsealed*, ix. 1—11..... 620
Mahomet, the *false prophet*, who promulgated his *heresy*, and lets loose the *Saracens* to harass the *corrupt Christians* for 150 years.
End of the *first woe*, ver. 12..... 770

6. *Trumpet.* *Second woe.* *Four angels* loosed from the river *Euphrates*, for an *hour*, a *day*, a *month*, and a *year*, v. 13—19..... 1281
Four *Turkish* sultanies let loose to slay the *eastern* corrupt Church, and to propagate their *heresy* for 391 years and fifteen days.
Extinction of the *eastern* empire by the *Turks*, and end of the *second woe*, xi. 14..... 1672

7. *Trumpet.* *Third woe*, including *seven vials*, or *last plagues*.

A.D.

This *trumpet* probably began to sound with the *French revolution*, completed..... 1793

First Blast. First vial poured on the earth. A *grievous ulcer* upon the worshippers of the *Beast* and *his image*, xvi. 1, 2.

Second blast. Second vial poured on the *sea*, which became *putrid blood. Great mortality*, v. 3.

Third blast. Third vial on the *rivers*, which became *blood.* In retaliation for the blood of the *saints* and *martyrs*, v. 4—7.

Fourth blast. Fourth vial, scorching heat. The sufferers *blaspheme*, and *repent not*, v. 8, 9.

Fifth blast. *Fifth vial*, on the throne of the *beast*, his kingdom full of *darkness*, v. 10, 11.

The sufferers *blaspheme* still more, for their *pains* and *ulcers*, and *repent not.*

Sixth blast. *Sixth vial*, on the river *Euphrates.* Its waters dried up to afford a passage for the *apostate* kings of the *east*, instigated by three *demoniacal* spirits, like *frogs*, to the battle of *Armageddon*, v. 12—16.

Seventh blast. *Seventh vial*, on the *air.*

Prodigious *thunderings, lightnings*, and *shakings.* Downfal of the mystical *Babylon*, and of the cities of the *Gentiles.* A prodigious *hail storm.* The sufferers *blaspheme* GOD, v. 17—21.

End of the *last woe*, xi. 15, xvi. 17..... 1880

IV. PERIOD. THE REGENERATION, 1000 *years*, or *generations.*

THE MOUNTAIN, or CHRIST'S KINGDOM *established upon earth.*

Thanksgiving of the *spiritual Church*.....	xi.	15—18.
Satan bound.....	xx.	1—3.
First resurrection and *reign of the saints*.....	—	4—6.
Satan loosed near the end, to deceive the nations, *Gog* and *Magog*; they march to besiege the *New Jerusalem*, and are miraculously destroyed.....	—	7—10.
Satan cast into the *lake of fire.*		

V. PERIOD. THE KINGDOM OF HEAVEN. *Eternity.*

General resurrection and *judgment*.....	—	11—13.
The *righteous* translated to *Heaven* with CHRIST.....	—	13.
The *wicked*, with *Death* and *Hades*, cast into the *lake of fire*, at the *second death*.....	—	14—15.

SECONDARY SYMBOLICAL PROPHECIES.

I. The LITTLE BOOK, or CODICIL, exhibiting the persecutions of the *two faithful witnesses* of the LAW x. 8—11.

	and of the GOSPEL, during the *three woes*, for 1260 years, (Dan. vii. 35, xii. 7.)	xi.	1—6.
2.	Their *death*, and miraculous *resurrection*, after *three days* and *half*, and visible *ascension* into heaven ...	xi.	7—12.
3.	*Destruction* of their foes, and *conversion* of the remnant that are saved	—	13.
II.	The *mystical woman* persecuted by the *old Dragon*. Or the *true Church*, by the *Devil*, from the beginning to the end of the world, (Gen. iii. 15.)	xii.	1—6.
2.	Warfare of *Michael* and his angels with the *Dragon* and his angels, (Dan. xii. 1.)	—	7—9.
		—	13—17.
3.	Thanksgiving of the *spiritual Church* for the victory of *Michael*, or CHRIST	—	10—12.
III.	The *Dragon's* persecuting instruments.....	—	18.
1.	The western *wild beast*;.....	xiii.	
2.	The eastern; and the *image* of the former framed by		
3.	the latter; or the *Roman*, *Mahomedan*, and *Infidel* powers.		
IV. 1.	The LAMB and his 144,000 elect, on Mount *Sion*, or *the Church* established at the *regeneration*, and their *worship*, (Isa. ii. 2, 3; Micah iv. 1, 2; Dan. xii. 1.)	xiv.	1—5.
2.	The three angels of the *Reformation*, *Wickliffe*, *Huss*, and *Luther*, (Dan. xii. 11, 12.).....	—	6—12.
3.	The promised reward of their *patience*, (Dan. xii. 13.)	—	13.
V. 1.	The symbolical *harvest* of wrath, (Joel iii. 14—16.)	—	14—16.
2.	The symbolical *vintage* of wrath, (Joel iii. 17—20.)	—	18—20.
VI. 1.	The *mystical harlot*, or *corrupt Church*, (Hos. i. 3.)	xvii.	1—18.
2.	Her *pride*, *luxury*, and *fall*, (Ezek. xxvii; Isa. xxi. 9.).....	xviii.	1—24.
3.	Thanksgiving of the *Heavenly Host*	xix.	1—10.
VII.	The *white horse*, and rider, CHRIST, with *the sword of* THE SPIRIT, and his armies, proceeding to the *conquest* and the *slaughter* of his foes, (Psalm xlv. 1—7; Ezek. xxxix.)	—	11—21.
VIII.	The *New Jerusalem* described, (Isa. lx. Ezek. xl—xliii. Ezek. xlviii. xlvii.).....	xxi.	1—27.
		xxii.	1—15.
	The *conclusion*.....	—	6—21.

In addition to the *canons of prophetic criticism*, before employed in constructing the scheme of *Daniel's visions*, (Vol. II. p. 494, note,) the following *cautions*, deduced as *corollaries* from the last, or fourth, were carefully attended to in constructing this more difficult, circumstantial, and comprehensive scheme.

I. " *Not* to *overlook* what is *already fulfilled*.

II. " *Not* to *describe as fulfilled* what is *still to come* *."

These are necessary to supply the *omissions* of expositors in the former branches of the prophecy, occasioned by *contracted* views; and also to retrench *guesses* respecting the latter, still unfulfilled, occasioned by unnecessarily *imperfect* views. These cautions, with the Divine blessing, will tend, we trust, to correct *errors* both of defect and excess, which have hitherto contributed to cloud the *Apocalypse*.

SEVEN SEALS.

When THE LAMB opened the *first seal*, one of the four living creatures, with a voice as of *thunder*, invited the prophet " to *come* and *see*" the spectacle. *Mede* ingeniously supposes, p. 442, that this was the first, like a *lion*, stationed eastward;

* These most useful *cautions* are given by *Wesley*, Notes, Vol. III. p. 218.

" The folly of *interpreters*," says Sir *Isaac Newton*, (on the *Apocalypse*, p. 249,) " has been to *foretel* things by this prophecy, as if GOD designed to make them *Prophets*. By this rashness, they have not only exposed themselves, but brought the prophecy also into contempt. The design of GOD was much otherwise. He gave *this*, and the prophecies of the *Old Testament*, not to gratify men's *curiosities*, by enabling them to *foreknow things*, but that *after they were fulfilled*, they might be interpreted by the event, and His own *Providence*, not the interpreters, be then manifested thereby to the world. For the events of things predicted *many ages before*, will then be a convincing argument that the world is governed by PROVIDENCE.

" For, as the *few* and *obscure* prophecies concerning CHRIST'S *first coming* were for setting up the *Christian Religion*, (which *all nations* have since *corrupted*,) so the *many* and *clear* prophecies concerning the things to be done at CHRIST'S *second coming*, are not only for predicting, but also for *effecting* a *recovery* and *re-establishment* of the *long lost* TRUTH, and setting up a *kingdom wherein dwells righteousness*, (2 Pet. iv. 13.) The event will prove the Apocalypse; and this prophecy, thus proved and understood, will open the *old prophets*; and all together will make known the TRUE RELIGION, and establish it."

This profound *philosopher* points out here the rational and scientific mode of improving our knowledge of *prophetic Scripture*, by proceeding in the *analytic* method.

" For he that will understand the *old Prophets* must *begin* with *this*. But the time is *not yet* come for understanding them perfectly, because the *main revolution* predicted in them is not yet come to pass: 'In the days of the voice of the *seventh angel*——*the mystery of* GOD shall be finished; as He declared to His servants *the Prophets*: and then *the kingdoms of this world* shall become *the kingdoms* of OUR LORD and of HIS CHRIST; and He *shall reign for ever*,' (Rev. x. 7, xi. 15, xix. 6. Compare 1 Cor. xv. 24—28.)

" There is already *so much* of the prophecy fulfilled, that as many as will take pains in this study may see sufficient instances of GOD'S providence: but then, the *signal revolutions* predicted by *all the holy Prophets*, will at once both turn men's eyes upon *considering* the prediction, and plainly *interpret* them. Till then we must content ourselves with *interpreting* what hath been *already fulfilled*."

which was the ensign of the tribe of *Judah*, in the eastern quarter of the camp of *Israel*, (Numb. ii. 3; Ezek. i. 10, xi. 14,) Rev. vi. 1.

1. The opening of the *first seal* exhibited a *white horse*, and his rider an *archer*, with a *crown*; emblematical of CHRIST, his *victory*, *triumph*, and *royalty*; at first "*conquering*" by suffering, and finally "*to conquer*" all his foes, according to ancient prophecy, (Gen. iii. 15; Deut. xxxii. 23; Psalm xlv. 1—7, &c.) ver. 2.

We date this, with *Mede*, *Grotius*, *Hammond*, *Whiston*, *Lowman*, *Walmsley*, &c. at CHRIST'S *resurrection* and *ascension*, A.D. 31, "when he led *captivity captive*, *received* and gave *gifts* to men" at the foundation of his Church, on the day of *Pentecost*, (Psalm lxviii. 18; Ephes. iv. 8; Acts i. 8, ii. 4.)

Bishop *Newton*, *Wood*, &c. suppose the horseman to be *Vespasian*; *Bengelius*, *Wesley*, &c. suppose that *Trajan* was meant. But surely no *earthly* conqueror corresponds to the *future* conquest, *ινα νικηση*, to the end of time.

Lowman, though he applies it to *Christ's kingdom*, dates it too late, A.D. 95, the time of the vision. For this leaves an unaccountable chasm between the *chronological* prophecies of *Daniel* and *John*, which is completely filled up in the present scheme. The commencement of the *seals* immediately follows the first appearance of THE LAMB on the stage, after he had been newly *sacrificed*, 5, 6. The vision, therefore, plainly had a retrospect to *time past*, as well as a view of the *present*, and a prospect of the *future*.

2. The opening of the *second seal* exhibited a *red* horse, whose rider wore a *great sword*, and was commissioned to take *peace from the earth*, that they might kill each other. He was invited to see this, by the second *living* creature, like an *ox*, *westward* of the throne, ver. 3, and, according to our Lord's predictions, (Matt. x. 34, 35, xxiv. 6—9.) *Persecutions*, *wars*, and *massacres*, raged especially through the western, or *Roman* empire, from the first *Jewish persecution* of *Stephen*, A.D. 34, during the ensuing *wars* and *massacres* of the persecutors, by each other, till the desolation of *Judea* by *Adrian*, A.D. 135.

Commentators generally limit this season to the reigns of *Vespasian*, a Spaniard, and *Adrian*; and thereby leave an unaccountable chasm between the first and second seals.

3. The opening of the *third seal* exhibited a *black horse*,

(Lam. v. 10,) whose rider had a *balance*, or scales in his hand, to weigh *wheat* and *barley*, in a season of scarcity, (Ezek. iv. 16.) The price of a *chœnix*, or about a pint of wheat, for a *denarius*, or seven pence halfpenny, the daily wages of a labourer, was excessively dear. The *oil* and *wine* were spared, by direction of a voice from the midst of the *four creatures*, probably of the *third*, at the *southern* corner, ver. 5, 6. And accordingly, in the reign of *Septimius Severus*, an *African*, and afterwards, *Tertullian* notices a general *scarcity*, occasioned by violent *rains* and *bad harvests*, which he considered as the judgments of GOD on the *Roman* empire, for persecuting the *Christians*.

The opening of the *fourth seal*, which he was invited to see by the fourth creature, like an *eagle*, at the *northern* corner of the throne, exhibited a *pale horse*, whose rider, *Death*, and associate *Hades*, had power to kill the *fourth* part of the earth with the *sword*, *famine*, *death*, or *pestilence*, and *wild beasts*, (God's four sore judgments, Ezek. xiv. 21,) ver. 7, 8. And accordingly, these all raged in the reign of the emperor *Maximus*, a *Thracian*, and afterwards, chiefly in *Europe*; as we learn from the historians of those times, *Julius Capitolinus*, *Zonaras*, *Zosimus*, *Cyprian*, &c.

Five hundred *wolves*, we are told, entered a depopulated city, in which the younger *Maximin* happened to be. The *Heathens* malignantly ascribed all these public calamities to the *Christians*, according to *Arnobius*.

The four *war seals*, as we may term them, from the *horsemen*, were succeeded by

5. The opening of the *fifth seal*, which represented the cry of the *martyrs*, *sacrificed* at the foot of the *altar*, (whose blood was offered up as a *libation* to God, 2 Tim. iv. 6, Phil. ii. 17,) supplicating for redress*. They were furnished with *white vestments*, and exhorted to wait patiently for a *little while*, till the persecutions of their *fellow servants* and *brethren*, who were to be *killed*, as they were, should be fulfilled also, ver. 9—11. This probably took place in the last and bloodiest persecution of *Diocletian*. The *martyrs* are to wait for their reward, along with the *two faithful witnesses*, to be slain in the

* This representation "seems much to favour the *consciousness* of *departed saints*; and hardly to consist with that uncomfortable opinion of their *insensible state*, till after the resurrection." *Lowman*, p. 51.

last woe, Rev. xi. 7—12, at the *resurrection of the just*, or *first resurrection*, Rev. xx. 4—6.

6. The opening of the *sixth seal*, disclosed a still more awful and fearful spectacle than any of the preceding; great *shaking* of heaven and earth, *eclipses* of the *sun* and *moon*, falling of *stars* in great abundance, the *heavens* parched up as a scroll, the *mountains* and *islands* removed from their places; *the kings* and *nobles*, all the people, from the highest to the lowest, hiding themselves in caves and rocks of the mountains from the face of GOD and the wrath of THE LAMB, in the day of his great wrath, ver. 12—17.

This aptly represents the tremendous *convulsions* and *unsettlements* of the *Roman* empire, during the civil wars and struggles of the two contending parties, the *Pagan* and the *Christian*, for dominion. The *kings* and *nobles* of the former, *Maximian*, *Galerius*, *Maximin*, *Licinius*, overthrown, with all their adherents, by *Constantine* the Great, and his *Christian* armies; and *Galerius*, *Maximin*, and *Licinius*, before they were cut off by the *sword*, confessing the just punishments of GOD and his CHRIST, in their destruction! See the excellent observations of *Mede*, p. 447, &c. and Bishop *Newton*, Vol. III. p. 69.

7. The opening of the *seventh seal* stopped these dreadful judgments, and produced *half an hour's silence in heaven*, a silence more expressive than any words, to describe the ensuing tranquillity that followed *Constantine's* sole sovereignty, after the defeat of *Licinius*, A.D. 323.

The first act of his reign was to suppress the *heathen sacrifices*, and their attendant abominations; and to establish the *Christian religion* in their room. For which *Heliogabalus* had prepared the way *.

* *Montesquieu* has sagely noticed a singular paradox; that by a secret dispensation of Providence, one of the worst and vilest of the *Heathen* Emperors, (who preceded *Constantine*, about a century,) *Heliogabalus*, "greatly contributed to the establishment of *Christianity*."

Varius Bassianus, before his election to the empire, A.D. 218, by the soldiery, in opposition to *Macrinus*, was priest of the *Sun*, then worshipped in *Syria*, in a stately temple at *Emesa*, under the name of *Eleagabalus*. This title, therefore, the Emperor assumed, and formed the mad project to destroy all the other objects of religious veneration at *Rome*, and suffer no God to be worshipped there but *Eleagabalus*. He erected a magnificent temple to him, profaned all the other temples, stripped them of their orna-

The next was to endeavour to compose the religious controversies of *Christians*, in the famous council of *Nice*, A.D. 325, establishing the *Nicene* Creed, as a standard of *Christian* doctrine; and to suppress the various conventicles of *Schismatics* and *Heretics*, and invite "*all* that had a *sincere love of* THE TRUTH, to come into, or return unto the bosom of the *Catholic Church*." The zeal and authority of the Emperor, brought a prodigious influx of *hypocritical* and *false brethren* into the pale, from the great mass of *idolaters*, *Jews*, and *Heretics*. Not less than 12,000 *Pagans* and *Jews*, beside women and children, were baptized, when *Constantine* took possession of *Rome*, after the death of *Maxentius*, in A.D. 312, as we learn from *Abulfaragi*.

The *sunshine*, or *gleam* of prosperity, which now succeeded the civil establishment of the Church, proved more detrimental to its spiritual welfare, than the *storms* and *tempests* of adversity, by which it had been hitherto buffeted. The grand *apostacy* of the *worship of Demons*, or departed *saints*, and the introduction of a multitude of *mediators*, borrowed from *Pagan* superstition, and foretold by THE SPIRIT, 1 Tim. iv. 1, and *metaphysical* subtleties in *Theology*, had infected many of the *heads* of the Church, especially the *Monkish* Fathers, (as we have seen in the foregoing articles of the *duration of miracles* and *doctrine of Demons*, in *Paul's* visit to *Athens*.) These defended their *heathenish superstitions*, and *philosophizing* tenets, with all their might and artifice, and dealt out *excommunications* and *anathemas*, and *lying wonders*, without mercy and without shame, upon their opponents, whom they termed *heretics*; and they *persecuted* each other with as much fury as they had been persecuted by the *Pagans* before *.

ments, and attempted to convey thither the perpetual fire of *Vesta*, the *palladium* from *Troy*, the statue of *Cybele*, the buckler of *Mars*, and whatever else was looked upon by the *Romans* as most sacred. From *Carthage* he ordered the goddess *Urania*, or *Cœlestis*, with all the rich ornaments belonging to her temple, to be transported to *Rome*, married her to *Eleagabalus*, and celebrated the nuptials of the two divinities, with great pomp and solemnity. See the Universal History, Vol. VI. p. 136, folio.

"Nothing, therefore," says *Montesquieu*, "was now thought *strange* in the empire; and the people were *prepared* to receive every foreign custom, (or *religious innovation*,) which any of the *emperors* wished to introduce." *Montesquieu's Rise* and *Declension*, chap. xvi.

* *Constantine* at first endeavoured to appease this madness, in his excellent letter to *Alexander* and *Arius*, during their unhappy controversy respecting the nature of the SON; whether he was ὁμοουσιος, "of *the same substance*," or ὁμοιουσιος, "of *like*

FOURTH SCENE.

During the *half hour's silence*, or first calm of *Constantine's* reign, a *mighty angel* from the *sun rising*, (or CHRIST himself, "*the day spring* from on high," Luke i. 78,) with the *seal* of THE LIVING GOD, appeared, to separate the true worshippers from the *idolaters*, and commanded the four destroying angels, who presided over the *winds* or *tempests* that ravage the *earth* and *sea*, the eastern and western world, to suspend the ensuing judgments on both, till *the servants of* GOD, or the *true Israelites*, should be sealed, or preserved by *baptism* *, from the destruction that awaited the *hypocrites*.

This bears a remarkable analogy to *Ezekiel's* allegorical

substance" with THE FATHER, that split the Church into two violent factions. He told them this was "not *a fundamental article of faith*," (ου περι του κορυφαιου των εν τω νομω παραγγελματων,) but "*the very least of all*," (ὑπερ λιαν ελαχιστων,) "*vain*, and *by no means necessary*" to salvation, (ματαιων και μηδαμως αναγκαιων,) and which, therefore, ought to be no obstacle to their holding *one and the same faith*, and returning to *mutual friendship* and *charity*; and thereby restoring *peace* and *tranquillity* to the whole body of the empire; and enabling himself to pass *the residue of his life without great disquietude*." See the whole, in *Eusebius De vita Constantini*, II. 68—71, or *Socrates*, B. I. ch. 7; translated at length in *Ben Mordecai's* Letters, edit. 2, p. 1173—1178.

But *Constantine's* pacific endeavours proved fruitless; he was drawn into the *vortex* of controversy himself, and became a decided persecutor of the *Arians*; against whom, the *Nicene Creed* was hastily framed. His son *Constantius*, was furious against the *Athanasians*; so that both sects were persecuted in turns. One *council* was called to annul the acts of another; and having lost sight of SCRIPTURE, in their *metaphysical* subtleties and distinctions, they converted the Church into a great *slaughter house!*

"Since the *Nicene* council," says *Hilary*, A.D. 354, "we do nothing but write *creeds*; and while we quarrel about *words*, while we raise questions about *novelties*, while we fight about *ambiguities*, and strive about *parties*, while we *anathematize* each other, scarce any one is CHRIST'S:—And while we *bite* one another, we are *consumed* one of another!"——"CHRISTIANITY," says *Episcopius*, "became a mysterious, dark, incomprehensible, unintelligible religion, loaded with *human inventions*." And during the following period of the *four war trumpets*, *superstition* and *idolatry*, *hatred* and *persecution*, raged among *Zealots* and *Fanatics*, calling themselves *Athanasians*, *Arians*, *Eutychians*, *Novatians*, *Nestorians*, &c. any thing but *fellow Christians!*

Alas! how applicable to the present *most woeful* period is this!

——— *Mutato nomine, de* TE
Fabula narratur!———

* This mystical *sealing*, or *baptism* of the elect *Christians*, bears a remarkable analogy to the symbolical *baptism* of the true *Israelites*, prefigured by their miraculous passage through the *Red Sea*; and again, through *Jordan*, before they entered into the *promised land*, as the *Church of Christ* in the *wilderness*, 1 Cor. x. 2—4, Heb. xi. 24—29.

vision, in which *the glory* of the *God of Israel* quitted the *sanctuary*, when devoted to destruction, and retired eastward, to Mount *Olivet*, where the *Roman* army was encamped *, Ezek. xi. 23, and in which THE LORD commissioned the man *clothed in linen*, or *the spiritual High-Priest*, with an inkhorn, to go through the midst of *Jerusalem*, and set a "*mark*," (*Thau*, whose primitive form in the sacred alphabet was ×,) on the *foreheads* of the faithful, who "*sigh* and *lament* for the *idolatrous* abominations of the city." And then to send two parties, of *six men* each, with *slaughter weapons*, to slay all the rest, who had not the mark, beginning at the *sanctuary*, and the *Presbyters* of *the house of* THE LORD, without mercy; and to slay utterly *old* and *young*, *women*, *virgins*, and *infants*, Ezek. ix. 1—7.

The first six men remarkably correspond to the first *six trumpet angels*; the other six to the first *six vial angels*; acting under the *seventh trumpet angel*, previous to the catastrophe under the *seventh vial*; as observed by Sir *Isaac Newton*, which misled him to imagine that the trumpets and vials synchronized, p. 293.

The mysterious number of the *sealed*, 144,000, is formed of the *thousands of Israel*, multiplied by 144, the square number of the twelve *Patriarchs* and twelve *Apostles*. And to mark the *true Israelites* without guile, the two *idolatrous* tribes of *Dan* and *Ephraim* were excluded, and their quotas supplied from the tribes of *Levi* and of *Joseph*, in general, 4—8. The tribe of *Dan* had been excluded before from the book of *Chronicles*, and *Ephraim* now, in the *Apocalypse*. The legitimate successors of these faithful representatives of the *Patriarchal* and *Christian Church*, *before* and *after* CHRIST, compose the *two witnesses* of THE LAW, and of THE TESTIMONY or GOSPEL, Isa. viii. 20, who, after the establishment of the corrupt *heresies* of *Popery* and *Islamism* in the *west* and *east*, about the same year, A.D. 620, were destined to undergo persecution till the time of the end, or expiration of the whole period of 1260 days.

This was followed by a grand chorus of the whole faithful Church on *earth*, in *heaven*, and the *angelic host*, worshipping GOD with seven fold praise, in the *regeneration*, ver. 9—12.

* Might not the portentous words uttered in the sanctuary at *Jerusalem*, on the eve of the *Jewish war*, recorded by *Josephus*, as we have seen, "*Let us pass over from hence!*" be considered as the accomplishment of this mysterious vision of *Ezekiel*?

FIFTH SCENE.

When the seven angels were prepared with the trumpets, another angel, the *spiritual High-Priest*, offered up, on a golden censer, the incense of the prayers of the *saints*, ascending from the golden altar before the throne of God. He then filled his censer with *fire*, taken from the altar, and cast it upon the earth, (as in *Ezekiel's* vision, x. 2, in which *coals of fire* were taken from between the *cherubim*, and scattered over *Jerusalem*, ready to be destroyed.)

This was immediately succeeded by *shoutings*, *thunderings*, and *lightnings*, and *shaking* of the heaven and earth, the usual *prophetic* symbols of approaching calamities, viii. 3—5.

Before we proceed to specify the plagues of the *trumpets*, it will be necessary to verify the foregoing *chronological* arrangement of the *seven vials* under the *last trumpet*, as synchronizing with its repeated soundings. This, indeed, is the most obscure and intricate period of the whole Apocalypse, and of course the most disputed; but surely the most important and interesting to the present and succeeding generations, if the prevailing opinion of the best modern expositors, *Faber*, &c. be well founded, that the *third woe* has already commenced, and the *vials* are now actually discharging their tremendous contents upon an irreligious and corrupt world!

1. This arrangement is supported by the remarkable *analogy* which it bears to the mysterious circumstances of the downfal of *Jericho*, corresponding to the downfal of the mystical *Babylon*.

After the miraculous passage of *Jordan*, that devoted city, *Jericho*, was encompassed by the host of *Israel*, the ark of GOD, and *seven priests*, with *seven trumpets* of rams' horns, in solemn procession, for *seven days*. During six days, they encompassed it only once each day, blowing the trumpets but once; on the seventh day, they encompassed it seven times, blowing the trumpets seven times; after the last blast, the people *shouted*, by the Divine command, and immediately the walls fell flat, and all the inhabitants, except *Rahab's* family, who were saved, utterly perished by the edge of the sword, Josh. vi. 3—20, Heb. xi. 30. Hence, we may collect, that the six angels sounded each their trumpets but once, during the continuance of their respective plagues; but that the seventh angel sounded

seven times, and that at each blast, a vial was poured out; after the last, a *mighty voice* from the celestial *throne*, proclaimed the catastrophe, γεγονε, "*It is done*," and immediately followed *shoutings*, and *thunderings*, and *lightnings*, and the greatest *shaking* ever known upon earth, and then the downfal of *Babylon*, and of the cities of the *Gentiles;* when the people, still *blaspheming God*, were destroyed by a prodigious *hail;* like the devoted *Canaanites* and *Philistines*, (Josh. x. 11, 1 Sam. vii. 10,) Rev. xvi. 17—21.

2. The synchronism of the *seventh trumpet* with the *seven vials*, may also be proved from the context.

The *three woes* corresponded to the *three* last *trumpets;* and consequently, the *third woe* to the *seventh trumpet*, Rev. viii. 13, (as remarked by Bishop *Newton*, III. p. 401.) But the *third*, or last *woe*, necessarily included the *seven vials*, which are called the *seven last plagues*, because "in them *the wrath of God was fulfilled*," (ετελεσθη,) Rev. xv. 1. See *Faber*, Vol. II. p. 351, edit. 2. And no one could enter into the spiritual *Sanctuary*, filled with smoke, from *the glory of* THE LORD, "until the *seven plagues* of the *seven vial-bearing angels should be fulfilled*," (τελεσθωσι,) Rev. xv. 1.

3. During the *second woe*, or sounding of the *sixth trumpet*, *seven thunders* uttered their *voices*, or prophecies; and the Apostle was going to write them down, when the *mighty angel*, who had opened the *codicil*, ordered him to *seal* the prophecies of the seven thunders, and not to write them; for he lift up his hand to heaven, and swore by the EVER-LIVING CREATOR, "*The time* * [of their fulfilment] *shall not be yet*, but in *the days of the voice of the seventh angel: when He is to sound, the mystery of God shall be fulfilled*, (και ετελεσθη,) as He declared by his servants, *the prophets*," to the world, Rev. x. 3—7.

In this last most difficult and mysterious passage (more correctly rendered †,) there is a marked allusion to the prophecies

* *Bengelius*, and his obsequious abridger, *Wesley*, have assigned most whimsical, extravagant, and *mystical* meanings to χρονος, "*time*," a period of 1111 years; a *non chronos*, 336 years; the *time, times, and half a time*, not 1260, but 777 years, the *little time* 888 years, &c. See Notes, pp. 239, 247, 250, 251. *Bengelius* and *Wesley* were any thing but *chronologers*.

† Much unnecessary and adventitious confusion and embarrassment has involved these parallel passages, Rev. xv. 1, xvi. 8, x. 6, 7, from the *variable* and the *inaccurate* ren-

of *Daniel* in particular, especially in his *appendix*, corresponding to the *codicil*. For there also, the *spiritual high priest* in the attitude of standing upon *the river;* (as here upon both *sea* and *land)* lift up his hands to heaven, and swore by THE EVERLIVING GOD, that "until *the end* of *these mysteries*, should be *a time, times* and *half a time;* (or 1260 prophetic days) and that on the conclusion of the *dispersion* of the power of the *Holy people*, (or *Saints*) all these *should be fulfilled*," Dan. xii. 6, 7; here the Hebrew verb, כלה that closes the sentence, is usually rendered in Greek, συντελεω, or simply, τελεω; which is the verb thrice used in the foregoing passages, to identify them (we may presume) with *Daniel's* prophecies, viii. 13, 14, ix. 27, xii. 6, 7.

3. That the *codicil* was, indeed, delivered to *John* during the

derings of our English Bible. 1. The same verb τελεω, in the first, is rendered, "to *fill up;*" in the second, "to *fulfil;*" and in the third, "to *finish*." 2. The phrase χρονος ουκ εσται ετι, is rendered, "*time shall be no longer*," as if it denoted the end of the world; which is refuted by the very next verse. The phrase, ουκ ετι, is elsewhere correctly rendered, "*not as yet*," 2 Cor. i. 23, corresponding to, ουπω εστι το τελος, "*the end is not yet*," Matt. xxiv. 6. 3. The phrase, ὁταν μελλῃ σαλπιζειν, is rendered, "when he shall *begin* to sound," which rather denotes, "in *the days*," or the *whole period* of the sounding of the seventh trumpet; for the verb, μελλω, is not *inceptive*, it only denotes *futurity;* see Matt. xi. 14, xvii. 12, Luke xxii. 23; and that, either *near* *, Acts v. 35, or *remote*, Acts xxiv. 15. The translators, in this case, mistakenly supposing, that this seventh trumpet was only to *sound once*, like the other trumpets. 4. Και τελεσθῃ το μυστηριον του Θεου. This is rendered, "the mystery of GOD *should* be finished;" inaccurately, as not corresponding to the preceding clause, which is *future*.

The redundant particle, και, greatly perplexes the sense, and has created infinite embarrassment to editors and translators. Instead of και τελεσθῃ, or rather, και ετελεσθη, *(Griesbach,)* several of the ancient versions, attending more to the sense than the idiom, render, as if it were τελεσθησεται, in the future tense: which is substituted by *Arethas*, and three last editions of *Beza*. The *Geneva* omits και as redundant.

But the received reading, which is that of the *Complutensian* Edition, is most ingeniously supported by *Middleton*, p. 664. He justly considers, και ετελεσθη, as a Hebrew idiom, in which the και changes the tense: corresponding to the *vau conversivum præteriti*, and illustrates it by example, Judges iv. 8, in *Barak's* answer to *Deborah's* invitation.

"If *thou wilt go* (תלכי) with me, *I will go:*" (והלכתי literally, "*and I went*") but if *thou wilt not go* (לא תלכי) with me, *I will not go*, (לא אלך.) Here, the *Septuagint* renders the idiom, πορευσομαι; and the corresponding future, ου πορευσομαι, determining the meaning. This is, indeed, a most happy and convincing illustration; which alone might stamp the merit of the TREATISE ON THE GREEK ARTICLE.

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* ——— μινυνθαδιος γαρ εμελλεν
Εσσεσθ'. ηδη γαρ οι επωρνυε μορσιμον ἡμαρ
Παλλας Αθηναιη ὑπο Πηλειδαο βιηφι. *Iliad* xv. 612.

second woe, and before the disclosure of the third, is evident from the *symbolical* sequel. He was directed by the voice of his friend the *Presbyter*, (v. 4,) to take the *codicil* out of the mighty Angel's hand; who gave it, desiring him to eat it (like *Ezekiel*, the roll, ii. 7,) that he should find it *sweet as honey* in his mouth, but *bitter* in his belly; intimating, that the information would be pleasant, at first, as satisfying his curiosity; but its woeful contents, when digested, would be grievous, as intimating "*lamentations* and *mourning*, and *woe*," like *Ezekiel's* roll, (ii. 10.) However, that he should *prophesy again* concerning many *peoples* and *nations*, and *languages* and *kings;* when he should come to understand the *sealed* prophecies of the *seven thunders*, which were to take place during the sounding of the *seventh* Angel, and the effusion of the *seven vials*, or *last plagues*, Rev. x. 8—11.

4. Hence it appears, that the *seven vials*, *all* belong to the *last woe* and *seventh trumpet;* for if the first *six*, (according to the perplexed hypothesis of *Mede* *, and his followers) or *any one* of them were included under the *second woe* and *sixth trumpet*, and separated from the rest, they could not, with propriety, be jointly called, "the *seven last plagues*," as they are expressly, xv. 1. (See *Faber*, Vol. II. p. 356.)

This grand error, which has hitherto chiefly embarrassed the *chronology* of the Apocalypse, from the days of *Mede* to the present, seems to have originated from the forementioned incorrect division of the *codicil*, as if including the fourteenth verse of the eleventh chapter; which, in fact, belongs to the *book*, and critically connects the end of the *second woe*, Rev. ix. 12—21, with the beginning of the *third* in the following verse, "And the *seventh Angel sounded;*" which is thus briefly noticed, and no more; "the *enraptured* Apostle being *hurried away*, as it were, to a view of the *happy millennium;* without considering the steps preceding and conducting to it;" as judiciously observed by Bishop *Newton*, Vol. III. p. 198.

* See *Mede's Clavis Apocalyptica*, *Synchronismus* III. p. 427, and his scheme of the plan of the *Apocalypse*, p. 430.

FOUR WAR TRUMPETS.

" ——— I cannot be silent,
Because thou hast heard, O my soul,
The sound of the trumpet, the alarm of war.———
How long, shall I see *the standard;*
And hear the sound of *the trumpet?*"——*Jeremiah.*

The more tremendous judgments of this second period, are ushered in with extraordinary solemnity.

The *seven angels* who "*stand*" always in readiness "*before the throne of* GOD," to receive and execute his high commands, first *received* the *seven trumpets* at the beginning of the *half hour's silence*, viii. 1, 2. And then, after the solemn offering up of the incense of the prayers of *all the saints* from earth, (especially of the 144,000, who were now sealed) by the *spiritual high priest*, they *prepared* themselves to sound *, ver. 6.

1. The *first trumpet* "gave no *uncertain sound;*" it produced a dreadful storm of *hail* and *fire* mingled with *blood*, upon "the *third part*" of the earth, or of the known world, *Europe*, the principal seat of the *Roman* empire, ver. 7. It "*prepared for battle*," the fierce barbarians of the *North*, (the region of *hail;)* the *Goths*, *Huns*, *Vandals*, &c. to ravage and destroy *the trees* and *green grass*, or slay the *old* and *young* indiscriminately.

In 395, *Alaric*, king of the *Goths*, ravaged *Greece* and *Italy*, and besieged *Rome*, and levied contributions there—he afterwards took it in 408, and again in 410, when he plundered the city, and massacred many of the inhabitants. He also ravaged *Gaul* and *Spain*.

The next *hail* storm from this quarter, fell upon the *eastern* empire, *Attila*, king of the *Huns*, or *Hungarians*, desolated a tract of 500 miles in breadth, from the *Euxine* sea to the *Adriatic*. He arrogantly styled himself *the scourge of God*, and most justly. *Buonaparte* has imitated him.

2. The *second trumpet* sounded a *burning blast* and *volcanic* eruption of a *great mountain*, which was heaved from its base, and cast into *the sea*, the third part of which became *blood;* and the third part of the *fishes* and *ships* were destroyed, ver. 8, 9.

* "They *prepared* themselves," that each might sound in his turn, *without delay*. And every Angel *continued to sound*, till the design of his trumpet was fulfilled. *Wesley.*

This followed the fierce barbarians from the *South*, or *Africa*, the region of heat, *Genseric* and his *Vandals*, to invade *Italy* by sea, marked by Mount *Vesuvius**, who took *Rome* in 455, and sacked it for a fortnight together; and carried off an innumerable multitude of captives: among the rest, the empress *Eudoxia*, and her two daughters; who had invited them over to avenge the murder of her husband, the emperor *Valentinian*. When the mighty-daring *Genseric* hoisted sail at any time to ravage the islands and coasts of the *Roman* empire, and was asked by his pilot, *what course he chose to steer?* with hypocritical arrogance, he usually replied, *Leave to the winds the determination; they will waft us to the devoted coast, whose inhabitants have provoked the divine justice!* He literally turned the *Roman* seas into blood, when he cast therein the mangled bodies of 500 noble *Zacynthians;* and in 468, he destroyed most of the *fleet* sent to attack him by the emperor of the east, *Leo*. *Attila* and *Genseric* acted in concert.

3. The *third trumpet* sounded, and occasioned a *comet* to fall upon the third part of the *rivers* and *springs;* which made them as bitter as *wormwood:* so that many died, ver. 10, 11.

"The *shooting of this star*," says *Mede*, "denoted the *downfall of the western Cæsars*." *Odoacer*, king of the *Heruli*, deposed *Momyllus*, (called in contempt, *Augustulus*, the diminutive of *Augustus,)* and put an end to the western *Roman* empire in 476.

This was followed by *bitter feuds* among the conquerors themselves. *Odoacer*, after he was crowned king of *Italy*, was slain by *Theodoric* in 488; and he, in turn, was deposed by the lieutenants of *Justinian*. Thus was *Italy*, and its fertile *rivers* and *springs*, alternately a prey to the barbarous tribes who destroyed each other in their contests for empire.

4. The sounding of the *fourth trumpet* introduced an *eclipse* of the third part of the *sun*, *moon*, and *stars*, ver. 12. And the historian *Cedrenus* thus describes the aspect of the heavens in the reign of *Justinian*, A.D. 533. "The *sun* appeared like the *moon*, shorn of his beams, as if *eclipsed;* and cast a *gloom* on

* According to *Zonaras*, in the year A.D. 472, there was a dreadful eruption of Mount *Vesuvius*, which threw out such an immense quantity of *ashes*, as turned day into night even at *Constantinople*, and covered all the streets and houses three inches deep. This happened according to *Marcellinus*, on the 6th of November; according to the *Chron. Alexand.* on the 24th.

all things during this year. At this time, the world had no respite from *war* and *death* *." And *Gibbon* remarks, that "the majesty of the *Roman* empire was but *faintly* represented by the princes of *Constantinople*," after the downfal of *Rome*.

Such *undesigned* coincidences of *historical* expression, furnish satisfactory illustrations of the *prophecy*.

The divine judgments were still to be inflicted on the *Roman* empire; though *Christian* in name, still *pagan* in *religion* and *morals*. The barbarous conquerors, "associating *Belial* with CHRIST," blended their pagan idolatries and corruptions with the pure doctrines and precepts of Christianity.

* The following apology for *true religion*, and its acquittal from the charge of *persecution*, we owe to that liberal minded and enlightened philosopher, *Montesquieu*.

"I acknowledge that history is full of *religious wars*. But we must take care to observe, that these were in reality produced by the *intolerant spirit* of that religion which thought she had *the power of governing*.

"It was the *spirit of Proselytism* which the *Jews* contracted from the *Egyptians;* and which passed from them like an epidemic disease, to *Mahometans* and *Christians*. It is in short, the spirit of *enthusiasm;* the progress of which can only be considered as a total *eclipse* of human reason." *Persian Letters*, 85.

"The *ancient Romans* strengthened their empire by *tolerating* all sorts of religious worship: but their *posterity* destroyed it, by cutting off, in succession, the several *sects* that were not predominant. These sects were composed of *entire nations:* some of them, as the *Jews* and *Samaritans*, had retained their ancient religion after they were conquered by the *Romans;* others were dispersed throughout the country; as the followers of *Montanus*, in *Phrygia;* the *Manicheans*, the *Sabbatarians*, the *Arians*, in the other provinces; besides these, the generality of the people in the country continued in *idolatry*, and *infatuated* with a religion as *gross* as themselves.

"*Justinian*, emulating the indiscreet zeal of his predecessors, destroyed these *sects* by *the sword*, or by his *laws;* and, by compelling them to *revolt*, was compelled himself to *exterminate* them; and thereby laid waste several provinces. He thought he had augmented the number of the *faithful*, but he only diminished the race of mankind. *Procopius* informs us, that by the destruction of the *Samaritans*, *Palestine* was reduced to a desert.

"It was strange, that while the emperor carried his *intolerance* so far, he could not agree with the empress *Theodora*, (an actress and prostitute, whom he had espoused, and who ruled him with unexampled sway,) respecting the most essential points of religious doctrine! He followed the council of *Chalcedon*, (A.D. 451,) and she supported the opposite faction." *Rise* and *Declension*, chap. xx.

The *superstition* of this weak prince, indeed, was equal to his *intolerance*. His principal *protectors*, or patrons, were the Virgin *Mary* and *Michael* the Archangel; and he attributed his recovery from a dangerous fit of sickness, to the miraculous interposition of the holy martyrs, *Cosmas* and *Damianus*. His favourite and victorious general, *Narses*, paid his devotions to the *Virgin* as his protectress; and the Christians of the seventh century had relapsed into *demonology* of *paganism:* their vows, both public and private, were addressed to the *relics* and *images*, and *tombs* of the *saints*. Can we wonder then at the *judgments* inflicted on such *degenerate* Christians, both in the east and in the west, during the sounding of the *war* and *woe trumpets?*

These *superstitions* and *corruptions* led to a new order of things; both in the western and eastern empire. *Pagan bigotry* and *persecution*, was exchanged for *Christian*. They paved the way for two furious fanatical *ecclesiastical* powers, which sprang up out of the ashes of paganism, both in the *western* and *eastern* Church, about the same time and from similar causes; namely, the two *Christian heresies** of *Popery* and *Islamism:* which, however different from each other in some inferior features, yet agreed, "like *sisters*" in the predominant *trait* of *hatred* and *persecution* of all other *sects* but their own.

——— *Facies non* omnibus *una*,
Nec *diversa* tamen; qualem decet esse *sororum*.

In the *secondary* symbolical visions, the prophet has critically distinguished and described these *two persecuting powers*. In the *primary*, he has omitted the *papal*, tacitly referring the reader to *Daniel's* visions; which, therefore, we will now introduce in their proper *chronological* place, before we proceed to the rise of the latter, see Vol. II. p. 528.

DANIEL'S FOURTH VISION, PART III.

The prophet takes up the description of the *fourth wild beast*, or *Roman temporal* power, come to maturity on the depression of *Antiochus Epiphanes*, and the *Syrian* power; (the principal branch of the *Macedo-Grecian*) xi. 21. "And after him [*Epiphanes*] the [*Roman*] *arms* shall stand up. And they shall *profane* the *sanctuary of strength* [at *Jerusalem*] and *take away the daily sacrifice;* and plant *the abomination of desolation* [or *Roman* standards on the *Holy Temple*, Dan. ix. 27, in the *Jewish* war."]

After the destruction of *Jerusalem* by *Titus*, the prophet proceeds thus.

32. "And *such as act insincerely* against the [*Christian*] covenant, shall the [*Roman* power] *corrupt with flatteries* [to *apostatize.*] But *the people who know their God, shall be strong, and act* [*sincerely.*]

33. "And *the wise* of the [*Christian*] people *shall instruct many* [of the *Romans*, and convert them to *Christianity.*] Yet

* That *Popery* is a *Christian heresy*, has been abundantly proved in the preceding part of this work; and that *Islamism*, or *Mahometanism* is so too, has been satisfactorily proved by Archdeacon *Woodhouse*. See *Faber*, Vol. II. p. 469, &c. 2d. Edit. *Arianism* was parent of *Islamism*.

they shall fall by the *sword* and by the *flames*, and by *captivity*, and by *spoil*, *many days*, [during the ten *Roman* persecutions.]

He next describes the state of the Church, after the *Roman* government became *Christian*, under *Constantine*.

34. "*But on their fall, they shall be helped with a little help* * [with the countenance and protection of the *civil power*; which shall produce a great accession of *dissembling* converts to the Church] *for many shall cleave to them with flatteries*, [or *hypocrisy*.]

35. "And of *the wise* [themselves] *several shall fall* [by *heresies*, *schisms*, and mutual *persecutions*] in order to *purify* and *make white* [the *approved* among them, 1 Cor. xi. 19, Dan. xii. 10] *until the time of the end*, [Dan. xii. 9.] Because [*the trial* is to continue] further, for *the appointed time* [of a *time*, *times* and *half a time*, or 1260 days, Dan. vii. 27, xii. 7.]

He further predicts the progress of the *little horn*, or *papal* power, after "*subduing three kings*," Dan. vii. 24.

36. "And the [*papal*] king, [thinking to *change times* and *laws* in the Church, Dan. xii. 25] *shall act according to his will*; and *shall exalt himself*, and *shall magnify himself above*

* "In the reigns of *Constantine* the Great, and his son *Constantius*, one half of the *Roman* empire turned *Christian*; but the whole was not accomplished till the reign of *Gratian*, (A.D. 375,) who rejected the dignity and habit of the *pontifex maximus*, threw down the *idols*, interdicted the *sacrifices*, and took away the *revenues*, with the salaries and authority of the *priests*. *Theodosius the Great*, (in A.D. 379) followed his example, and *heathenism* afterwards recovered no more, but decreased so fast, that *Prudentius*, about ten years after the death of *Theodosius*, (or about A.D. 405,) calls them *vix pauca ingenia*, et *pars hominum rarissima*. "Scarcely a few souls, and the scantiest part of mankind." Sir *I. Newton*, p. 293.

"The *heathen* Roman empire had its *trial* for about 300 years, during which time *Christianity* had been preached among them; but instead of listening to THE TRUTH, they abused their power in persecuting its professors. The dominion was then transferred to the *Christians* themselves. And *they*, instead of reforming the *errors of the apostacy*, established them by their *councils*, and defended them by *confiscations*, *banishment*, *imprisonment*, and *death*."

"At length, after the *Christian* empire had been *tried* for about 450 years, a *new power* arose, and the dominion over the Church was given into the hand of a *Christian Bishop*. *Rome* began to flourish again, after it had been deprived of its power for upwards of 200 years, and began to enjoy dominion in its new form of government under the *popedom*, or *papacy*. But when this *ecclesiastical* power became enlarged, exalted, and established by *Charlemagne*, its power, presumption, and cruelty grew up together with its *temporal* dominions, and the *propagation* of the *Romish* religion throughout the extensive conquests of that emperor; thus contributing to carry the *apostacy* in the *western* Church to the amazing height it afterwards reached, so as to become the wonder of the world." *Henry Taylor, On the Grand Apostacy*, Part II. p. 11, &c.

EVERY GOD; and shall *speak marvellous* [*blasphemies*] *against* THE GOD OF GODS, [or THE MOST HIGH, Dan. vii. 25.] *and shall prosper till the* [period of] *wrath be fulfilled*, [2 Thess. ii. 8.] "For *what is determined, shall be done*," or performed.

He then specifies the *innovations* of this "*lawless*" power, (ὁ ανομος, 2 Thess. ii. 8.)

37. "*And he shall neither regard* THE GOD OF HIS FATHERS, [in his *apostacy*, 2 Thess. ii. 3,] nor *the desire of wives**, [*for-*

* "*The desire of women*," or of "*wives*," (or of "*wiving*," *Mede*,) for the original, נשים, like γυναικες, frequently signifies both; as in *David's* beautiful elegy for *Saul* and *Jonathan*, "the love of *women*," or of *wives* toward their husbands, 2 Sam. i. 27, see Vol. II. p. 328; and חמדת, επιθυμια, "*desire*," is used to express *Solomon's* affection, by his spouse in Canticles, vii. 10. "I am *my beloved's*; and *his desire* is toward *me*," as his wife; so, she had intimated before, ii. 16. "*My beloved* is *my* [*husband*;] and I am *his* [*wife*,"] and so, THE LORD foretold to *Ezekiel* the death of *his wife*; "Lo, I will take away from thee *the delight of thine eyes*," xxiv. 16—18.

The correctness of this translation is vouched by the *history*. The wise and politic *Julian* and *Papian* laws for the encouragement of *marriage*, and discouragement of *celibacy*, were early repealed; even by *Constantine* himself; who, on the contrary, granted privileges and immunities to the unmarried, and the childless; he venerated *Monks* and *Nuns* who devoted themselves to GOD, and made vows of *celibacy*. His example was followed by his successors; marriage was discountenanced among the *secular clergy*. At first, their *second marriages* were prohibited, but afterwards, they were interdicted from marrying at all in the time of *Gregory the Great*. Thus did this *apostate ecclesiastical* power, both in the east and west, *magnify himself above all*; by rescinding the *primary Law* of GOD and *Nature*, and arrogantly pronouncing that dishonourable which GOD himself instituted in Paradise for a law of perpetual obligation, Gen. ii. 24; which CHRIST confirmed, Matt. xix. 5; and which *Holy Writ* has pronounced "*honourable in all*," Heb. xiii. 4.

Deviating from this interpretation, (first given by *Mede*, and adopted by Bishop *Newton*, Vol. II. p. 174, 175,) Mr. *Faber* supposes, 1. that the phrase denotes CHRIST, "*the desire of women*," from the time of the original prediction of the *promised Seed*, delivered especially to *Eve*; as being parallel to "*the desire of all nations*," in *Haggai*; 2. that *the strange God* was that *deified liberty*, to whom the *French revolutionists* erected a statue; and 3. the *Mahuzzim*, the other *tutelary gods*, or the *various allegorical deities* of the *infidel republic* of *France*; namely, *reason*, and the *republican virtues*; whom 4. they honoured with the *gold* and *silver*, &c. or spoils, and ornaments of *Churches*, &c. at home and abroad; and 5. *divided the land* for a price among the *champions* of the *Mahuzzim*, Vol. I. chap. 6.

But to this hypothesis, there seem to be insuperable objections. 1. *Every part* of it may be disputed as fanciful and unfounded; and 2, *the whole* is *unchronological*; for he places it under the *third* or *last woe*; whereas by his own correct statement of the argument of the preceding part from ver. 31, predicting *the desolation of Jerusalem* by the *Romans* to ver. 35, the *Papal persecutions of the witnesses*, p. 330, Edit. 2. the whole evidently is included under the *first* or the *second woe*, at the utmost; and has no visible connexion with the third.

bidding to marry, 1 Tim. iv. 3, and encouraging *celibacy*, both in the eastern and western Church.] *He shall not regard* ANY GOD, [not even "THE LORD who *redeemed* him, 2 Pet. ii. 1,] *for he shall magnify himself above all. And he shall magnify*, as GOD *on his throne, Protectors*, [or *demons*, 1 Tim. iv. 1, namely, *Saints* and *Angels*;] even [as] GOD, [*protectors*] *whom his fathers knew not:* he *shall honour* [them] with *gold* and *silver*, and *precious stones* and *jewels*.

38. "*And he shall account for fortresses*, the *protectors;* together with *a strange god*, [or *goddess*, the *Virgin Mary*;] succeeding to the heathen "*Queen of Heaven*," Jer. xliv. 17, or "*Diana* of the *Ephesians*," Acts xix. 27,] *whom he shall acknowledge: he shall multiply glory* [to them] *and shall make them rule over many* [nations;] and *he shall divide the land for gain*," [or the earth, as *Peter's patrimony* for his own aggrandisement.]

The minute and astonishing conformity of this description throughout, with the events, and its exact harmony with the parallel prophecies of *Daniel* himself, and commentaries of the Apostles *Peter* and *Paul*, (here interwoven in the text,) furnish a highly probable criterion of the correctness of the translation and interpretation here attempted of this very abstruse and mysterious prophecy, upon the principles of Bishop *Newton*, which he has supported with great learning and ability, and at considerable length, in his *Dissertations* on *Daniel's Prophecies*, Part II; on St. *Paul's* Prophecies of *the Man of Sin;* and of *the Apostacy of the latter Times*, Vol. II. p. 152, 359, 426. One chasm in his argument we have ventured to fill up; "if," says he, "the *Mahuzzim* (or '*protectors*,' *saints* and *angels*,) be not considered as *the strange god*, (ver. 38,) it is difficult to say *who* the strange god is," p. 185. The *Mahuzzim*, indeed, as being plural, cannot well represent a single God; but surely *the Virgin Mary*, by his own account, is fully entitled to be meant.

"The Church of *Rome*," says he, "is guilty of *idolatry* and *apostacy* in the oblation of prayers and praises to the *Virgin Mary*, as *much*, of *more*, than to GOD BLESSED FOR EVER. This is *the grand corruption* of the *Christian Church;* this is '*the apostacy*,' as it is emphatically called, and deserves to be called; *the apostacy* that the Apostle had warned the *Thessa-*

lonians of before; *the apostacy* that had also been foretold by the prophet *Daniel*," p. 395; and if so, surely, in this very passage.

Nor is this apostacy confined to the *Romish* Church: " the *Greeks* still, at this day, in their *horary prayers*, thus invocate the blessed Virgin: *O thou virgin mother of God*, thou impregnable *wall, thou fortress of salvation*, (Psalm xxviii. 8,) *we call upon thee*, that thou wouldest *frustrate* the *devices* of our enemies, and be a *fence* to this city," p. 181.

It was not without reason, therefore, that *Mahomet* objected that the *Trinity* of the Christians consisted of " *the Father, the Son*, and *the Virgin Mother of God.*" For a *hundred*, nay, a *thousand* honours, prayers, and vows are daily addressed to the Virgin *Mary* in heaven, and to her *images* upon earth, for *one* to THE HOLY GHOST; who, with THE FATHER and THE SON together, is, and ought to be glorified, now, and for evermore, Amen.

THREE WOE TRUMPETS.

5. The sounding of the *fifth trumpet* produced the *first* of the three emphatic " *woes;*" *a star fallen from heaven* opened the pit of the *abyss*, with a *key* given to him, and let out a great *smoke*, as of a furnace that darkened the sun and air. And out of the smoke issued, with their " *destroying king*," (the *angel of the abyss, Satan,)* a swarm of *locusts*, having stings in their tails, like *scorpions.* These were commissioned not to hurt the *grass, green herbs*, or *trees*, but only to *torment*, for *five* months, the men who were not sealed in their foreheads, Rev. ix. 1—5.

As *Peter* the Apostle had the *keys of heaven* committed to him, so had *Mahomet* *, the impostor, or *false prophet*, (who blasphemously assumed the title of *the Prophet of God,*) the *key* of the *abyss*, to let out the *smoke* of *false doctrine* to darken the world, by the help of a swarm of *Arabian locusts*, or fanatical *Saracens* †; as they are characteristically described by their *horses*, their *crowns*, or turbans, and their *long hair* like women, but *teeth* like lions, and *breast-plates.*

Abulfaragi describes a remarkable dimness of the sun in the

* Various are the guesses of commentators respecting this *star*; *Nestorius, Sergius*, and even *Luther*, have been proposed by *Protestant* and *Romish* expositors; Bishop *Newton's* conjecture, Vol. III. p. 98, is here followed.

† *Saracens*, from *Saric*, in Arabic " a *thief*," or "*robber*," Gen. xvi. 12.

seventeenth year of the emperor *Heraclius*, (A.D. 626,) "from *October* to *June*, during which *half its body* was hid, so as to give but little light," p. 99. This might aptly represent the partial *eclipse* of true religion in the *eastern* world. And *Abubeker*, the next caliph, who succeeded *Mahomet* in A.D. 632, when he invaded *Syria*, gave directions to his general, *Yezed*, "Destroy no *palm trees*, burn no fields of *corn*, cut down no *fruit trees*, nor hurt the *cattle*, except such only as you kill for food;". and they greatly *tormented* or harassed the corrupt *Greek* and *Latin* Churches for *five months* of days, or one hundred and fifty years; and the usual time of their campaigns was during the summer months, from *April* till *September* each year.

We may date the commencement of *Mahomet's* mission about A.D. 620, after he had publicly announced himself the *prophet of God*, with commission to restore the primitive *patriarchal religion**, and broached his famous journey to heaven, under the care of the angel *Gabriel;* which was so ill received by his countrymen of *Mecca*, that he was forced to fly for his life, A.D. 622, the commencement of the era of the *Hegira*, or "flight." Then he published a new revelation in the *Koran*, licensing him to destroy *idolaters* and establish *Islamism*, ("*dedication*" to the service of GOD) by the *sword;* promising the joys of an earthly and sensual *Paradise* to such of his followers as should lose their lives in his cause, (*Sale's Koran*, p. 149, 178, &c.) a doctrine evidently grounded upon misinterpretation of the *Heavenly Jerusalem* in the *Apocalypse*, Rev. xxi. &c.

If we date the commencement of this *trumpet* with the beginning of the *persecuting period* of 1260 years, beginning A.D. 620, (see Vol. II. p. 521,) the *Saracen* depredations for one hundred and fifty years expired A.D. 770, when the caliph *Almansor* had built *Bagdat*, in 762, made it the seat of his mighty empire, including *Syria*, *Persia*, *India*, *Egypt*, *Spain*, &c. and called it "the *city of peace*." From this epoch the *Saracens* became a settled nation, and ceased to *torment*, or harass the world with their predatory excursions.

6. The sounding of the *sixth trumpet*, which ushered in the *second woe*, did not immediately follow the cessation of the

* *Mahomet*, going one day into a *Jewish* synagogue, was asked, *What religion he was of?* He answered, Of the religion of *Abraham*. They replied, *Abraham* was a *Jew*. But *Mahomet*, proposing that the question should be decided by the *Pentateuch*, they declined the challenge. *Sale's Koran*, p. 37, note.

first. And this, perhaps, is implied in the difference of the account of the ending of the *first* woe, which is only said to be followed by "*two more*," Rev. ix. 12; but not "*quickly*," as the *second* by the *third*, xi. 14.

At the sounding of this trumpet *the four* destroying *angels*, who had been bound during the cessation, in the great river *Euphrates*, were loosed; these were *prepared* to slay the third part of mankind for an *hour*, a *day*, a *month*, and a *year*. And they were followed by innumerable troops of *horsemen*, armed with breast-plates, and vomiting out of their mouths *fire* and *smoke*, and *sulphur*, with which they slew the third part of mankind; for *their power* was in their *mouths*. And they also stung with their *scorpions*' tails, like their predecessors, *the locusts*, ix. 13—19.

These aptly represented the four sultanies of the *Turks*, bordering upon the river *Euphrates*, let loose to overthrow the *Saracen* empire, whose capital was on that river. The first of these was founded by *Togrul Bey*, who took *Bagdat* from the *Saracens*, A.D. 1055. The second at *Damascus*, A.D. 1079; the third at *Aleppo*, the same year; the fourth at *Iconium*, A.D. 1080; all in the course of twenty-five years. At this time their progress was checked during the *Crusades*, or fanatical wars of the *western Christian* powers, instigated by the *popes* to recover the *Holy Land* from these *infidels*, as they styled the *Turks*. For these disastrous aggressions, in which they perished by *the sword*, the *Turks* retaliated with a severe vengeance upon the *Christians*. In A.D. 1281, *Ortogrul* took the famous city of *Kutahi* from the *Greek* emperor; in 1357 *Orchan* crossed over to *Europe*; in 1453 *Mahomet* II. took *Constantinople*, and thus began the downfal of the eastern empire, the rest of which followed the fate of the capital. Their last conquest was in 1672, when *Mahomet* IV. took *Caminiec* in *Poland*. These dates remarkably correspond to the prophetic term of their conquests, for three hundred and ninety-one years and fifteen days *, from

	Y.	D.
* "A *year*.....	360	0
A *month*.....	30	0
A *day*.....	1	0
An hour, the 24th of 360 days ...	0	15
	391	15

A.D. 1281 to A.D. 1672. "And if," says Bishop *Newton*, "we knew the precise day on which *Kutahi* was taken, as of *Caminiec*, the like exactness would probably be found in the additional fifteen days also."

The *Turkish* conquests were chiefly made by their powerful *artillery*, and the invention of *gunpowder*, which were first employed at the siege of *Constantinople*, and are both minutely described in the prophecy. And as they destroyed the *Christians* dreadfully from the *mouths* of their cannons, so they stung them with their *tails*, propagating the corrupt *Mahometan* doctrines which they had embraced, by persecution * more grievous and destructive than their predecessors, the *Saracens*, who cultivated letters and the liberal arts: but both were despised and trampled on by the barbarous *Turks* *.

These plagues were inflicted by the ministers of divine wrath upon the corrupt *Christian* world. But they did not produce a *reformation*. The *remnant* that were left did not repent of their stupid and senseless *idolatries*, still worshipping *demons*, (or *saints* and *angels*,) and *images* of gold, silver, brass, stone, and wood; nor of their impious *massacres*, *sorceries*, *fornications*, and *thefts*, ver. 20, 21.

A check, indeed, to these *idolatries* and *corruptions* in the *western* Church was produced by the three *angels* of reformation, *Wickliffe*, *Huss*, and *Luther*, (Rev. xiv. 6—12,) and other *faithful witnesses* of THE LAW and of THE TESTIMONY in the northern part of *Europe*, during the *sixth trumpet*, or *second woe*. But it was partial and incomplete: the Evangelical *doctrine* and primitive *discipline* of the Church have been no where revived or retained in full purity and perfection; and *the witnesses* are still persecuted.

The continuance of the *grand apostacy* in religion and *corruption* of morals, more or less, throughout the whole body of the Church, both in the east and west, threatened to bring down the last and most tremendous *woe* of the *seven vials*, containing the *seven last plagues*, during the sounding of the *seventh trumpet*, Rev. xi. 14.

* "*Bigotry* is so prevalent still, at *Old Fez*, in *Morocco*, that if a *Christian* were inadvertently to exclaim, *Alláh kbeer*, '*God is great*,' he would be invited immediately to add, '*And Mahomet is his prophet*,' which, if he ignorantly did before witnesses, he would be irretrievably made a *Mahometan*, and circumcised accordingly." *Jackson's* Account of *Morocco*.

SEVEN VIALS.

We are now arrived at the last most awful and most interesting period of these judgments of heaven. Before we attempt to determine the time of its commencement, we shall follow as a clue to guide our steps in this arduous investigation, a remarkable analogy subsisting between the *seven vials*, the *seven trumpets*, and the *Egyptian plagues*.

1. The *first vial* was discharged upon *the earth*, and inflicted a malignant and grievous *ulcer*, or *boil* upon *idolaters* and *infidels*, Rev. xvi. 2. The *first trumpet* discharged a destructive storm of *hail*, *fire*, and *blood* upon *the earth*, viii. 7. These correspond to the two first of the second and sorer set of *Egyptian* plagues, the sixth and seventh: in the former the *idolatrous* Egyptians and their *magicians* were punished with the *boil;* in the latter the *land* or earth was destroyed by the *hail* storm. See Vol. II. p. 173, 174.

2. The *second vial* was poured upon *the sea*, turned it into *putrid blood*, and destroyed all the *fish*, Rev. xvi. 3. The *second trumpet* cast a *burning mountain* into *the sea*, turned it into *blood*, and destroyed the *fish* and a third part of the *ships*, viii. 8, 9. These correspond to the first *Egyptian* plague of turning the waters of the *Nile* into *blood*, and killing all the *fish*. See Vol. II. p. 168.

3. The *third vial* was poured upon the *rivers* and *water springs*, and turned them into *blood*, in retaliation for the blood of the *martyrs*, xvi. 4—6. The *third trumpet* made the third part of the *rivers* and *water springs* bitter as *wormwood*, which killed those that drank of them, viii. 10, 11. These correspond to the remainder of the first *Egyptian* plague, of turning all the *canals* and *springs* into *blood*. See Vol. II. p. 169.

4. The *fourth vial* was poured upon *the sun*, which scorched the *impenitent blasphemers* with *heat*, xvi. 8, 9. The *fourth trumpet* brought on a partial darkness of a third part of *the sun*, *moon*, and *stars*, viii. 12. These corresponded to the Egyptian *darkness* of three days, in the ninth plague. See Vol. II. p. 178.

5. The *fifth vial* was poured upon *the throne of the beast*, and *darkened his kingdom*, and punished with *labours* and *boils* the *impenitent blasphemers*, xvi. 10, 11. The *fifth trumpet* darkened *the sun* and *air* with the *smoke* of false doctrine, and *tormented* the world with the symbolical *locusts*, or *Sara-*

cens, ix. 1—5. These corresponded to the ninth and eighth plagues of *Egypt*. See Vol. II. p. 177, 178.

6. The *sixth vial* was poured upon the river *Euphrates*, and dried it up to afford a passage for the *kings of the east* to make a *religious war* against the *Holy Land;* instigated by three *impure spirits*, like *frogs*, issuing out of the mouths of the *dragon*, or *Satan*, of the [*papal*] *beast*, and of the *false prophet*, [or *Mahometan beast*] xvi. 12—16. The *sixth trumpet* let loose the destroying angels bound in the *Euphrates*, and sent innumerable troops of *Turkish* horsemen, with *artillery* and *gunpowder*, to destroy the eastern empire, ix. 13—19. These correspond to the second *Egyptian* plague of *frogs*. See Vol. II. p. 169. And to the drying up of the waters of the *Red Sea*, and of *Jordan*, to afford the *Israelites* a passage for the conquest of the Holy Land, and destruction of the idolatrous *Canaanites*.

7. The *seventh vial* was poured upon the *air*, [*Satan's* throne, Ephes. ii. 2,] and produced the most dreadful *thunderings*, *lightnings*, *earthquakes*, and prodigious *hail* of a *talent* weight, and great destruction of the *impenitent blasphemers*, xvi. 17—21.

I. The time of the commencement of these last and most formidable plagues of the *vials*, has long been a subject of most eager and anxious enquiry among the ablest expositors of the Apocalypse: and now more than ever, since the deservedly popular *Dissertation* of Mr. *Faber* on the subject, which has run through several editions in a short time, and strongly arrested public attention, by stating the effusion of the first vial along with the commencement of the *French Revolution*, and that we now live under the fifth vial.

His interpretation, now generally adopted by the learned who are able to emancipate themselves from the received hypothesis of *Mede*, &c. assigning *earlier* dates, which *time* has refuted, cannot be better expressed than in his own words.

"The rise of *Mohammedism*, and the conquests of the *Saracens*, form a singular epoch in history. The rise and conquests of the *Ottoman* empire form another singular epoch. After these two, where shall we pitch upon a third epoch equally singular? Can any other answer be given; (an answer, which the passing occurrences of every day render more and more probable;) except the *French Revolution*, and its amazingly extensive consequences? Now, the *Saracens* and *Turks* are *universally*

allowed to be the subject of the *two first woes:* and are *they* more worthy of a place in prophecy, than the *daring impieties*, the *unheard of miseries*, and the *vast change* in the *whole European commonwealth*, which have flowed from the *French Revolution?* Since we are compelled to date a *new order of things* from this tremendous convulsion, is it improbable, that it should have been selected by THE SPIRIT OF GOD as one of the great *Apocalyptic* eras? Is it improbable to suppose that the *third woe* began to sound when the reign of *Antichrist*, of *Anarchy*, and of *Atheism* commenced?" Dissert. Vol. II. p. 108. Edit. 2.

He dates the rise of the Revolution from the limitation of the monarchy, A.D. 1789, the sounding of the *seventh trumpet* from the *anarchical* reign of *liberty* and *equality*, Aug. 12, 1792, after *Louis* XVI. was *deposed* two days before. The effusion of the *first vial* from the public profession of *atheism*, when the *National Convention* formally denied *the existence of a God* in their decree of Aug. 26, 1792; a horrible day, unprecedented in the annals of the world, "a day," "indeed, of *trouble*, of *rebuke*, and of *blasphemy*."

"The *fool*," or *atheist*, "hath said in his *heart*," or secretly, "There is *no* GOD," or *no* superintending PROVIDENCE; but never before did the accredited *government* of any country, ancient or modern, dare to be guilty of such *gigantic impiety* and *open rebellion* against THE MOST HIGHEST*.

* This *impiety* of the *National Convention*, Aug. 26, 1792, was followed up, after their downfal, by the present despot, *Buonaparte*, upon his landing in *Egypt*, to wrest it from the *Turks*, in profound peace, in his *Mahometan Manifesto*, dated July 1, 1799.

"IN THE NAME OF GOD, GRACIOUS AND MERCIFUL.
THERE IS NO GOD BUT GOD.
HE HAS NO SON, OR ASSOCIATE IN HIS KINGDOM.

"*Inhabitants of Egypt.*

"When the *Beys* tell you the *French* are come to destroy your religion, believe them not: *It is an absolute falsehood.*

"The *French* adore THE SUPREME BEING, and honour *the prophet (Mahomet)* and his holy *Koran.*

"The *French* are *true Mussulmen:* Not long since, they marched to *Rome*, and overthrew the throne of the *Pope*, who excited the *Christians* against the professors of *Islamism.*—Afterwards, they directed their course to *Malta*, and drove out *the believers* (the *Knights Templars*), who imagined they were appointed by GOD to make war upon the *Mussulmen*," &c.

This precious *public document* proves that the reign of the *Atheistical Republic*, which

We here distinguish between the *French government* and the *French people*. God forbid that we should ascribe to the latter, indiscriminately, the *frenzy* of the former. *The sense of the nation* has since appeared in the restoration of *religious worship* *, and abolition of *heathenish* institutions. This is but

expired not long after, when *Buonaparte* turned out the *Directory*, and first assumed the rank of *First Consul*, and afterwards the *imperial* dignity, was succeeded by a gigantic *Mahometan*, or *infidel power*. For *Buonaparte*, and his officers, who then assumed the reins of military government, were "*true Mussulmen*," indeed, as evidently appears in their intercepted correspondence from *Egypt*, shewing them to be genuine disciples of *Savary*, so much in vogue from his *Letters* on *Egypt*, who translated the *Koran* into French; thence they adopted the *Mahometan* principles of *Fatalism*, or *Predestination*, &c. as stated in several extracts from their Letters, in the last article of my *Irish Pursuits of Literature*, 1799, termed *the Monstrous Republic*; in which many curious documents are collected respecting the *French Revolution*, from authentic records; particularly the following.

* The state of the *public mind* in *France*, during the first stages of the Revolution, fluctuating between *religion* and *superstition*, is well expressed by the traitor *Stone*, in his intercepted correspondence with his confidential friend, Dr. *Priestly*, in *America*.

"Some *Atheistical* Tracts have been published here (in *Paris*), but they have been *little attended to*.——And the mind is floating at present, not knowing on what ground to repose; *unwilling to reject the* CHRISTIAN RELIGION, and *yet ignorant* how to distinguish the *wheat* from the *chaff*."

The *national* triumph, however, of *religion*, at length, over *Atheism*, most clearly appeared in the speech of the ruthless *Robespierre*, the evening before his downfal, made in the *National Convention*.——"*Frenchmen!* suffer not your enemies to *debase your souls*, and to *enervate your virtues* by their *desolating doctrine*.——No, *Chaumette*, no, DEATH IS BY NO MEANS AN ETERNAL SLEEP. *Citizens!* Efface from the *tombs* this maxim engraven by *sacrilegious* hands, casting a funeral *crape* over nature; which discourages *oppressed innocence*, and which insults *death* itself. Rather engrave there the following:

DEATH IS THE COMMENCEMENT OF IMMORTALITY."

This is a most curious and valuable testimony from such *a monster of cruelty!* What an *immortality* had he to expect?——This is admirably told by M. *Naville*, a respectable magistrate of *Geneva*, and an illustrious victim of the massacres perpetrated there by the emissaries of the *Brissotine*, *Gironde*, or *Country* Faction, in 1794; who were not long after overpowered themselves by the *Robespierian*, or *Parisian* Faction.

When seized, and brought before the *Revolutionary Tribunal*;—He thus undauntedly and indignantly interrogated his judges; "*Who are ye*, that pretend to have a right of trying me?—I see none here but *usurpers*.

——— "Do not imagine, that I mean to degrade myself so far as to wish to move *your* compassion. I know *my death is decided on before hand*; and ye know too, that I entertain too *lively a hatred of injustice*, not to merit the sad but honourable lot of the *magistrates* whom ye have already destroyed.———Concentrating in my soul *a kind of liberty, which it never was in your power to rob me of*, I have supported *the slavery* ye have imposed upon me, [since the destruction of the government of 1792] constrained to see without murmuring the *triumphant impunity of crimes*."———

And so powerfully did he defend himself, that one of his judges, in pronouncing his

common justice to a "*great nation*," though a most *unhappy; scourged* most dreadfully themselves, while made the formidable instruments of *scouring* others *.

Quicquid *delirant* Reges, *plectuntur* Achivi.

But surely the *French Revolution* was not fully matured till the murder of *Louis* XVI. Jan. 21, 1793. This was the *overt act* that overthrew the *old government*, and cemented *the new* with the blood of their hapless king, who was better entitled to be *sainted*, than most of their *calendar*: "*whom* RELIGION ALONE *enabled to support the greatest trials with the greatest dignity*,"—as stated by a candid convert from *philosophical infidelity*, his intrepid *advocate* on his iniquitous trial, *Malesherbes*, who soon followed his master to the scaffold.

This slight alteration of Mr. *Faber's* era, from 1792 to 1793,

sentence, said to him, "*I have two consciences*,——the one of them *acquits you as innocent*, the other, *condemns you to save the Republic*."—He coolly replied:

"*It will then lose in me a great Citizen.*"

After the sanguinary tribunal had pronounced sentence of death; "*And I too*, cried he, *will, in my turn, pronounce that, which awaits you, and all your accomplices.*

"When enriched by plunder, and become absolute *masters of the state*, expect not to *enjoy in peace* the fruit of your crimes. All *the curbs* that ye have broken through to arrive at *despotism*, will also be found broken through for you. *New Factions* will be engendered in the midst of your faction; ye will be engaged in *a constant struggle to wrest the authority from each other*. Like *tygers*, ye united to secure your prey; and like them, *ye will spill each other's blood* in disputing who shall devour it. Thus will ye yourselves avenge the *manes* of your victims. But *they* will have ended their days with the consolation of *a pure conscience*, which lifts the soul to its CREATOR; whereas, on your part, *ye* will die with hearts bursting with rage; your punishment will be preceded by the most *rending thoughts*; ye will be plunged *in despair* for having stained yourselves with the blood of the *innocent*; and ye will be tortured with the *dread* of falling into *the abyss*, which ye have hollowed with your hands; *ye will die, without daring to lift up your eyes to heaven!*"

The whole of this inimitable speech, worthy of the *Maccabees*, is given by Sir *Francis D'Ivernois*, in his interesting account of the *Revolution at Geneva.*

* It was calculated, in *cold blood*, by some of the prime agents of the *French Revolution*, that "*to carry it into execution would diminish the population of France, at least*, TWO MILLIONS."

The calculation has fallen short considerably. It amounted to near *a million* in the year 1795, (the fourth of the *Monstrous Republic*,) who were massacred in various ways, by *cannonade, fusilade, noyade*, or *guillotine*. These massacres have been followed up by the relentless *military conscriptions* of *Buonaparte*, which have desolated *France* of her *youth*, and drowned her in tears of *parents*. It is computed that *half a million* of French soldiers have perished during the three last years only of the war in the Peninsula of *Spain*. (1814.)

adopted in the course of this work, appears to be justified by some further considerations.

1. The sagacious *Fleming*, in his *Rise and Fall of Antichrist*, or of the *Papal power*, first published in A.D. 1701, distinctly conjectured, that "whereas the present French king (*Louis* XIV.) takes the *sun* for his emblem, and this for his motto, *Nec pluribus impar; he* may at length, or rather his *successors* in the monarchy itself, *at least, before the year* 1794, be forced to acknowledge, that in respect to the neighbouring potentates, he is even *singulis impar.*——And, perhaps, *the French monarchy may be considerably humbled about that time*," p. 30, 31, Dublin Edit. 1800.

The clue that led to this *happy conjecture*, though rather fanciful in some respects, is so ingenious, that it deserves to be traced, especially as the author's account is very concise, and requires explanation.

1. The basis of his conjecture is the *postulate*, that the prophetic period of a *time, times*, and *half a time*, or *three years and half*, or 1260 *prophetic* days, corresponds to 1278 *Julian* years, which he thus proves, p. 7—10.

	D.		D.
"*A time*"	360	.....	365
	360	.....	365
2 "*times*"	720	.....	730
	360	.....	365
3 "*times*"	1080	.....	1095
"*Half a time*"	180	.....	183
3 *years and half*	1260	.....	1278

Here, the *Julian* year is reckoned 365 days, in round numbers, neglecting the surplus of 6 hours nearly each year. This gives an excess of 18 years, in 1278 *Julian* years, above 1260 *prophetic* years.

Fleming next *assumes*, that this prophetic period of 1260 years, including the rise and fall of the *Papal* power, began A.D. 552. "In this year, I find the *Pope* got *a new foundation of exaltation*, when *Justinian*, upon his conquest of *Italy*, left it in a great measure to the *Pope's* management; being willing to *eclipse* his own authority to advance that of this haughty prelate. Now this year, 552, by the addition of the 1260 years, reaches down to the year 1811. [For A.D. 551 + 1260 = 1811.] Which, according to *prophetic* account, is the year 1794."—Or rather, 1793; if we subtract 18 years, according to the foregoing *postulate*, from the *Julian* A.D. 1811, to bring it to the *prophetic* year.

He next tacitly *assumes*, that the *French monarchy* synchronized with the *Papacy*, and that as they rose together, they are doomed to fall together.

Fleming's postulate for the reduction of *Julian* to *prophetic* years, is fanciful. *Prophetic* years of 360 days, were, of old, reduced, from time to time, to *solar* years, by occasional *intercalations* of the annual $5\frac{1}{4}$ supernumerary days; in order to regulate the *true seasons* of celebrating the grand Festivals of the *Passover*, *Palilia*, *Nenruz*, &c. among the *Jews*, *Romans*, *Persians*, &c. about the *vernal equinox*, &c. See the foregoing Vol. I. p. 36—43, and p. 49—57.

His tacit *assumption* also is unfounded. For it is foretold, that the *ten horns* of the *Roman* beast, in its last stage of empire, "shall hate *the Harlot*, and make her *desolate* and *naked*, and shall *eat her flesh*, and *burn her with fire* *," Rev. xvii. 16.

* By a sagacious conjecture more congenial with Scripture, Bishop *Newton* surmised, that "*Rome* will be finally destroyed by *some* of the princes who *are reformed*, or *shall be reformed* from *Popery*. And as the kings of *France* have contributed greatly to her advancement, it is not *impossible* nor *improbable*, that *some time or other*, *they* may also be the *principal authors of her destruction*. *France* hath already shewn some tendency towards a *reformation*, and therefore may appear more likely to effect such a revolution. Such a revolution may reasonably be expected, because the *infatuation* of *Popish* princes is *permitted* by Divine Providence only for a certain perod, until *the oracles of* GOD *shall be fulfilled*," Rev. xvii. 17,) Vol. III. p. 308.

Little, however, did, or could the Bishop suspect the *paradoxical* nature of this revolution: not a reformation from the errors of *Popery* to pure religion, but a most deplorable degradation from *superstition* and *idolatry* to downright *atheism* and *infidelity*; and afterwards the restoration of *Popery*, as an instrument of *spiritual tyranny*, by *Buonaparte*. And this more dreadful *infatuation*, is likely to continue till the time of the end. The *three frogs* are still *the Arms of France*, (see Vol. II. p. 169, note;) and as their *croakings* against *religion* and *government*, brought on the *revolution*, so are they likely to bring on her final destruction at *Armageddon*, Rev. xvi. 13, 16.

> "He that is *unrighteous*, let him be unrighteous still,
> And he that is *filthy*, let him be filthy still," Rev. xxii. 11.

And how signally and minutely has this gigantic infidel power, and his vassals compelled by him, the *nine horns* on the continent, unwittingly fulfilled the prophecy!

This modern *Charlemagne*, was fully invested with the *imperial* dignity of the *Cæsars*, on the compulsory but formal surrendry of the imperial crown and government of the *Germanic* body, by the Emperor of *Austria*, August 6th, 1806; and now wears the *iron* crown, and wields the *iron* sceptre of the *Cæsars*, by unanimous election. He degraded the *Pope* to the rank of simple *Bishop of Rome*; stript the See of all its *temporalities*, and St. *Peter's patrimony*, confiscated its revenues of every kind, threw the late Pope, *Pius* VI. into a dungeon, where he languished and died; and has imprisoned the present *Pius* VII. in the fortress of *Savona*, where he will probably continue till his death, or abdication of the papacy in favour of Cardinal *Feschi*, the uncle of *Buonaparte*.

In the true spirit of *Henry* VIII. he has completely abolished the *Pope's supremacy*,

2. If we turn our eyes from the blood-stained *continent* of *Europe* to these still comparatively *Fortunate Isles*, the *Pro-*

both in *spirituals* and *temporals*, in *France* and *Italy*, and throughout his conquests, and precisely upon the same grounds; as explicitly stated in his remarkable speech to his Legislative Body, December 4, 1809.—"The *spiritual influence* exercised in my states by a *foreign sovereign*, is contrary to the *independence* of *France*, and to the *safety* and *dignity* of my *Throne*."

After erecting himself the *visible head of the Church* in his dominions, in his *Concordat*, to which he extorted the Pope's assent; he is following up the regeneration of the *Gallican*, by that of the *Italian* Church, as may appear from the recent addresses to him of several *Italian* Bishops, and their Chapters.

"We are inviolably attached," says the Bishop of *Rimini*, "to the *Ancient Canons* of the Church, as recognized by the Pontiff St. *Leo*, (A.D. 440,) inspired by GOD, preserved in the respect of the whole *Christian Church*, and engraven indelibly upon the hearts of the *faithful*.—It is upon these *Ancient Canons*, that the *Church of France* has built her liberties. These Canons form, in fact, the foundation and spirit of the *rights of all Christian Churches*. No human power, no contrary practice *can alter* them."

"I add," says the Bishop of *Cremona*, "the expression of my most ardent wishes that *our most potent emperor*, and *the visible head of the Church*, should give us an *ecclesiastical discipline*, such as *the circumstances of the times require*; which might be *the same* among the people of *two nations*, governed by the *same sovereign*: in order that *the unity of the Church* may become more apparent, and more brilliant, and may contribute more to the glory of its DIVINE AUTHOR."

With their Bishop, the Chapter of *Cremona* concurs, after the maturest deliberation, most heartily declaring, That the address of the Metropolitan Chapter of *Paris* is founded on the *discipline* in use during the first *ten ages* of the Church; regulated and fixed by the councils of *Nice*, (A.D. 325,) and *Laodicea*, (A.D. 366.) And concluding with expressing the most lively desire, that the *Royal Priesthood of* JESUS CHRIST might be made to *assist the most wise views of his Imperial Majesty*."——"To *whom*, after GOD," says the Bishop of *Feltre*, "we owe *the regeneration of Catholic worship* in *France*, and a *regular* and *lawful form* of *ecclesiastical discipline*, founded on the *Ancient Canons*." *Gazette de France*, Jan. 1811.

By a decree of the *Conservative Senate* of *France*, the *State of Rome* has been united to the French Empire. The city of *Rome* is appointed the second city of the empire, and to enjoy peculiar privileges. And the *Prince imperial* is to assume the title, and receive the honours of *the King of Rome*, which *Buonaparte* has now conferred on his infant Son.

The most remarkable part of the decree is, that after affirming "*all foreign sovereignty* to be incompatible with the exercise of *any spiritual authority* within the Empire," it ordains, that "*The Popes* shall, at their elevation, take an *oath* never to act contrary to the *four propositions* of the *Gallican Church*, adopted at an assembly of the Clergy in 1682. And that these four propositions shall be common to *all the Catholic Churches* of the Empire."

These four propositions, thus re-enacted by the fiat of *Buonaparte*, are:

I. That neither St. *Peter* nor *his successors*, have received from GOD any power to *interfere*, directly or indirectly, in whatever concerns the *temporal* interests of *princes* and *sovereign states*: that *kings* and *princes* cannot be *deposed* by *ecclesiastical authority*, nor their subjects freed from the sacred obligations of *fidelity* and *allegiance*, by the *power of the Church*, and *the bulls* of the *Roman Pontiff*.

II. That the decrees of the council of *Constance*, (in 1414,) which maintain the au-

testant establishment in *Great Britain* and *Ireland* received a fatal shock, by the parliamentary grant of the *elective franchise* to the *Irish Roman Catholics*, in the same ominous year, 1793. Whence we may date the effusion of the first vial on *Ireland*, during the two ensuing rebellions of 1798 and 1803. And ever since, Parliament has been harassed with reiterated demands of *total repeal* of the *Popery* laws, or complete prostration of all the barriers of the constitution, reared by the *wisdom* and *virtue* of our ancestors, since the revolution of 1688, and cemented by their blood. The *democratic* and *Jacobin* leaders of the *Roman Catholic* party want not *emancipation*, (in their revolutionary language,) they want *exaltation*, they (and their partizans, even in a *British Parliament,)* want that they should be put, not on an *equal*, but upon a *better* footing of *political power*, than the rest of their fellow subjects; to be totally exempted from all those *sacred tests*, by which every *Protestant* in the empire, admitted to offices of trust or authority in the state, is indisputably bound, and *ought* to be bound.

Should the premature *parliamentary* concessions, hitherto made to them in *Ireland*, without any previous *regeneration of their worship*, without any *formal renunciation*, by their *Hierarchy*, of the *obnoxious tenets* imputed to their *religion*, and most justly imputed; without any satisfactory pledge of their unfeigned *allegiance* to the *King*, and loyal *attachment* to the existing government, such as has been furnished recently by the *French* and *Italian* Churches to their despot; should similar concessions, I say, be extended to the less offending *Roman Catholics* of *Great Britain*, it requires not the spirit of prophecy to predict the disastrous consequences. We shudder to think of the mighty ruin, and swift destruction that may involve the

thority of *general councils*, as superior to that of the *Popes* in *spiritual* matters, are approved and adopted by the *Gallican Church*.

III. That the *rules, customs, institutions,* and *ordinances* which have been received in the *Gallican Church* shall be preserved inviolable.

IV. That the decisions of the *Popes* in points of *faith*, are not *infallible*, unless they be attended with the consent of *the Church*.

V. To these we may add, among other regulations decreed by the *Concordat*, that *the sole appointment of Bishops* is reserved to *the crown*, and conceded by the *Pope*.

Fas est et ab HOSTE *doceri.*

These wise *political* regulations, and important documents, are well worthy of the most serious attention and mature deliberation of a *British Legislature*, and that Legislature, *Protestant*.

British empire.—Fuit Ilium, &c. It may be "*no more*" long before the effusion of the *last vial!*—Heaven avert the omen, and turn it on its designing and malignant foes, both foreign and domestic!

II. From the foregoing analogy of the *trumpets* and *vials*, we may hazard a conjecture respecting the particular *vial* under which we now live.

The symbolical phænomenon of the first trumpet, was a prodigious *hail storm;* and most remarkable *hail storms* and *hurricanes* indeed, have marked the progress of the *revolution* in *France*, from its commencement to the present time; as may be seen in the *public registers* since 1789; the last that we have noticed were repeated *hail storms*, on the 18th and 19th of May, 1810, in several districts, in the vicinity of *Mont* de *Marsan*, *Calignac*, *Villereal*, &c. which destroyed the *harvest* and the *vintage*, killed *birds* and *poultry*, and covered the people in the fields with contusions; several of the *hailstones* being as large as a *goose egg*, and weighing one hectogram, five decagrams.

The symbolical phænomenon of the *second trumpet*, was a *volcanic* mountain cast into *the sea*. And at that time, a signal eruption of Mount *Vesuvius*, (as we have seen,) happened four years before the downfal of the *western* empire of the *Cæsars*. "Then the *lava*, or burning matter, literally ran into *the sea*, as at other *times*, and destroyed vast quantities of fish. The *second vial*, also, poured on *the sea*, turned it into the colour of *putrid blood*, (that of the *lava* *,) and destroyed every *living soul* in *the sea*." And accordingly, a prodigious eruption of Mount *Vesuvius* took place for three days, September 11, 12, 13, last year, 1810, which was still more remarkable for the *suddenness* of its commencement, "like *a thief in the night*," than even for the incalculable damage it committed, beyond any foregoing eruption, from its *violence* and *universality*.

"It is considered," says the intelligent writer, and adventurous eye witness, (who, in his ascent to the *crater*, narrowly escaped the fate of *Pliny*,) "as a *very extraordinary* circum-

* ——Horrificis juxta tonat *Ætna* ruinis.——
Attollitque *globos flammarum*, et sidera lambit:
Interdum *scopulos*, avulsaque *viscera montis*,
Erigit eructans, *liquefactaque saxa* sub auras,
Cum *gemitu* glomerat, *fundoque exæstuat imo*.—Virgil. Æneid. III. 571.

stance, that this eruption was not preceded by the usual indications; every convulsion of *Vesuvius* being previously announced by the *drying up of the wells of Naples.* This phænomenon did not take place on this occasion: and to the *great surprize* of the inhabitants, *Vesuvius* began to emit flames on the *night* of the 10th of September."

After scaling the *crater*, on the 12th, at midnight, a frightful explosion put him and his party to instant flight, which launched fragments of *burning rocks*, vertically, more than 100 toises, or 600 feet. In five minutes they cleared a descent of ground, which they had taken two hours to climb.

" On the 13th the shocks of the volcano were so violent, that at Fort *L'œuf*, where he then was, at the distance of near four leagues, he felt oscillations similar to those produced by an *earthquake.*——About five in the evening the grand eruption commenced, and continued during the greater part of the night. This time the burning matter flowed down *all the sides* of the mountain, with a force hitherto unprecedented. All Vesuvius was on fire, and the lava has occasioned the greatest losses. ———At ten at night the *hermitage* was no longer accessible; a river of fire had obstructed the road. The districts situated on the south east quarter of the Mountain, had still more to suffer. *Mount Vesuvius* was no longer any thing but *one vast flame;* and the *seaman* at a great distance, might contemplate, at his leisure, this *terrific illumination of nature,*" &c.—It is with regret that our limits will not allow us to copy the whole of this interesting narrative.

We may, therefore, not unreasonably conjecture, that the effusion of the *second vial* began in 1810. *Faber* seems rather premature in imagining, that we live under the *fifth* vial. The world has still more to suffer than he thought.

And if we turn our eyes to the *southern* Peninsula of Europe, the year 1810 was marked by the march of a most powerful *French* army, under the most celebrated and experienced generals, *Massena,* &c. to effect the subjugation of *Spain* and *Portugal,* those last remaining countries devoted to the *Papacy.* What woes have been inflicted on those *idolatrous* and *superstitious regions!* where, by a strange and singular paradox of *political* expediency, the *Papal religion* is still maintained by *Protestant* arms!

On our own shores, a *political* phænomenon, no less extraor-

dinary, occurred. At *Dublin*, Feb. 24, 1810, a formal convention of *Roman Catholic Bishops*, came to a resolution, not to concede to the *British Crown*, under which they live and are fostered, a *veto* on the appointment of their *Bishops* by the *Pope!* Thus, strangely preferring their *allegiance* to this *foreign* and *hostile* power, though *fallen from its high estate*, and enthralled by the ruthless tyrant of France, who is now virtually *Pope* himself, and *the visible head of the Catholic Church*, as acknowledged by the *French* and *Italian Churches*. (See the foregoing note.)

If the writer of the *Apocalypse* "*wondered with great wonder*, when he beheld the *mystical woman*," or *corrupt Church*, in the zenith of her power and grandeur, "*drunk with the blood of the saints*, and of *the witnesses* of JESUS," immolated by her *crusades*, both home and foreign, Rev. xvii. 6, how would he wonder, with tenfold wonder, astonishment, and amazement, to behold the fell *spirit of Popery*, after she has been apparently *wounded to death*, and well nigh *expiring* on the continent, in the dominions of the *nine horns*, during the last stage of the *Roman* empire, now rearing her head * aloft, and making her last stand in the *tenth*, who had cast her off, and struggling for dominion in the *British isles!!* Of all the strange and portentous events of the present eventful age of wonders, this surely is by far the most extraordinary and unaccountable. May it not justly rank among the most awful and terrific *signs of the times?*

We presume not to carry our conjectures beyond the *second vial*. The *symbolical* plagues signified by the rest, are sealed, like the *seven thunders*, till the time of the end. From the analogy, however, between the *sixth trumpet* and *sixth vial*, Mr. *Faber* and others have ventured to conjecture, that as the *Turkish empire* began with the former, so it is likely to end with the latter. And unquestionably, that empire is now verging fast to ruin. It is signally remarkable, however this may be, that the two great persecuting powers of *Popery* and *Islamism*, rose together, about A.D. 620, arrived at their meridian grandeur together, about A.D. 1300 †; and have since gradually declined

* "At the present juncture, when *Popery* once more begins to rear its *hydra* head, a full statement of its abominable principles, is peculiarly seasonable. This has been satisfactorily executed by Mr. *Whitaker*." *Faber*, preface to the first edit. of his *Dissertations*.

† In this year, 1300, Pope *Boniface* VIII., instituted his grand imposition of the

together, and will probably set together in that *abyss* from which they rose. " *This is* THE LORD'S *doing, and it is marvellous in our eyes!*"

To this *last woe*, and towards its conclusion, under the sixth and seventh *vials*, seem peculiarly to belong the following prophecies of the *codicil*, and of the latter part of the *sealed book*.

1. The last *persecution of the witnesses*	Rev. xi.	7—11.
2. The *destruction of their persecutors*, and *repentance* of the surviving *remnant*.....	xi.	13. xvi. 19.
3. The *harvest* of wrath *.....	xiv.	14—16.
4. The *vintage* of wrath *.....	—	17—20.

Jubilee, and blasphemous *remission of sins* to *crusaders*, and wore the *two swords*, the temporal and the spiritual, grounding the claim to both on Luke xxii. 38. In the self-same year, and even on the same day, arose the *Ottoman Porte*.

* The Prophet *Joel* has described the judgment to be inflicted upon all the persecuting *Gentiles*, previous to the final restoration of the *Jews*; which seems to be intimated by *Isaiah*, "*a tenth shall return*," &c. Isa. vi. 13. (See Vol. II. p. 401,) in the following magnificent strain.

" For lo, in those days and at that time,
When I, (THE LORD,) shall bring back the captives
Of *Judah* and *Jerusalem*; I will assemble the *Gentiles*,
And bring them down to the valley of *Jehoshaphat*,
And there will I execute *judgment* upon them,
For *my people*, and *my heritage Israel*,
Whom they scattered among the Gentiles,
And divided my land.——
" Proclaim this among the *Gentiles*,
Declare war, Awake their *mighty ones*,——
Collect yourselves, and come, all ye surrounding Gentiles,
And assemble yourselves together.
Even there will THE LORD bring low thy *mighty ones*.
Let the *Gentiles* be awakened, and come up
To the valley of *Jehoshaphat*; for there will I *sit*
To *judge* all the surrounding Gentiles.
" Put in the *sickle*, for the *harvest is ripe!*
Come *tread* [*the grapes*] for *the wine press is full!*
The *vats overflow, for their wickedness is great:*
Multitudes! multitudes! in the valley of *excision*.
For *the day of* THE LORD, in the valley of excision,
Is nigh."—— Joel iii. 14.

1. Here the prodigious slaughter of the *Gentiles*, under the two last vials, is expressed by the double imagery of a *harvest* and a *vintage*; by THE SON OF MAN, *sitting* in judgment on a *cloud*, as a *King*, with a *crown* of gold upon his head, when *the harvest is ripe* for destruction, Rev. xiv. 14—16; and when *the grapes are fully ripe for the wine press* of *the great wrath* of GOD: when the slaughter of the *multitudes* upon *multitudes* was so immense, that the *symbolical blood*, issuing from the *wine press*, when trampled without

5. The *religious war* at *Armageddon* *.....	xvi. 12—21.
6. CHRIST'S *conquest* and *destruction* of his foes *	xix. 11—21.

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the [Holy] *city*, reached for 1600 stadia in extent, and up to the *horse bridles* in depth, Rev. xiv. 14—16.

Walmsley, who was a much better *mathematician* than expositor of the *Apocalypse*, has made a whimsical computation of this symbolical sea of blood, p. 417. Reckoning fifteen pound weight of blood at an average to every man, and the specific gravity of blood a twenty-fifth part greater than that of water; a cubic foot of which weighs 1000 ounces; and estimating the *holy land* as a circular area of 400 miles in diameter; to cover this four feet up to the horse bridles, would require the massacres of sixty *billions of men*. But he overrates *the holy land*, whose length is critically 1600 stadia, or (reckoning almost nine stadia to an English mile, with the accurate Dr. *Falconer*, of Bath, in his *Tables of ancient measures,*) about 189 miles, its mean length, according to *D'Anville* and the best modern geographers; and its breadth does not exceed 150 miles. So that reducing his calculation in proportion, it would bring the result nearly to *billions*, or *millions of millions*, supposing *millions* to correspond to *multitudes* in the *hyperbolical*, though consistent imagery of *prophecy*.

* 2. The scene of this slaughter in *Joel* is the valley of *Jehoshaphat*, ("THE LORD *will judge*," or "the valley of *excision*," on the east side of *Jerusalem*, 2 Chron. xx. 12, See Vol. II. p. 385,) which exactly accords with the *Apocalypse*, laying it within the precincts of the *holy land*, as we had seen, and at *Armageddon*, or *Har-Mageddon*, the mount of *Megiddon*, ("*glorious judgment*,") which *Zechariah* called, "the valley of *Megiddon*," (xii. 11,) corresponding in site to the valley of *Jehoshaphat*, at the foot of Mount *Sion*. This, therefore, is "*the glorious holy mount*" described by *Daniel*, as "lying between *the two seas*," between the *Asphaltite* lake, or Dead Sea, eastwards, and the *Mediterranean*, or great sea, westwards; which is to be the scene of the final destruction of the *wilful king*, Dan. xi. 45, who, with his confederates, are to be instigated to undertake a *crusade*, or religious war against the *holy city*, *Jerusalem*, by the croaking of the *three impure froglike spirits*, issuing from the mouths of the *dragon*, *the beast*, and *the false prophet*, Rev. xvi. 12—16.

Thus do the prophecies of *Joel* and *Zechariah* admirably connect and explain the parallel prophecies of *Daniel* and the *Apocalypse*; and from the harmony of these *geographical* and *etymological* remarks with the *chronological* adjustment of the *vials* here proposed, tend strongly to confirm the mode of exposition here adopted.

The advantageous situation of the *New Jerusalem* in the *holy land*, as the center of *Christ's* millenary kingdom, considered in a *geographical* point of view, is well described by the ingenious Mr. *King*, in a note to his *Hymns to* THE SUPREME BEING, p. 126.

"How capable this country is of a *more universal intercourse* than any other, with *all parts of the earth*, is most remarkable, and deserves well to be considered, when we read the numerous *prophecies* which speak of its future grandeur and greatness, when its people shall at length be *gathered* from all parts of the earth through which they have been *scattered*, and be restored to their own land. There is no region in the world, to which an access from all parts is so open. By means of the *Black Sea* and the *Mediterranean*, there is an easy approach from all parts of *Europe*, from a great part of *Africa*, and from *America*. By means of the *Red Sea*, and the *Persian Gulph*, and the well known roads from thence, there is an approach from the rest of *Africa*, from the *East Indies*, and from *the Isles*. And lastly, by means of the *Caspian*, the lake or sea of *Baykall*, (or *Aral*,) and the near communication of *many great rivers*, the approach is facilitated from all the northern parts of *Tartary*. In short, if a skilful *geographer* were to sit down to devise

THE CODICIL.

This *little book* is, perhaps, the most *personally* interesting and alarming to *us* of the present generation and *to our children*, of any part of the *Apocalypse*. It briefly relates the *persecutions* of the *remnant* of *the true Church*, (the successors of the 144,000, who escaped the general corruption that succeeded the establishment of *Christianity* in the Roman empire, and filled the Church with false and dissembling Christians,) during the joint reigns of *Popery* and *Islamism*, those two ruling powers of the *corrupt Church*, for forty-two months, or 1260 days, and of their "*image*" in *blasphemy* and *persecution*, or genuine offspring, *infidelity;* all acting under the grand persecutor of the Church, from the beginning, the *old Serpent*, or *Dragon*, the *Devil*, or *Satan*, "the Angel of the *abyss*," who rose out of it, with the *fifth* trumpet, after he had been *dethroned* in the Roman empire, by MICHAEL, or CHRIST, and *his angels*, during the *sixth seal*, Rev. vi. 12—17, as more particularly described in the 12th and 13th supplementary chapters *.

the fittest spot on the globe for *universal empire*, or rather a spot where all *the great intercourses of human life should universally centre*, and from whence the extended effects of *universal benevolence* and *good will* should *flow to all parts of the earth*, and where *universal and united homage should be paid with one consent* to THE MOST HIGH, he could not find another so well suited, in all circumstances, as that which is with emphasis called *The Holy Land*. ——— "And the time shall at length come, when *Sion shall be the joy of the whole earth*."

* These most difficult, and most disputed, because most obscure, and *designedly mysterious* chapters of the whole Apocalypse, (which ought not to have been divided, as composing together the *second celestial vision*,) form a proper, and a profound *commentary* on the *codicil;* we shall therefore subjoin, in this note, an humble attempt to analyze their contents.

TWELFTH CHAPTER.

This properly begins with the fuller *opening* of the *spiritual sanctuary*, even to the *ark of the covenant*, in the inner sanctuary; and the *lightnings*, and *shoutings*, and *thunders*, and *shaking*, and great *hail*, which are the *symbolical* preludes of woes, Rev. xi. 19.

The *mystical woman* in heaven, in a glorified form, adorned with the *sun*, *moon*, and *crown* of *twelve stars*, aptly denotes the *true Church* in her *patriarchal* state, according to *Joseph's* vision, (Gen. xxxvii. 9,) of which he was himself a *faithful witness*, and a type of CHRIST, (Gen. xlv. 7, 8,) Rev. xii. 1.

The sufferings of *the Church* followed in the *wilderness*, under *the law*, and till the *birth* of CHRIST, that *male child* destined to rule *all the nations* with an *iron sceptre*, (Psalm ii. 8, 9,) and this from the beginning, (Gen. iii. 15.) and the persecutions of the *old Serpent*, or *great fiery Dragon*, in the plenitude of his power, produced a general *apostacy* throughout *the earth*, until the birth of CHRIST, whom he attempted to destroy from his

These "*faithful witnesses*" of THE LAW and of THE GOSPEL, *prophesy*, or preach to a careless, irreligious, and corrupt

birth, by his agents, *Herod*, the *Jews*, and *Romans*, but who was caught up to GOD and *his throne*, on his *ascension*, ver. 2—5; but *the Church* was destined to undergo a long and trying period of persecution afterwards, for 1260 days, in the *symbolical* wilderness, ver. 6.

Before the commencement of this period, *the Dragon* and his *angels* were dethroned, and cast down from the plenitude of their power in the *Roman empire*, the *symbolical* heaven, in their *warfare* with MICHAEL, or CHRIST and his *angels*; when the powers of *Paganism* were overthrown by *Constantine* the Great, and *Christianity* introduced as the established religion, under the *sixth seal*, (Rev. vi. 12—17.) And this victory was followed by a general thanksgiving of the *spiritual Church*, ver. 7—12.

"*The Dragon*, after his fall, still renewed his persecutions against *the woman*, who was supported by '*eagle's wings*,' as formerly in her flight to the wilderness, (Exod. xix. 4, Deut. xxxii. 11,) and 'vomited out of his mouth a *flood*, like a *river*, to overwhelm her," or brought an *inundation* of barbarous *Pagan* nations, from the north, to destroy *Christianity* along with the *Roman* empire, but his malignant project failed, for '*the earth* helped the *woman*, and *absorbed* the *river*.' These fierce conquerors were themselves blended and amalgamated with the conquered country. *Roma capta ferum victorem cepit.* They soon embraced the *religion*, *laws*, *customs*, and *language* of *Rome*," ver. 13—16.

Disappointed in this hopeful scheme, and still *enraged* against the woman, the *dragon* took another course, and proceeded to make a more successful warfare than before against *the remnant of her seed*, who keep *the commandments of* GOD in THE LAW, and *hold the testimony* of JESUS CHRIST in the GOSPEL, by raising up *new* and more formidable *persecutors* in the bosom of *the established Church* herself, ver. 16, as unfolded in the second scene of the vision, or

THIRTEENTH CHAPTER.

This second scene of the vision properly begins with the last verse of the preceding, in which the Apostle was *stationed* (εσταθην) on the *sea shore*, to view the *wild beasts*, or persecuting powers, as they arose in succession.

I. The first rose from *the sea*, or *westward*, as he looked from the isle of *Patmos* towards *Europe*. It was compounded of Daniel's three first beasts, and denoted the *Roman empire* in full power, after the conquest and incorporation of the *Babylonians*, *Persians*, and *Grecians*; deriving, in its *Pagan* state, its *power*, *throne*, and *great authority* from the *dragon*, who was the tutelar god worshipped at *Rome*, first brought from *Epidaurus*, in *Greece*, B.C. 290, Rev. xiii. 1.

He next saw, in its *Christian* state, one of its *heads*, or forms of government, the *imperial*, *wounded to death* with the *sword*, at the downfal of the *western* empire. But its *deadly wound was healed*, and the head sprouted again, in *Daniel's little horn*, or the *Papacy*, to the astonishment of the world. And this *revived head* led the world to worship the *dragon*, and to extol his power, saying, *Who is able to make war with him?* and also opened its mouth in *blasphemy* against GOD, his *name*, his *tabernacle*, and *true worshippers*; and it was empowered to *make war against the saints, and to overcome them*, during the allotted period of 1260 days, ver. 2—7.

This *little horn*, or *revived head*, now rode triumphant on the first beast, (as the *mystical harlot*, or *corrupt Church*, Rev. xvii. 1—5,) and gained authority over every *tribe*, and *language*, and *nation*, of "the *many waters*" of the west, (Rev. xvii. 1—15,) and made them all worship the first beast, except the *true Christians*, whom she caused to be

world, during the three woes, *clothed in sackcloth;* and have but *one mouth*, testifying one simple road to salvation, by the

led away into *captivity*, [in the dungeons of the *inquisition*,] or *slain with the sword*, [in the *home crusades*.]

Here is the *trial* of the *patience* and *faith* of the *saints*, ver. 8—10.

II. The second rose from the *earth*, or *east*, as he looked towards *Asia*. Its body is not described, because it belonged to the first beast, denoting the *Constantinopolitan* empire, according to Sir *Isaac Newton* and *Wood*. It had *two horns*, like a *lamb*, intimating the *imperial* and *pontifical* powers united in the emperor, or the supreme temporal and spiritual authority. When *Pope Gregory* II. wanted to persuade *Leo Isaurus* to tolerate *image* worship in his dominions, the emperor loftily refused, saying, "*Imperator* sum et *Sacerdos!*"——But it spake like a *dragon*, and persecuted, ver. 11, 12.

False miracles, lying signs and *wonders*, were equally prevalent in the *eastern* as in the *western* empire, and equally tended in both to promote the usurped authority of the Church. This gave rise to *Islamism*, a new *ecclesiastical* power in the east, "*the image*" of the *papal*, in *blasphemy* and *persecution*, founded by the "*false prophet*," *Mahomet*, which occasioned the downfal of the *eastern* empire, ver. 13—15.

Islamism, which is *Deism*, or *infidelity*, in its last stage, has also acquired an empire in the west; and *Buonaparte*, who is "a true *Mussulman*" in principle, has revived the *superstitions of popery* in their fullest extent and intolerance, on the ruins of *atheism*, acting himself as the *visible head of the western Church*, and virtually succeeding to the popedom, ver. 16. Perhaps this *conjectural* interpretation of the most difficult and paradoxical description of the *image* of the *first beast, fashioned* by the *second*, and *inspired* with the faculty of speaking and persecuting, will be found rather less objectionable than any of the numerous *guesses* still afloat. The truth, indeed, cannot be cleared up till the time of the end.

And "the *enigmatical* number of the name of the *second* beast, in its second stage, after the *image* was made, 666, ver. 17, 18, according to the celebrated *Euthemius*, patriarch of *Constantinople*, who died A.D. 520, *Feuardentius*, an early Romish writer, followed by *Walmsley*, p. 320, is the numeral amount of the *false prophet's* name, written Μοαμετις or Μαομετις, by the Greek historians *Zonaras* and *Cedrenus*

M,	A,	O,	M,	E,	T,	I,	Σ.
40,	1,	70,	40,	5,	300,	10,	200.=666.

This surely is preferable to the other irrelevant guesses of "*Latinus*," "*Romiith*," "*Benediktos*," "*Apostates*," &c. &c. confined to the *first beast*, in some shape or other; thereby confounding the *two beasts* together, who are clearly distinct; and their *temporal* and *ecclesiastical* powers, though acting in conjunction in the business of persecuting the true witnesses, ought not to be confounded.

SEVENTEENTH CHAPTER.

III. The *first beast* and its rider, the *mystical harlot*, has here its appropriate *mystery*, explanatory of the *thirteenth*.

"*The beast* which thou sawest, *was*, and is *not*, and is to *ascend* out of the *abyss*, and to *go into perdition*. And the inhabitants of the earth, (whose names are not written in the book of life, from the foundation of the world,) shall wonder, beholding the beast which *was*, and *is not*, though *it shall be*.

"Here is the mind that hath wisdom. The *seven heads* are *seven hills* [of *Rome*,]

alone sacrifice of Christ; and denouncing the *fiery* indignation of GOD upon their enemies and persecutors; and foretelling the *plagues* that will ensue, Rev. xi. 1—6. These are "the *remnant* of the seed of the *mystical woman*, representing the *true Church*, who *keep* the *commandments* of GOD, and hold the *testimony* of JESUS CHRIST" in this life, Rev. xii. 17; and "shall sing the *hymn* of *Moses* and the *hymn* of the LAMB" hereafter, Rev. xv. 3, or, as well described by Bishop *Newton*, "*The few faithful servants* of GOD, and *followers of the* LAMB, in every age of the Church, who *protest* against the *superstitious corruptions* of their times *," and who, for so doing, provoke the wrath of "the *dragon* and his *angels*," or emissaries, to persecute them continually.

1. Their last persecution is thus described.

"*And when they shall have finished their testimony*, the *beast that ascended out of the abyss*, [or *the devil* himself, Rev.

whereon the woman sitteth, (Rev. xvii. 18.) They are also *seven kings*, [or forms of government.] *Five* have *fallen*, and *one is*, the *other* is *not yet come*, and when it cometh it must needs remain but a *short time*. And the beast which *was*, and *is not*, *himself* is the *eighth*, and is one of the *seven*, and is to go into perdition," xvii. 7—11.

The beast upon whom *the woman* now rode in the plenitude of her power, seems to be the great *fiery dragon*, with seven *heads* crowned with *seven diadems*, and *ten horns*, who persecuted the *true Church* from the beginning, (Rev. xii. 3,) and gave the first beast, or *Roman* empire, with the same number of heads and horns, his own full power and authority, (Rev. xiii. 1, 2,) and which therefore became, in some measure, identified with the *Dragon* himself.

"This beast, (*the dragon*,) "*was*" in full power in *pagan Rome*, "he is *not*" in full power when dethroned by "*Michael* and his *angels*" in *Christian Rome*, (Rev. xii. 7—12,) but *is to ascend out of the abyss* with the rise of *papal Rome* and of *Mahometanism*, with the *fifth trumpet*, (Rev. ix. 1—11,) and after persecuting the *two faithful witnesses* for the allotted period, (xi. 7,) is to go, along with his two prime agents, the *first beast* and the *second beast*, or the *false prophet*, (Rev. xvi. 13,) into perdition, (Rev. xix. 19, 20.)

His *seven* crowned *heads*, are described as "seven *kings*," or forms of government; "five of them had fallen," at *Rome*, in its Pagan state, 1. *Kings*, beginning B.C. 753; 2. *Consuls*, B.C. 509; 3. *Dictators*, B.C. 497; 4. *Decemvirs*, B.C. 451; 5. *Consular Tribunes*, B.C. 444; and were succeeded by the sixth, the *Imperial*, B.C. 30; the *seventh* took place in the *Christian* state. It is ingeniously supposed by *Faber*, to be the *patriciate* of *Rome*, conferred on *Charlemagne*, A.D. 774; which ceased twenty-six years after, A.D. 800, when he assumed the *imperial* dignity, and became the *eighth* head. Faber, II. p. 214—220.

Buonaparte, treading in the steps of *Charlemagne*, has assumed the *imperial dignity*; and is therefore the *eighth head* in continuation. Faber, II. p. 221, note, edit. 2.

* "The *two witnesses* are not *single* persons, but a perpetual *collective body* of men; or a *succession of witnesses* against the *errors* and *false worship* introduced into *the Church*." *Lowman*, p. 152.

xii. 12,] shall make *war against them*, and shall *conquer them*, and *shall kill them*.

"And *their carcases* shall lie in *the street* of *the great city*, which is called *Sodom*, spiritually, [for its *abominations*,] and *Egypt* [for its *persecutions*,] (where even OUR LORD was *crucified*,) and [*some*] of the peoples, and tribes, and languages, and nations, shall *view* their carcases, for *three days and half*, and [the persecutors] shall *not suffer* their carcases to *be buried* [by their friends.]

"And *the inhabitants of the earth* [or land,] shall *rejoice* over them, and exult, and shall *send gifts* [congratulating] each other, because these *two prophets tormented* [by their preaching] the inhabitants of the earth *," ver. 7—10.

2. Their *miraculous resurrection* is next described.

"And *three and half days* after, *the Spirit of life from* GOD *entered into them*, and *they stood upon their feet*; (and *great fear* fell upon the beholders.)

"And they heard a great voice from heaven, saying to them, *Ascend hither* †, and they ascended into the heaven in *the cloud*, (Rev. x. 1,) and their enemies viewed them," ver. 11, 12.

3. The *miraculous punishment* of their foes, and *conversion* of the remainder.

"And the same hour there was a *great earthquake*, and the *tenth* of the city fell, and there were slain in the earthquake *seven thousand* men of name. And *the remainder* became *affrighted*, and *gave glory to the* GOD OF HEAVEN," ver. 13.

This terrible prophecy has been generally understood literally, since the days of *Mede*, as we have seen, to indicate a final suppression of the *reformed Churches*, and massacre of their *pastors*, for a short time, about *three years and half*; during which, *every religious establishment* shall be apparently extinguished, toward the close of the last woe; to the great joy of the *apostate faction*, and *infidel persecutors*; but that they shall be miraculously *restored again* at the *regeneration*, when the whole world shall be converted to the *true faith* of CHRIST.

Wishing to set aside an interpretation so ominous, Mr. *Faber*

* See the remarkable saying of *Ethelfrid*, who massacred 1200 *Bangorian* Monks, under the *fifth trumpet*, Vol. II. p. 503, note.

† At the same time are to be raised the *Martyrs*, under the *fifth seal*, Rev. vi. 9—11, at the *first resurrection*, Rev. xx. 4; John v. 25; Matt. xxiv. 31.

has adopted, from *Vitringa*, another, more favourable. He supposes, that the whole prophecy is past, that it was fulfilled under the *second woe;* during the war of the *association* of *Protestant* Princes of *Saxony, Hesse*, &c. formed at *Smalcalde* in *Germany*, A.D. 1530; that the *reformed witnesses* were *slain* when these Princes were defeated by *Charles* V. at the battle of *Mulburg*, April 24, 1547; that after *three years and a half*, they *revived*, when they, in turn, defeated, and took prisoner the Duke of *Mecklenburg*, December 1550; that their *resurrection* took place at the peace of *Passau*, 1552; and their *ascension* into the *symbolical heaven*, at the treaty of *Augsburg*, 1555, when they became an *acknowledged Church*, Vol. II. p. 63—72.

Much as we also wish this "received hypothesis" could be established, we cannot regret, that when *weighed in the balance* of sober criticism, *it is found wanting* in weight and solidity.

1. Mr. *Faber*, so justly "*jealous* of breaking down the barrier of the *literal* interpretation of *chronological* prophecy," Vol. II. p. 54, here introduces the *symbolical* without necessity, and contrary to the *historical* tenor of the *codicil*.

2. The expression, "*when they shall have finished their testimony*," (as correctly rendered by the English Bible,) evidently precedes their *last persecution;* but this was to take place only *three years and a half* before the end of the whole period; and therefore must necessarily fall within the *last woe*, near its close.

3. The battle of *Mulburgh*, 1547, above 330 years before the end of the period, A.D. 1880 *, was not in fact the *last persecu-*

* This year, A.D. 1880, was determined by an *analytical* process, deduced from careful comparison of the three prophetic numbers, 2300 days, 1260 days, and 70 weeks, or 490 days of years, founded upon the fixed or known date of the destruction of *Jerusalem*, A.D. 70, and explained before, Vol. II. p. 517, 518.

This gives it a decided superiority over all the *synthetical schemes*, deduced from assumed *historical resemblances*, which are precarious, uncertain, and disputed. Their *variety*, indeed, is perplexing; and it is much easier to refute than to establish any one of these *ephemeral* hypotheses, superseding each other in rapid succession.

Waving those that *time* has already refuted, as *past*, we shall notice the principal of these that are still *future*.

	A.D.
1. *Bengelius* and *Wesley*	1836
2. *Anonymous*	1843
3. *Faber*, &c.	1866
4. *Wood* and *Hales*	1880

tion and *death* of the *witnesses*, even on the continent. The massacre of St. *Bartholomew's* eve in *France*, A.D. 1572; the revocation of the edict of *Nantes*, in October 1685; the persecutions of the Protestants of *Piedmont*, in 1686; were later, and more atrocious. But even these were only *partial* among the continental Churches; while the Church of *England*, that fairest branch of the Reformation, by means of the *Revolution of* 1688, flourished with additional lustre.

4. The miraculous *resurrection* of the *witnesses*, struck *fear* into the beholders; and the final destruction of their persecutors, *converted* the survivors, who gave glory to GOD. Whereas

	A.D.
5. Bishop *Newton*	1966 or 1987
6. *Lowman*	2016
7. Sir *Isaac Newton*, &c., says he, "some other *epoch*, which TIME will discover," p. 122	2132 or 2370 or 2436

1. The principles of this are altogether mystical and unintelligible, as stated by *Wesley*, Notes, Rev. xii. 14.

2. This is proposed in the *Christian Observer*, November, 1810, p. 668, and is perhaps the most ingenious of its class. 1. Dating the *Hegira*, or era of *Mahomet's* flight, July 15 or 16, A.D. 622; it counts thence 1260 *Mahometan*, or *lunar* years of 354 days, ending August 1843. 2. Dating, with *Prideaux*, the beginning of Daniel's seventy weeks, B.C. 457, they ended A.D. 33; and counting from thence 1810 years, (the remainder of the 2300 years,) it will give the same, ending A.D. 1843. 3. Dating the claim of *infallibility* by pope *Pelagius* A.D. 583, and counting from thence 1260 years, they will also end in the same year, 1843.——But this concurrence is more specious than solid. For,

(1.) The author has no right to assume 1260 *lunar* years, in the first instance, where he employs *solar* in the last; employing *solar* in the first, it will bring the solution two years beyond *Wood's*, to A.D. 1882.

(2.) *Prideaux's* beginning and ending of the seventy weeks are both incorrect; they did not begin with *Ezra's* commission; and our Lord's crucifixion was A.D. 31, not A.D, 33, as proved, Vol. II. p. 514—520 and Vol. I. p. 70—100.

(3.) This last case does not agree with the first, when corrected.

3. *Faber's* was rejected before, Vol. II. p. 521.

4. Bishop *Newton* dates the 230 days from *Alexander's* invasion of *Asia*, B.C. 334; they end, therefore, A.D. 1966; Vol. II. p. 77. He also dates the 1260 days from A.D. 727, when the pope shook off his allegiance to the *Greek* emperor; they end, therefore, A.D. 1987; Vol. III. p. 211. These two dates, which ought to coincide, differ 21 years.

5. *Lowman* dates the pope's *temporal* dominion A,D. 756; and counting thence the 1260 days, they end 2016, p. 146; but this date is precarious, and may be disputed.

6. Sir *Isaac Newton* dates the 2300 days, either from *Antiochus Epiphanes*, B.C. 168, or from A.D. 70, the destruction of *Jerusalem* by *Titus*, or from A.D. 135, its desolation by *Adrian*. These are unfounded *guesses*.

the survivors of the *second woe* did not *repent*, but persisted in their *idolatries* and *abominations*, Rev. ix. 23, 21.

Mr. *Faber's* "assumption" evidently originated from his including the account of the expiration of the *second woe*, xi. 14, in the *codicil;* which necessarily belongs to the *sealed book;* as shewn before.

II. The scene of this last persecution has been much disputed. The learned *Bossuet* admits that "*the great city* is *Rome*, and its empire." And he adds, "It is literally true, that JESUS CHRIST was crucified there, even by the same *Roman* power." It is also symbolically true, that this great city, both as the seat of *Pagan* and of *Papal* empire, resembles "*Sodom*," in her *impieties* and *abominations;* and "*Egypt*," in her cruel *persecutions* of the *true Israelites*. A later Romish writer, indeed, *Walmsley*, applies it to *Jerusalem*, where CHRIST was actually crucified. But *Bossuet's* interpretation is greatly preferable, for correctness and candour, "*The great city*" is twelve times applied to *Rome* in the Apocalypse, but never to *Jerusalem*, which is styled, by way of contrast, "*the holy city*," in this very prophecy, which represents her as now actually desolate, "*given up* to the *Gentiles*," and *trampled upon*, during this whole persecuting period of 1260 days, xi. 2, corresponding to the latter part of *Daniel's* 2300 days.

There is, therefore, abundant reason to dread, that as the *Jewish* and *Roman* persecutions of the *witnesses* "began with *the house of* GOD," *Stephen*, *James* the elder, and *James* the LORD'S brother, *Paul*, *Peter*, &c. as Peter himself foretold, 1 Pet. iv. 17, so will they end with the *house of* GOD, under the reign of *bigotry* and *infidelity;* this is an obvious and impressive analogy.

Having now determined, that the last persecution of the witnesses is to take place within the precincts of "*the great city*," or territories of the *Roman empire*, it next remains to endeavour to trace the particular scene.

This is called "*the street of the great city;*" the article (της πλατειας,) expressing eminence, ver. 8. We are afterwards told, that (το δεκατον,) "*the tenth* of the city fell," in the ensuing judgment and earthquake, ver. 13, whence we may collect, that the persecution will take place in one of the *ten* kingdoms into which *the city*, or *Roman* empire was split. Of these, the most

eminent for pure and spiritual religion, is unquestionably *Great Britain*, where the *remnant* of the *faithful witnesses*, that have survived the dreadful persecutions of that *infidel* power which is now ravaging the continent, may be considered as collected, in the only secure asylum for *religion* and *liberty*, now left, alas! almost on the whole face of the globe. For where else are we to look for them?

Apparent RARI *nantes in gurgite vasto!*

If we look eastwards to *Asia*, whence the light of the Gospel dawned on mankind from THE DAY SPRING *on high*; how is the *glorious Church* founded by CHRIST and his *Apostles*, fallen! the skeleton remains in the *Greek Church*, indeed, but we hear of no spiritual witnesses there, no *hidden seed*, no *chosen generation*, to worship in the *spiritual temple*, and serve at the *spiritual altar*, since the establishment of *Islamism*; they remain plunged in the same *superstitions* as the *Latin* Church, though resolutely denying the *Pope's* supremacy.

If we turn our eyes to *Europe*, we find *some witnesses* in every age almost, who have *prophesied in sackcloth*, and lift up their warning voice against the corruptions of the *Church*; especially in the *British Isles*, from the days of *Wickliffe*. In the north, the *Russian* Church is the *Greek*, which unfortunately too much resembles its sister in *Asia*. In *Denmark* and *Sweden*, the *reformed Churches* are subsisting, but do not appear to flourish; and their connexion with *France* at present, is ominous to their religion, as well as their liberty. In the south of *Europe*, *the witnesses* are prostrate, and expiring!

If we look across the *Atlantic*, westward to *America*, in the *southern* states, *Popery* and *Quakerism*, or *mysticism*, prevail; in the northern, *Presbyterianism* chiefly, overrun by an extravagant *fanaticism*. The *Church of England*, that purest branch of the Reformation, has there but a scanty footing, and the *faithful witnesses* throughout the whole new world, are *few*, and their voices scarcely heard, stifled by the multitude of jarring and discordant *sects* which there abound, promoting *scepticism*, and *infidelity*, and *profligacy*.

If we turn our eyes southward to *Africa*, where *Christianity* once took considerable root, from the straights of *Gibraltar* to the *Nile*, it has been completely *extirpated* by *Islamism* and *Paganism*.

To *England*, therefore, "*the tenth* *," as the only remaining asylum of *the witnesses*, we are compelled to look for the scene of their last persecution, and principally to her *street*, or most populous region, as contrasted in Scripture with the "*lanes*," (Luke xiv. 21.)—"THOU hast taught in *our streets*, O LORD!" (Luke xiii. 26.)—And "*the street* †," by way of eminence, may chiefly denote the metropolis of the British empire, LONDON and her environs, that greatest seminary of *religion* and *virtue*, as of *irreligion* and *vice*. Where, we verily believe, there are to be found more *intelligent* and *enlightened witnesses*, to suffer persecution, than in all the rest of the world; and a multitude of *bigots*, *infidels*, and *fanatics* to inflict it; (even independently of the *desolating fiend* of the continent,) and where, from her boundless commerce, "*spectators*" cannot be wanting "of *peoples*, and *tribes*, and *languages*, and *nations*," from the four quarters of the globe. The resemblance, indeed, is so striking, in all the parts, that though we shudder thereat, and deprecate the catastrophe, we are forced, most reluctantly, to confess and maintain it.

However gratifying, then, it would be to our own, and the public feelings, to say that "*England is secure*," that "*Great Britain* and *Ireland have nothing to fear*" from this *fatal* persecution of the witnesses, we dare not "prophesy *smooth things*," nor "*prophesy deceits*," (Isai. xxx. 10.) "Because THE LORD is against the *prophets* that *smooth their tongues*," (Jer. xxiii. 31;) and "*woe* to the *prophetesses* that see *visions of peace*," and "sew *cushions* under every *elbow*," (Ezek. xiii. 16—18.)—*These countries*, and their *established Churches*, we are strongly and irresistibly *persuaded*, have still much to endure, much to suffer, under the ensuing vials. Though we humbly *trust* ‡ they will pass through their last trial, like *gold*, *purified* and *refined* in the *furnace* of affliction.

* These interpretations of της πλατειας, Rev. xi. 7, and το δεκατον, xi. 13, as judicious and interesting as they are new and ingenious, we owe to the pious and learned author of *Remarks* on Mr. *Faber's Dissertation on the Prophecies*, Supplem. p 20—24, shewing the incorrectness of rendering the former "the *market place*," which is expressed by a different term, αγορα.

† See the above note.

‡ That "THE GOD *whom we still serve*, and in whom, from his *past* deliverances, we *trust*, that He *will yet* deliver us," has still *blessings* in store for our *most highly favoured Church*, we presume also to infer, from the honourable mention of *England's* morning star, *John Wickliffe*, as the *first angel of the Reformation*, both in *Daniel* and the *Apo-*

III. Sinite hæc, haud *mollia fatu*,
Sublatis aperire *dolis*. *Virgil.*

The seeds of decay in our *established Churches* especially, have been long since sown, and seem now to be ripening fast to maturity.

Those early *pillars of Protestantism*, the immortal *Jewel*, *Whitgift*, *Hooker*, and *Mede*, foresaw, and deprecated the fatal effects of the *spoliation* of *ecclesiastical property*, by *the Crown* and the *Laity*, which disgraced the beginnings of the *Reformation* in the days of *Henry* VIII. and first days of Queen *Elizabeth*. (See the foregoing article on the *maintenance of the Church*.)

Since their time, the alienation of that branch of the *ecclesiastical revenues*, appropriated to the building and repairs of *Parish Churches*, has occasioned a great *dearth* of such, to keep pace with the increasing population of the country. "My PEOPLE *are destroyed for lack of knowledge*," (Hos. iv. 6.) And for want of Churches, for the *poorer classes* especially, to whom *public worship* is most necessary, to supply the defects of their education, *private chapels*, *meeting houses*, and *conventicles*, have encreased to a prodigious degree; and to such, not only the lower classes eagerly flock, but too many of the upper also, fond of *novelties*.

The commendable indulgence of the Government to freedom of *religious opinion* in this *free country*, gave rise to the *Toleration* Acts of 1st of *William* and *Mary*, and 19th of *George* III. for licensing *dissenting teachers*, merely upon taking the *oaths* of allegiance and supremacy, and signing the *declarations*, before the general or quarter sessions. But this indulgence has been grievously abused of late years, by adhering to the *letter* of these acts; persons of the descriptions of *blacksmiths*, *chimney sweepers*, *taylors*, *carpenters*, *weavers*, *excommunicated clergymen*, &c. without *education*, or *learning*, *religion*, or *morals*, ignorant and profligate men, tired of the laborious professions to which they had been bred, and eager to practise the easier trade of imposing on the *credulity* of the vulgar, and to be exempt from serving in the *Militia*, have obtruded themselves, presumptuously and *self-appointed*, into the sacred functions of the

calypse. We consider it as the *glory of this work* to have brought him from *the shade* to public view, and admiration and imitation.

ministry; obtaining licences with too much facility, in violation of the spirit of the acts, to teach *any doctrine* they thought fit, provided it was not *treasonable*. By this flagrant and novel abuse, the number of *meeting houses*, which, in the first fourteen years of his Majesty's reign, amounted to only *eight*, in the next fourteen were encreased *twenty fold;* and at present, (1811,) there are no less than 3000 *dissenting places of worship* in the kingdom, besides *barns*, *private houses*, &c. while of the *established Church* there are only 2310.

To correct such abuses, and explain these acts, a distinguished statesman, and leading peer of Parliament, Lord Viscount *Sidmouth*, (to whom and to Earl *Stanhope*, we owe the foregoing authentic statement) laudably brought in a bill, (May 1811,) to restrain the grant of licences for *dissenting teachers*, to persons either in *holy orders*, or who have already taught a congregation; and who can also produce *six respectable and religious* witnesses to the correctness of their *religious* opinions, and *moral* conduct. He suggested also, the expediency of encreasing the number of the *established places of worship*, for the benefit of the encreased population of the country. May such *pious* and *patriotic* endeavours be *ultimately* crowned with success!—— Under GOD, they may contribute to retard, if not to prevent, the ruin of the country *.

In IRELAND the prospect is more gloomy. There *the spoliation of ecclesiastical property*, has been carried on upon a larger scale, and upon a more systematic plan, by all ranks and descriptions, ever since the *Reformation*. Not only the *funds* for building and repairing *Churches* have been alienated, but great inroads made on the *glebes* and *tythes* of the *Clergy*. Insomuch, that for peace sake, they have gradually relinquished many tytheable articles, still paid in *England*, and the remnant that is left, is every day depreciated by inadequate *moduses*, or fixed pecuniary compositions, which, though formerly near the value of the tythe in kind, are every day diminishing, with the value of money, under the real value. This has made it neces-

* Since the above was written, we learn, that this seemingly *salutary* bill has been withdrawn, for the present, in consequence of the violent and general opposition of the *Dissenters*, by petitions from all quarters; resisting, as they say, the beginnings of *innovation*. Until it shall be reproposed in a less questionable form, they are imperiously required to *reform themselves abuses* so disgraceful to them and so detrimental to the community.

sary for their maintenance, to unite, rather than to divide livings; whereby the clergy are rather diminished than increased in their number. And one single diocese in *England*, *Lincoln*, contains a considerably greater number of clergy, than the whole kingdom of *Ireland*; if it be true, that the former amount to 1700, whereas the latter scarcely exceed 1200.

Add to this, the last ungracious act of the expiring *provincial* parliament of *Ireland*, previous to its desirable *union* with the *British*, in 1800, was for abolishing the legal *tythe of agistment* in *Ireland*, for dry and fat cattle, still paid in *England*; in order to preclude the Church of *Ireland* (as actually asserted!) from being raised to an equal footing in point of *revenue*, with the Church of *England*, after the Union; so necessary, for the support of "the *true religion (to be) established* among us."

Since the grant of the *elective franchise*, by the same parliament, in 1793, and the repeal of the act for prohibiting *intermarriages* between *Protestants* and *Roman Catholics*, combined with the active *proselyting* spirit of the *Romish* priests, *Popery* is making a rapid progress in most parts of *Ireland*, and mischievous inroads on the *Protestant* part of the community;

> "Whom the grim *wolf* with privy paw,
> Daily, devours apace."——— *Milton's Lycidas.*

And the *thinly scattered Churches* in the interior, are threatened to be left desolate, in no long time, unless it shall please GOD to suggest some remedy to the wisdom and piety of our legislature.

In SCOTLAND, where the *episcopal order* was pulled down by that furious reformist, *John Knox*, and his abettors, who usurped their functions, and confiscated the *revenues of the Church*, while "they of the household divided the unhallowed spoils;" the established *Presbyterian Church*, or *Kirk*, is in a drooping state, as we may collect from the remonstrances of some of her most intelligent ministers.

They complain of the inadequacy of the *public stipends* paid them in lieu of their *tythes*, whereby their *rank in society* is lowered, and their *utility* and *influence* impaired; and the *youth* of better families, and more liberal education, deterred from entering into the Church from its poverty, usually apply themselves to more lucrative branches of *trade*, *commerce*, and

industry; "Let our *vain philosophers*," says Dr. *Smith* *, (indirectly addressing the *Humists*, &c.) "allege what they will, there can be no *national prosperity*, of any permanent duration, without *religion*, (Prov. xiv. 34,) and there can be no religion without a *respectable clergy*, nor a respectable clergy without a *decent maintenance* annexed to the office †.——If this be not granted, the men who *should* fill the office, will naturally betake themselves to *other employments;* and their place will be filled by such as *ought to have neither lot nor part in this matter*," (Acts viii. 21.)——And who, (we may add to this close and convincing reasoning,) will come, and cringe, and crouch to the *Presbytery*, saying, "*Put me, I pray you, into one of the Priest's offices, that I may*, literally, *eat a morsel of bread!*"

Alas! who shall live, when GOD *doeth this!*

Far be from us, however, the ungenerous, the malignant insinuation, or imputation, that we are *croaking alarmists*, of the number of those that "*trouble Israel*," (1 Kings xviii. 17.) Such, indeed, are justly "*hated*" by the public, for "*prophesying* not *good*, but *evil*," and abhorred by all good citizens. On the contrary, we wish, indeed, "to *put down imaginations*, and every high and proud thought," adverse to Christian *humility*, and the *common weal;* but not to depress the spirits of our well-beloved fellow-citizens, in this most awful and tremendous *hour of trial* now come upon the whole world; when *all the foundations of the earth are out of course.* We wish rather to *build up* upon a secure and solid foundation, to *edify* them that are of *the household of faith* especially, to stand stedfast *without swerving;* to strengthen the *weak hands;* to confirm *the feeble knees;* to pour *wine* and *oil*, and *balm* into the wounds of our bleeding country; rent, torn, and convulsed by *intestine divisions, factions, heresies*, and *schisms* in *Church* and *state*, infinitely more ruinous and formidable than all the combined powers of all our foes. We wish to reconcile to the *Church*, to

* See his *View of the Agriculture of Argyle*, 1798.

† When the *Scottish Clergy* were either persuaded, seduced, or intimidated by the rapacious *Reformists*, into a formal surrendry of their *revenues*, for *stipends* to be paid by the state; one old sturdy incumbent, tenacious of his benefice, resolutely maintained it. And we learn from respectable information, that it is now so greatly raised in its value with the rise of times, as to be proverbially called *the Scottish Bishoprick.* ——A useful *memento* to the *English* and *Irish Clergy*, to resist *innovation* and *commutations of tythes.*

the *state*, and to *each other*, all *parties* in religion and politics, and persuade them to lay aside their animosities, from a sense of their *common danger; forbearing* one another, and *forgiving* one another, and *forgetting*, by a general *amnesty*, all past aggressions and grievances, so as cordially to unite against the common enemy in defence of our most holy *religion*, our most sacred *liberties*, and all the dear and tender and intermingled *charities* of genuine *patriotism*, or *love of our country;* which still, GOD be thanked, render these *fortunate isles*, the wonder and the envy of the world; such inestimable blessings, indeed, are scarcely to be found elsewhere, and in many places, can scarcely be conceived.

The foundation upon which we wish to build *national piety*, *charity*, and *fortitude*, is HOLY SCRIPTURE, more correctly rendered and explained from the originals in its *doctrines* and *precepts;* and especially those most awful *prophecies* which have hitherto perplexed and agitated the public mind*, by *mystical* and *fanciful* interpretations, highly injurious and dishonourable to the inspired WORD OF GOD, and detrimental to the peace and happiness of *society*.

Nor is this design, however vast or adventurous, in an humble, unassisted individual, altogether unprecedented. *Milton*, that prodigy of *genius* and *learning*, that zealous advocate for *religious* and *civil liberty*, and *rational toleration*, formed the noble, the god-like plan of reconciling, if possible, all the jarring and discordant sects of *Protestants* in his days, with the established Church, and with each other; and of uniting them in mutual *communion*, and against the common enemy, *Popery*. Supported by his high authority, we earnestly submit to public consideration at large, the following sketch of his masterly argument in his forementioned *treatise*, reprinted by Baron *Maseres:* presuming, with all due deference to the best-informed judges, that what *Milton* deemed seasonable, in 1673, will not be fastidiously rejected as unseasonable, in 1811; nor held irrelevant and obtrusive in this *Apocalyptic* review of the times, similar, indeed, to his, but much more awful and alarming.

* See the advertisement vindicating *Joanna Southcote*, the prophetess, the vender of *seals*, from the charge of frightening the inhabitants of *Bath*, by a prediction that the city would be destroyed on *Good Friday;* in a foregoing note, p. 372 of this volume.

MILTON ON TOLERATION.

"TRUE RELIGION," as well defined by *Milton*, "is *the true worship* and *service* of GOD, *learnt* and *believed* from the WORD OF GOD only. No *man* or *Angel* can know *how* GOD would be worshipped and served, unless GOD *reveal it*. He hath revealed it to us in the HOLY SCRIPTURES, by inspired [*prophets*] and *ministers;* and in THE GOSPEL, by his own SON and his *Apostles*; with strictest command to reject all other *traditions*, or *additions* whatsoever. According to that of St. *Paul;* 'Though *we* or an *Angel from Heaven* preach any other Gospel unto you than that which we have preached unto you, let him be *anathema*, or accursed,' Gal. i. 8; 'Ye shall not *add* to the word which I command you, neither shalt thou *diminish* ought from it,' Deut. iv. 2. 'If any man shall *add*, &c. if any man shall *take away*, &c. from the words, &c. Rev. xxii. 18, 19.

"With good and religious reason, therefore, *all Protestant Churches*, with one consent, and particularly the *Church of England* in her *thirty-nine Articles*, Art. VI, XIX, XX, XXI, and elsewhere, maintain these two points as the main principles of true religion.

"I. That *the rule of true religion* is the WORD OF GOD *only*.

"II. And that *their faith* ought not to be an *implicit faith;* that is, *to believe, though as the Church believes, against*, or *without express authority* of SCRIPTURE.

"And if *all Protestants*, as *universally* as they *hold* these two principles, so *attentively* and *religiously* would observe them, they would avoid and cut off many *debates* and *contentions*, *schisms*, and *persecutions* which too oft have been among them, and more firmly unite against the common adversary.

"From hence it directly follows, that no *true Protestant* can *persecute*, or *not tolerate*, his fellow-Protestant, though differing from him in *some opinions*, but he must flatly deny and renounce these two his own main principles, whereon true Religion is founded."

I. But *Milton* contended that *Papists* were not proper subjects of *toleration*, [and we may add from Baron *Maseres*] nor of *endowment* with gifts of *lands* or *property* in *mortmain*, for their permanent support; much less of *establishment*, or public maintenance, by *funds* provided by authority of the *government*,

Essays, p. 412--415,] upon the following *political* and *religious* considerations.

1. Their *intolerance* and avowed *hostility* to the members of all other *Christian Churches* excepting their own, counting them both *heretics* and *schismatics*, excluding them from *salvation*, and *persecuting* them, when in their power, with the utmost barbarity; and 2. their mischievous *state-activities*, (as he quaintly styles their *political intrigues)* incessantly labouring to undermine and overturn, either covertly or openly, *all protestant governments* that have been so incautious or imprudent as to give them footing. The *Pope*, ever since we have shaken off his *Babylonish yoke*, incessantly endeavouring to destroy the government, and seduce and pervert the people from their allegiance. 3. The *idolatrous* nature of their *worship*, such as cannot be exercised publicly without grievous *scandal* to all *conscientious Christians;* and neither publicly nor privately, without the most heinous offence to a JEALOUS GOD, who abhors all manner of *idolatry* in public (Exod. xx. 5,) and in private, (Isa. lxvi. 17, Ezek. vii. 7—16.) Such *abominations* wherever they are licensed or countenanced by the state, tend, sooner or later, to draw down God's judgments upon that people or nation. [Witness the *Assyrians*, *Babylonians*, *Egyptians*, *Persians*, *Greeks*, and *Romans*, &c.]

II. The following were the methods he proposed for restraining the growth of *Popery*.

1. To remove the *furniture* of their *idolatry*, whether *images*, or *the host*, wherein they *adore their God* under *bread* and *wine*. If they say, that by removing their *idols*, we *violate their consciences*, he answers, We have no warrant to regard a conscience not grounded in SCRIPTURE. And they themselves confess in their late defences, that they hold not their *images* necessary to *salvation*, but only as injoined them by *tradition*.

2. The next means to prevent the seduction of our flocks, by their ever restless spirit of *proselytism*, is to circulate the HOLY SCRIPTURES among *Protestants*, as their best defensive armour. For as among *Papists*, it is chiefly their *ignorance* of the Scriptures that upholds Popery, so among *Protestant* people, the *frequent* and *serious* reading of the Scripture, will soonest prevent its growth.

3. The last means to avoid *Popery* is TO REFORM OUR LIVES. For when a nation becomes generally *irreligious* and *corrupt*,

and will not take *warning* by the sore judgments of *fire, sword, famine,* and *pestilence,* designed for their good, for correction in mercy; GOD in his wrath takes up and inflicts his last and severest punishments, *hardness of heart, infatuation* and *idolatry,* to their final destruction. *Idolatry* brought the *heathens* into heinous transgressions; (Levit. xviii. Rom. i.) and heinous transgressions in turn, often bring *the slight* or superficial *professors of true Religion* into *gross idolatry.* "For this cause, GOD shall send them *strong delusion,* that they should believe *a lie;* to the end that they might *all be judged* who believe not THE TRUTH, but have pleasure in *unrighteousness,*" (2 Thess. ii. 11, 12,) and *Isaiah* thus speaks of *idolaters:* "They have not *known* nor *understood;* for GOD hath *shut their eyes* that *they cannot see,* and *their hearts* that they *cannot understand,*" (Isa. xliv. 18.)

"Let us, therefore," concludes *Milton,* "using this last means, (last here spoken of, but first to be done) AMEND OUR LIVES WITH ALL SPEED: lest through *impenitency* we run into that *stupidity,* which we have heretofore sought by all means so *warily* to avoid, the *worst of superstitions,* and the *heaviest of all* GOD'S *judgments*—POPERY *."

* It may not be amiss to repeat here what was mentioned in a foregoing note, (p. 341 of this volume,) that these strictures on *popery,* "are not dictated by a spirit of *controversy,*" nor (we will add) by the slightest tincture of *bigotry;* from *exclusive* attachment to *protestantism,* or from *spleen, ill-will,* or *hostility* to *Roman Catholics.* Many of his brethren of that description, the author regards and esteems, and lives on terms of familiar and social intercourse with such; and of good will to all descriptions of his flock of every sect. He only fulfils, unwillingly, and with no little reluctance, the ungrateful and thankless task, though necessary and important duty bound upon him at his *clerical ordination;*——"To *be ready* with *all faithful diligence,* to banish and drive away *all erroneous* and *strange doctrines,* contrary to GOD'S *word,*"——but only by GOD'S word, or the *sword of the* SPIRIT.

This he has humbly and conscientiously endeavoured, in some former Reviews of the errors of *Popery,* and Inspections of the irregularities of *Methodism;* considering the one as a most ruinous and destructive *heresy* from the *orthodox faith* of the *primitive Church;* and the other as, at least, an injudicious and lamentable *schism* from her *constitutional discipline.* And "*his heart's desire,*" is "if possible, and as much as in him lieth" to conciliate the attention of *all parties* and *sects,* so far as to give a cool, dispassionate, and serious perusal to the *mysteries* and *doctrines* of THE GOSPEL, here attempted to be unfolded in their pure spirit, from *the lively oracles* in the originals; and to *the constitution* and *discipline* of the *Church* of CHRIST, as ordered by *the Apostles,* and established by the *primitive Fathers* of the *three first centuries,* before the council of *Nice.*

These are the *leading motives* that *suggested* and *conducted* this work throughout.—

"THE GOD AND FATHER of OUR LORD JESUS CHRIST, WHO IS BLESSED FOR EVERMORE, *knoweth that I lie not!*"

To this impressive exhortation of *the pious patriot*, let us add the *philanthropic prayers* of our *Evangelical Liturgy*.

> "From *all false doctrines, heresy*, and *schism*;
> From *hardness of heart*, and *contempt of Thy word and commandment*,
> GOOD LORD DELIVER US."

"*Have mercy*, O MERCIFUL GOD, upon *all heretics, schismatics*, and *infidels* at home, and upon *all Jews, Mahometans*, and *Pagans* abroad; and take from them *all ignorance, hardness of heart*, and *contempt of thy word;* and so fetch them home, BLESSED LORD, to *thy flock;* that they may be saved among the *remnant* of *the true Israelites*, and be made *one fold*, under *one shepherd*, JESUS CHRIST, OUR LORD." Amen.

Amidst the *ocean of ills* in which *the world* is now immersed, and doomed to continue during the effusion of the remaining vials, Our NATIONAL CHURCH, we trust, will float, will buoy herself upon the surface; fulfilling the *Sibylline* oracle to the *Athenians* of old,

> Ασκος βαπτιζη, δυναι δε τοι ου θεμις εστι.
>
> "*Bladder*-like, thou mayest be *dipped;*
> But it is not *thy fate* to be *drowned.*"

A "*little while*, indeed, and *we shall not see her*," during a short suppression beneath the waves of this troublesome world; but "*a little while*, and *we shall see her*" again, emerging much purer and fairer than ever, after her last *baptismal regeneration*. Let not then the *ministers* and *stewards* of *the Divine mysteries* despond, let not the genuine *household of faith* despair, though "fallen on *evil days*, and *evil tongues;*" but rather let them emulate the *Christian fortitude* of that enlightened and patriotic *Layman*, whom *blindness, poverty*, and *disgrace* could not depress; nor check his lofty and adventurous spirit from instructing and delighting the world with his "heavenly *Muse*."

> ——— "I argue not,
> Against *Heaven's* hand or will; not 'bate a jot
> Of *heart* or *hope;* but still *bear up*, and *steer*
> *Right onward!*"

I have sworn, with an *Apostle*, in simplicity and sincerity; and may I gain credence from my *Roman Catholic* brethren, in adopting the sentiments of one of the first of their *Saints;*——the pious, the amiable, and the persecuted *Fenelon*, Archbishop of *Cambray:*——"I love *my family* better than *myself;* I love *my country* better than my family; but I love *mankind* better than my country." This is true, practical, Christian CHARITY, when exercised, as by *Fenelon*, for the LOVE OF GOD and for THE SAKE OF CHRIST.

Let them, in humble imitation of the CAPTAIN OF OUR SALVATION, who was *perfected by sufferings* himself, and in dutiful obedience to his precept, as members of *the Church Militant*, "*Pray always*, in *every season*; (of *distress* especially) and *faint not*;" Let them be *sober*, be *vigilant*, to fight *the good fight of faith*, in this their arduous *struggle*, not only with *flesh* and *blood*, but with *all the powers* of *darkness*, now leagued and confederated against CHRIST and his *Church*; Let them strive to work out their *own*, and their *country's salvation* with *fear* and *trembling*, ever careful,

> "———— *To intermit no watch*
> Against *the wakeful foe*, and wide abroad,
> *Through all the coasts of dark destruction*, SEEK
> DELIVERANCE FOR US ALL!"———

May we be permitted, without presumption, to transfer from "*the seven Churches*," whose *lamps* have been so long totally or well nigh extinguished for their *lukewarmness* and *supineness*, to our *British Isles*, whose *lamps*, blessed be GOD, are still *burning*, though requiring to be *trimmed*; the Apostle's sublime and patriotic Benediction in the Introduction of the *Apocalypse*, as the valediction of this attempt to expound it.

> "*Grace* be to the *British Churches*, and *Peace*
> From [GOD THE FATHER] *who was and is, and is to come*,
> *And from* THE SEVEN SPIRITS, *before his throne*,
> *And from* JESUS CHRIST, *the faithful witness*,
> *The first begotten of the dead*,
> *And the Ruler of the kings of the Earth*:
> To HIM, who *loved us*, and *washed us*
> *From our Sins, in his own blood*,
> *And made us kings* and *priests*,
> To HIS GOD AND FATHER *,
> Be *the glory* and *the dominion* for *evermore*, Amen."

* For this construction, differing from the received, see the *Grammatical* Rule, p. 192, note, of this volume.

APPENDIX.

"*The Testimony of* JESUS *is the Spirit of Prophecy.*"——
"*To* HIM *give all the prophets witness.*"

FOR the sake of *Biblical Students*, we here bring into one point of view all the great *prophecies* and *allusions* to CHRIST in the OLD TESTAMENT, which are expressly cited, either as *predictions* fulfilled in him; or applied to him by way of *accommodation*, in the NEW TESTAMENT.

The *first series* describes CHRIST in his *human nature*, as the promised SEED OF THE WOMAN, in the *grand charter* of our *Redemption*, Gen. iii. 15; and his *pedigree*, *sufferings*, and *glory* in his successive manifestations of himself until the end of the world.

The *second series* describes his *character* and *offices*, *human* and *divine*.

The combination of these, in all their branches, representing him as THE SON OF GOD, and SON OF MAN, conjointly, were, all together, fulfilled, to the utmost nicety, in JESUS OF NAZARETH, and all together, in no other person that ever appeared; demonstrating, that it was "HE of whom *Moses* and the *Prophets* did write," and that *we Christians* have not followed *cunningly-devised fables*, but *many infallible proofs* in holding him for

OUR LORD, AND OUR GOD *.

* "*Hail*, SON OF GOD, SAVIOUR OF MEN, THY NAME
Shall be the copious matter of my song
Henceforth; and never shall my Harp THY PRAISE
Forget, nor from THY FATHER'S PRAISE *disjoin.*"—*Milton.*

I. SERIES.

I. *The Seed of the Woman,*	Gen. iii. 15; Gal. iv. 4; 1 Tim. ii. 15; Rev. xii. 5.
II. Born of *the Virgin*	Psal. xxii. 10, xxxv. 14, lxix. 8, lxxxvi. 16, cxvi. 16; Prov. xxx. 19; Isa. vii. 14, xlix. 1; Micah v. 3; Jer. xxxi. 22.—Matt. i. 23; Luke i. 26—35.
III. Of the family of *Shem,*	Gen. ix. 26.
IV. Of the race of the *Hebrews,*	Exod. iii. 18.—Phil. iii. 5; 2 Cor. xi. 22.
V. Of the *Seed of Abraham,*	Gen. xii. 3, xviii. 18, xxiii. 18.—Matt. i. 1; John viii. 56; Acts iii. 25.
VI. Of the line of *Isaac,*	Gen. xvii. 19, xxi. 12, xxvi. 4.—Rom. ix. 7; Gal. iv. 23—28; Heb. xi. 18.
VII. Of *Jacob,* or *Israel,*	Gen. xxviii. 4—14; Exod. iv. 22; Numb. xxiv. 7—17; Ps. cxxxv. 4, &c. Isa. xli. 8, xlix. 6; Jer. xiv. 18. —Luke i. 68, ii. 30; Acts xxviii. 20.
VIII. Of the tribe of *Judah,*	Gen. xlix. 10; 1 Chron. v. 2; Micah v. 2.—Matt. ii. 6; Heb. vii. 14; Rev. v. 5.
IX. Of the house of *David,*	2 Sam. vii. 12—15; 1 Chron. xvii. 11—14; Ps. lxxxix. 4—36, cxxxii. 10—17; 2 Chron. vi. 42; Isa. ix. 4, xi. 1, lv. 3, 4; Jer. xxiii. 5, 6; Amos ix. 14.—Matt. i. 1; Luke i. 69, ii. 4; John vii. 42; Acts ii. 30, xiii. 23; Rom. i. 3; 2 Tim. ii. 8; Rev. xxii. 16.
X. Born at *Bethlehem,* the city of *David,*	Micah v. 2; Matt. ii. 6; Luke ii. 14; John vii. 42.
XI. His *passion,* or *sufferings,*	Gen. iii. 15; Ps. xxii. 1—18, xxxi. 13, lxxxix. 38—45; Isa. liii. 1—12; Dan. ix. 26; Zech. xiii 6, 7; Matt. xxvi. 31; Luke xxiv. 26; John i. 29; Acts viii. 32—35, xxvi. 23; Wisd. ii. 12—20.
XII. His death on the *Cross,*	Numb. xxi. 9; Ps. xvi. 10, xxii. 16, xxxi. 22, xlix. 15; Isa. liii. 8, 9; Dan. ix. 26.—John iii. 14, viii. 28, xii. 32, 33; Matt. xx. 19, xxvi. 2; 1 Cor. xv. 3; Col. ii. 15; Phil. ii. 8.
XIII. His *intombment* and *embalmment,*	Isa. liii. 9.—Matt. xxvi. 12; Mark xiv. 8; John xii. 7, xix. 40; 1 Cor. xv. 4.

XIV. His *resurrection* the *third day*, { Ps. xvi. 10, xvii. 15, xlix. 15, lxxiii. 24; Jonah i. 17.—Matt. xii. 40, xvi. 4, xxvii. 63; John ii. 19; Acts ii. 27—31, xiii. 35; 1 Cor. xv. 4.

XV. His *ascension* into *Heaven*, ... { Ps. viii. 5, 6, xlvii. 5, lxviii. 18, cx. 1.—Acts i. 11, ii. 33; John xx. 17; Eph. iv. 8—10; Heb. i. 3, ii. 6; Rev. xii. 5.

XVI. His *second appearance* at the *Regeneration* *, ... { Isa. xl. 10, lxii. 11; Jer. xxiii. 5, 6; Hos. iii. 5; Micah v. 3; Haggai ii. 7; Dan. vii. 13, 14.—Matt. xxiv. 3—30, xxvi. 64; John v. 25; Heb. ix. 25, ix. 28; Rev. xx. 4, xxii. 20.

* This *doctrine* is by no means confined to the SACRED SCRIPTURES. Remarkable traces of it are to be found in the *heathen* world, long before the coming of CHRIST, derived probably from *primitive tradition*, founded on immediate *revelation* to the *patriarchs*. The heathen diviner, *Balaam*, glances at it in his remarkable prophecies, respecting the future dominion of a man of *Jacob's* lineage, Numb. xxiv. 7—19, which was universally expected by *Jews* and *Gentiles* about the time of CHRIST's birth, and was the principal incitement to the *Jewish war*, as we learn from the joint testimony of *Josephus*, *Tacitus*, and *Suetonius*. To these we may add a fourth, still more curious and circumstantial, the genuine *remains* of the *Sibylline oracles*, preserved by *Virgil* in his fourth *Eclogue* to *Pollio*, and applied by him with his usual adulation, to the child of which, *Scribonia*, the wife of *Augustus Cæsar*, (in whose reign Christ was actually born) was then pregnant; but who, disappointing the poet's prognostics, turned out to be a *daughter*, afterwards the infamous *Julia*.

This Eclogue was written the year of *Pollio's* consulship, B.C. 40, and among others, contains the following marked passages.

Ultima Cumæi venit jam carminis *Ætas*,
Magnus ab integro *sæclorum* nascitur *ordo*.
Jam *nova progenies* cœlo demittitur alto
——Ac toto surget *gens aurea* mundo.
——*Jam regnat* APOLLO.——
Te Duce, si qua manent *sceleris* vestigia *nostri*,
IRRITA, *perpetuâ solvent formidine terras*.——
Occidet et serpens.
Pacatumque reget PATRIIS *virtutibus* orbem.
Aggredere, O, magnos, *aderit jam tempus*, honores,
CHARA DEUM SOBOLES, MAGNUM JOVIS INCREMENTUM,
Aspice, *venturo lætantur ut omnia sæclo!*——
O mihi tam longæ maneat pars ultima vitæ,
Spiritus et quantum sat erit TUA DICERE FACTA!
" The *last era* of *the Sibylline Oracle* is *now coming*,
A grand order of ages is to be born anew.
A new progeny is now to be sent down from *heaven*,
And a *golden race* shall rise all o'er the world.
THE SUN [OF RIGHTEOUSNESS] *is now to reign*.
Under thy guidance, if any traces of *our guilt*

XVII. His *last appearance* at the *end of the world*, ...	Ps. l. 1—6; Job xix. 25—29; Eccl. xii. 14; Dan. xii. 2, 3; Ezek. xxxvii. 1—10.—Matt. xxv. 31—46; John v. 28—30: Acts xvii. 31, xxiv. 25; Rev. xx. 11—15.

II. SERIES.

I. THE SON OF GOD, ...	2 Sam. vii. 14; 1 Chron. xvii. 13; Ps. ii. 7, lxxii. 1; Prov. xxx. 40; Dan. iii. 25.—Mark i. 1; Luke i. 35; Matt. iii. 17, xvii. 5; John i. 34—50, iii. 16—18, xx. 31; Heb. i. 1—5; Rom. i. 4; 1 John iv. 14; Rev. i. 5, 6.
II. THE SON OF MAN, ...	Ps. viii. 4, 5; Dan. vii. 13.—John i. 52, iii. 13, v. 27; Matt. xvi. 13, xxvi. 64; Heb. ii. 7; Rev. i. 13, xiv. 14.
III. THE HOLY ONE, or SAINT, ...	Deut. xxxiii. 8; Ps. xvi. 10, lxxxix. 19; Isa. x. 17, xxix. 23, xlix. 7; Hos. xi. 9; Hab. i. 12, iii. 3.—Mark i. 24; Luke i. 35, iv. 34; 1 John ii. 20.
IV. THE SAINT OF SAINTS, ...	Dan. ix. 24.
V. THE JUST ONE *, OR RIGHTEOUS,	Zech. ix. 9; Jer. xxiii. 5; Isa. xli. 2; Ps. xxxiv. 19, 21.—Luke i. 17; Matt. xxvii. 19—24; Luke xxiii. 47; Acts iii. 14, vii. 52, xxii. 14; 1 John ii. 1, 29; James v. 6; Wisd. ii. 12—21.

Remain, THY ABSOLUTION from *perpetual dread*
Shall free the [*erring*] *lands: the serpent too*
Shall perish—and a KING *shall rule*
The peaceful world, inheriting HIS FATHER'S *virtues.*
" *Assume thy glorious honours, for the time*
Is now at hand, BELOVED OFFSPRING OF HEAVEN,
JOVE'S MIGHTY SON. See how *all nature gladdens*
At the prospect of the age to come!———
" *O may I, to the last gasp of lengthened life,*
Retain sufficient breath to sound thy praise!"

* It is truly remarkable, that this DIVINE INSTRUCTOR, "*the desire of all nations,*" so earnestly and anxiously longed for by the *best* and *wisest* of the heathen poets and philosophers, *the Sibyls, Hesiod* *, *Socrates, Plato,* &c. †, is described by *Plato* under this same title of the JUST ONE, and his *sufferings* from a heedless and ungrateful world, predicted almost in the language of *Scripture prophecy.*

* See *Hesiod's* Account, Vol. I. p. 247, of this work.
† See the foregoing Notes in the Article of *Paul's visit to Athens.*

VI. The wisdom of God, ...	Prov. viii. 22—30;—Matt. xi. 19, Luke xi. 49, 1 Cor. i. 3.
VII. The Oracle of the Lord, or of God, ...	Gen. xv. 1—4, 1 Sam. iii. 1—21, 2 Sam. vii. 4, 1 Kings xvii. 9—18, Ps. xxxiii. 6, Isa. xl. 8, Micah iv. 2, Jer. xxv. 3;—John i. 1—14, iii. 34, Luke i. 2, Heb. xi. 3, iv. 12, 1 Pet. i. 23, 2 Pet. iii. 5, Rev. xix. 13.
VIII. The Redeemer or Saviour,	Job xix. 25—27, Gen. xlviii. 16, Ps. xix. 14, Isa. xli. 14, xliv. 6, xlvii. 4, lix. 20, lxii. 11, lxiii. 1, Jer. l. 34;—Matt. i. 21, John i. 29, iv. 42, Luke ii. 11, Acts v. 31, Rom. xi. 26, Rev. v. 9.
IX. The Lamb of God, ...	Gen. xxii. 8, Isa. liii. 7; John i. 29, Acts viii. 32—35, 1 Pet. i. 19, Rev. xiii. 8, xv. 3, xxi. 22, xxii. 1.
X. The Mediator, Intercessor, or Advocate, ...	Job xxxiii. 23, Isa. liii. 12, lix. 16;—Luke xxiii. 34, 1 Tim. ii. 5, Heb. ix. 15, 1 John ii. 1, Rev. v. 9.
XI. Shiloh, the Apostle, ...	Gen. xlix. 10;—Exod. iv. 13;—Matt. xv. 24, Luke iv. 18, John ix. 7, xvii. 3, xx. 21, Heb. iii. 1.
XII. The High Priest, ...	Ps. cx. 4, Isa. lix. 16;—Heb. iii. 1, iv. 14, v. 10, ix. 11.
XIII. The Prophet like Moses, ..	Deut. xviii. 15—19;—Luke xxiv. 19, Mark vi. 15, John i. 17—21, vi. 14, Acts iii. 23.

"He shall be stripped of every possession, except his *virtue*; stigmatized as *wicked*, at a time when he exhibits the strongest proofs of *goodness*, endowed with *patience* to resist every *temptation*, and *reverse of fortune*, but inflexibly maintaining *his integrity*; not *ostentatious* of his good qualities, but desiring rather to *be good* than to *seem so*. In fine, the recompense which THE JUST One, so disposed, (ουτω διακειμενος ὁ δικαιος) as I said, shall receive from *the world* is this: he shall be *scourged, tortured, bound, deprived of his eyes*, (μαστιγωσεται, στρεβλωσεται, δεδησεται, ἐκκαυθησεται τω οφθαλμω,) and at length, having *suffered* all sorts of evils, *he shall be crucified*, (ανασχινδυλευθησεται,) Vol. II. p. 361, 362, Edit. *Serrani*.

Plato, who travelled into *Egypt*, unquestionably collected this singular *character* and *sufferings* of the JUST ONE, from the *Hebrew* Scriptures of the *Psalms, Isaiah, Daniel*, and *Zechariah*; with the last of whom he was nearly contemporary. Can we wonder then that *Pilate* and the *Roman* centurion, should concur in giving CHRIST that title, even supposing they were unacquainted with the *Jewish* Scriptures, as they might have learnt it from *Plato*; whose philosophy was much admired both by the *Jews* and *Romans*.

The *Cumean Sibyl* also, whose prophecies *Virgil* prostituted, originally came from *Babylonia* to *Troy*, and from thence to *Italy*; she was probably, therefore, no stranger to the *prophecies* of *Balaam* and *Moses*; and the word *Sibylla* itself is oriental, signifying "*a gleaner of ears of corn*," by which these vagrant *fortune tellers* usually supported themselves, (the word *Shibboleth*, or *Siboleth*, occurs Judg. xii. 6.)—The *Gypsies* came originally from *Chaldea*, to *Egypt* and *Europe*.

XIV. The Leader or Chief Captain,	Josh. v. 14, 1 Chron. v. 2, Isa. lv. 4, Micah v. 2, Dan. ix. 25;—Matt. ii. 6, Heb. ii. 10.
XV. The Messiah, Christ, King of Israel,	1 Sam. ii. 10, 2 Sam. vii. 12, 1 Chron. xvii. 11, Ps. ii. 2, xlv. 1, 6, lxxii. 1, lxxxix. 38, Isa. lxi. 1, Dan. ix. 26;—Matt. ii. 2—4, xvi. 16, Luke xxiii. 2, John i. 41—50, vi. 69, Acts iv. 26, 27, x. 38.
XVI. The God of Israel,	Exod. xxiv. 10, 11, Josh. vii. 19, Judg. xi. 23, 1 Sam. v. 11, 1 Chron. xvii. 24, Ps. xli. 13, Isa. xlv. 3, Ezek. viii. 4;—Matt. xv. 31, xxiii. 37, John xx. 28.
XVII. The Lord of Hosts, or the Lord,	2 Sam. vii. 26, 1 Chron. xvii. 24, Ps. xxiv. 10, Isa. vi. 1—5, Mal. i. 14;—Rom. x. 19, Phil. ii. 9—11.
XVIII. King of kings and Lord of lords,	Ps. lxxxix. 27, cx. 1, Dan. vii. 13, 14, Matt. xxviii. 18, John iii. 35, xiii. 3, 1 Cor. xv. 25, Ephes. i. 20—22, Col. iii. 1, Rev. xix. 16.

Such is the sublime, magnificent, and stupendous scheme of PROPHECY, connected, though scattered like the beauties of nature, through the pages of HOLY WRIT; which GOD revealed to *mankind*, by *the mouth of all his prophets*, in *divers degrees*, and *sundry modes* of inspiration, (Heb. i. 1,) from the grand charter of our REDEMPTION, given in *Paradise*, (Gen. iii. 15,) to the last appearance of HIS SON upon earth, (Rev. xx. 20,) when that Son promised, that *He would come quickly* to *refresh* the world at the *regeneration*, or *restitution of all things*, (Acts iii. 19—21.) And as surely as he *appeared* before in *humiliation*, as "*a man of sorrows, and acquainted with grief*," to *instruct* and *save mankind* by his *example*, and by his *death*, as "THE APOSTLE and HIGH PRIEST of our profession," Heb. iii. 1,) so surely will "he appear, a *second time*, in *glory*, for *salvation* to them who *expect* him," (Heb. ix. 28,) but as a *consuming fire*, for destruction to them who despise and reject his awful message, (Heb. xii. 25—29.)

"*Lo, I am coming quickly; and my recompense is with me, to repay every one according to his work*," (Rev. xxii. 12.)

May we, "with *hearts fixed*, and *trusting* in THE LORD," (Psalm cvii. 12, John xiv. 1,) be enabled to join in the Apostle's

patient and humble wish, not presuming to *hasten* the time, but "tarrying THE LORD'S leisure," *Yea come*, LORD JESU. AMEN.

END OF VOL. III.

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

00142076

Digitized with financial assistance from the
Government of Maharashtra
on 05 January, 2016